THE

Morning Exercise

METHODIZED; VIII 10

Or certain chief

HEADS and POINTS

OF THE

CHRISTIAN RELIGION

Opened and Improved in divers

SERMONS,

BY SEVERAL

MINISTERS

OF THE

CITY of LONDON,

In the Monthly Course of the MORX-ING EXERCISE at GILES in the Fields, May 1659.

Eccles. 12. 11. The words of the wife are as goads, and as nails fastened by the Masters of Assemblies, which are given from one shepherd.

LONDON,

Printed by R.W. for Ralph Smith, at the fign of the Bible under the Piazza of the Royal Exchange in Cornhil. 1676.

MICHAELED, VIV. 16-12

HETHODIZED, VIV. 16-12

CERTOS ARG POTOVES



MONAO 130

The words of the information of product area in and the second of the se

Lock both

Linux by state for state about, or the flag of the first authorize History



To the Right Honourable,

CHARLES Earl of VVARWICK; NICHOLAS, Earl of SCARSDALE; PHILIP, Lord WHARTON; JOHN GLIN, (late) Lord Chief Justice of ENGLAND; Sir JOHN BROWNLOW Baronet: And to the Right Worshipful JOHN CREW Esq; GILES HUNGERFORD Esq; JOHN PIT Esq; THOMAS ROBINSON Esq; And to the Rest of the Nobility, Gentry and others the Inhabitants of Giles in the Fields: Grace, Mercy and Peace, from God the Father, and our Lord Jesus Chriss.

Right Honourable and Beloved,

Tis no small advantage to the holy life, to begin the day with God. The Saints are wont to leave their hearts with him over night, that they may find them with him in the Morning; when I awake I am still with

thee, saith holy David, Psal. 139. 18. Before earthly things break in upon us, and we receive impressions from abroad, 'tis good to season the heart with thoughts of God, and to consecrate the Early and Virgin operations of the mind, before they are prostituted to baser objects. When the

The Epistle

the world gets the flart of Religion in the Morning, it can . hardly overtake it all the day; and fothe heart is habituated to vanity all the day long; but when we begin with God, we take him along with us to all the businesses and comforts of the day; which being feafoned with his love and fear, are the more [weet and favory to us.

If there were no other benefit of the Morning Exercise. than to be an help to us in this setting the mind on work up. on holy things, before it receive taint from the world, and the distraction of our ordinary affairs, it should upon that ac-

count be a very welcome guest to our dwellings.

But there are other benefits, not a few, that do attend it wherever it goes; namely, that it hath become an happy occasion on through Gods blessing of manifesting the Unity and Brotherly accord of the Ministers of this City; whilf by their mutual labours they strengthen one anothers hands in the Lords work; and by a joint testimony confirm those truths which each one apart, diffenceth to his own Auditory : for in the mouth of two or three Witnesses shall every word be established.

2 Cor. 43. 1.

Befides, that by the course which this Exercise hath bitherto held, each Auditory cometh to have a taste of the several gifts which one and the same Spirit dispenseth for the use of edifying; and this not without some conformity to the antient pattern, where the several Congregations of the same City, were not plures Ecclesiæ Collaterales, divers Sifter-Churches, but one and the same Church, meeting by the Introduction, Serm. 1. parts in several places, fed and supplied by Officers in common, who by turns in each place dispensed the word to them, has ying their Government in common.

Other fruits' and advantages of the Morning Exercise, see in the Introdurowards the end.

Now this Morning Exercise hath the Lord once and again sent amongst you, there is a Providence that goeth along with Ordinances; the journeys of the Apostles were directed by the Spirit, as well as their doctrines, Acts 16.7. The course of this Exercise, though it hath been ordered by mans choice, yet not without Gods direction.

To you is this word of Salvation sent, (faith holy Paul, Acts 13. 26.) not come or brought, but SENT; and that as a message from our heavenly Father, without whose providence a Sparrow falleth not to the ground. Now it concerneth you to see what use you will make of it: Sermons die not with the breath in which they were were uttered : If the dust of the Preachers feet bear witness against the destifers of the Gospel, their Sermons much more; Mat. 10. 14, 15. Where ver the Word is preached, 'tis is suspiceou; for a testimony; how for a testimony? either to them, Mat. 24. 14. or against them, Mark 12. 9. God keepeth exact account or reckoning what means and advantages each place or people have enjoyed: Three years have I come feeking fruit, Luke 17.7. alluding to the three years of his own Ministry, which then were fully elapsed This SECOND Miracle did Jesus in Cana of Galilee, John 4.54. He taketh notice of a first and a second; 10 2 Pet. 3. 1. This SE-COND Epistle write I unto you; and Jer. 25.3. These THREE AND TWENTY years have I spoken the Word of the Lord, rising early, &c. You see God keeps a Memorial how many years the Gospel hath been among ft a people; yea, every day is upon account: for so it is added, even unto this day. What pressing Exhortations you have had; how many, and how long you have (a) enjoy=

The Epiftle Lot

enjoyed them, all is upon the File; therefore it concerneth you to see that all this be not without fruit, and some notable good effect; that your account may be with joy, and not with grief and shame.

The rather I urge this, because the Exercises of this Month have not been ordinary Morning Exercises, but all the Arguments were picked and chosen, (as the Preacher sought to find out acceptable words, even words of truth, Eccl. 12.10.) and disposed into a certain order for the greater beseness. It is observed that the Psalms of David that are alphabetically disposed, are most exact in the composure; so I hope I may say without offence, these Sermons digested into a method, are the more accurate; with what perspicuity and strength they are managed, as to the Doctrinal part, and with what warmth and vigour as to the Application, I cannot speak, being strictly enjoined silence by my Brethrens severe modesty; but the World will judge, and you I hope will evidence by your own growth in grace, and the knowledge of our Lord Jesus Christ.

These Sermons which with so greedy attention you formerly heard with the hearing of the ear, are now written for a memorial; and that they may be subjected to your view and more deliberate consideration: I say they are written not only for the Churches use, but yours in special; and oh that they may be written upon your hearts, engraven there with a du-

rable Character, such as shall never be defaced!

Honourable and Beloved, I hope I need not press any of you to get these Books into your houses; I can easily presume it of the abler sort amongst you; and would earnestly press it upon the meanest, even the servants in your Families, that they would abate not only of superfluous expences, but deny themselves some.

Somewhat, even of their ordinary conveniences, to purchale these Sermons; which if the Ministry should fail, (a judgement which England was never in such danger of since the Gospel was restored) and all other helps both in publick and private should be cut off, which God forbid; yet this one Book, next to your Bible, would be a stock of Divinity which might furnish you with the knowledge of the Essentials of Religion, and be like Manna to you in the Wil-

derness, till you come to Canaan.

To that end therefore, that which I would with greatest seriousness urge upon you, is to get the substance and power of the truths contained in them into your hearts, and fo to inculcate them, especially the general heads of them, upon your children and lervants, that they may be trained up in the know= ledge of these vital principles, which are of such use for the begetting and encreasing of the life and power of godliness. It will be sad, if what was chiefly intended for your use, should find least fruit amongst you; and that which is a common good, should be not a Monument only, but the aggravation of your unfruitfulness.

But I hope better things of you my dearly Beloved, and things which accompany salvation, though I thus speak. Lord who hath put this price into your hand, give you an heart to prize it, and to improve it; that you may not receive this grace of God in vain. In this hope I commend youto God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among

all them which are sanctified

Yours in the service of the Gospel,

formering countries on inary contractions in procase tige communications are sold in the property of puly communications and and all other helps for a prodictional of vary hould be all only arbits to advice to increase the contraction of the contraction of the protice tractions are sold to the contraction of the protice traction of the contraction of the protice traction of the contraction of the pro-

services and the services of the square of t

But Those better things of all my dearly Politics, and which is dearly to the distribution of the distribu

Azzmillion"



The Preface to the Reader.

burden, and more apt to distract minds with their variety, than to edifie them with their Contents; but for a publick testimony to the truth of the Gospel, and to inform the ignorant, doth this Piece crowd into the World. Had many of the Brethren adhered to their own private inclination, and first aim in this work, these Sermons had only been published by word of mouth to the Auditory that then attended on them. To write to the World, is apprehended by them as a thing very distinct from preaching to a company of a few broken-hearted Christians, (who were willing to take this help along with them in their way to heaven) and to need more exactness of care and preparation.

But upon the strong importunity of the Auditors, (some of thempersons of great worth and honor) carrying with it the face of a Call from God, as valid as that which first invited them to the work, they were contented against their own private inclination to yield to this way of publication for the profit of others, but with these

CAUTIONS.

First, That it be fignified, that it was not intended to make up a Map or compleat Body of Divine Truths, but only to handle some more necessary points, till Providence shall give opportunity to confider the rest.

Secondly, That it was not designed to discuss these points in a Polemical, but positive way, and suitable to a popular Auditory.

Thirdly, That it be understood that the Brethren that preached, were not acquainted with one anothers studies; but did every one express his own sense in the point recommended to him.

Fourthly, That this be not interpreted to be the work of the whole Body of the London-Ministers but of some of them, which they represent with the more tenderness.

Partly, that the other very Reverend Brethren, who were not employed in this Turn and Course of the Morning Exercise, may not

be charged with their weaknesses.

partly, because they have not without some regret observed that the larger English Annotations, in which but some sew only of the late Assembly, together with some others, had an hand, are generally ascribed to the whole Assembly, and usually carry the name of the Assemblies Annotations, as if done by the joint advice of that grave and learned convention.

Fifthly, That fince the preaching of these Sermons, there hath been no general review, but every one took care of transcribing his own Discourse, and sending me the Copy, accordingly I sent it

to the Prefs.

sixthly, That if any of these points seem not to be discussed according to the sull latitude and morthiness of the Subjett, it be remembred that each Exercise was to be punctually confined within the straits of an hour, in which time there was no room

for larger excursions.

Under the severity of these terms, my Brethren have consented that I should (if I saw sit) expose their labours to publick view, which I do with all chearfulness; Partly, that the world may be conscious to our Unity, soundness in the faith, and sobriety of judgment: And Partly expecting from thence (I will say it, notwithstanding the restraints their modesty hath laid upon me) no small increase and return of fruit. The Lord by his good Spirit guide you into all truth.

Yours in our Lord Jesus,

THOMAS CASE.



THE INTRODUCTION.

2 TIM. I. 13.

Hold fast the form of sound words which thou hast heard of me in faith and love, which is in Christ Fesus.



T was the Character which our Lord gave of John the Baptist, He was a burning and a shining Light: Such should every Minister of the Gospel be; thining with light, and burning with zeal; Joh. 5, 25 he should have an head full of truth, that he may disseminate and scatter beams of Gospel-knowledge into the dark world; and an beart full of love, to that truth which he holds forth to others:

that what he publisheth with his lips, he may be ready to witnes with his life, and to feal up the restimony of Jesus with his dearest blood.

Both thefe, our Apostle in this Chapter, (after a passionate salutation in the five first verses) commendeth to Timothy, Scil.

I. To look to his light; by stirring up the gift of God that was in him, Timothy must not suffer his gifts to lie sleeping under the ashes; but * ara? aremust blow them up, (as the * word fignifieth) into a fire, by frudy, eviv, ignem foprayer and exercise.

2. He calls upon Timothy to look to his zeal, that that may not be extinguished; but that his heat may be equal with his light : and this he dorh two waies. I. Ne-

pitum fusci-

Rom. I. 16.

Ephe 3.8.

Negatively.
 Affirmatively.

1. Negatively; Be not ashamed of the testimony of the Lord, nor of

Ver. 8. me his Prisoner.

Ministers of the Gospel must neither be a shame to the Gospel, nor ashamed of the Gospel, no, although attended with disgrace and perfection from the reproduce world. And what herein he commends to Timothy, he first practised in his own person, ver. 11. Though he was a prisoner for the Gospel, yet he was not ashamed of the Gospel: I suffer, &c. nevertheless I am not ashamed.

2. Affirmatively; The Apostle exhorteth Timothy to prepare for per-

Ver. 8. Secution: Be then partaker of the afflictions of the Gospel.

The Ministers of the Gospel should be so far from being scandalized at the sufferings of their leaders, that they should be alwaies disciplining themselves for the same warfare; to preach the Cross of Christ, and to be ready also to bear the Cross, makes a compleat Minister of the Gospel.

This the Apostle urgeth upon a three-fold account.

A good Caufe.
 Good Company.
 A good Captain.

Timothy and other Evangelists, they have no reason to be afraid or

asham'd of their sufferings; for,

1. They have a good Cause, ver. 12. For the which cause I suffer; what Cause is that? why, the Gospel, ver. 10. And this he presents under a twofold commendation.

1. The glory of the Gospel.

2. The manifestation of that glory.

1. The glory of the Gospel: As having wraps up in it the unsearchable riches of Jesus Christ; grace and glory, holiness and happiness: He hath saved us, and called us with an holy callings Believers have be-

gun their everlafting falvation on this fide Heaven.

2. The manifestation of that glory: It was given from eternity; but it is revealed by the appearance of our Lord and Saviour in the flesh; it lay hid in Gods purpose; but it is brought to light in the Gospel, ver. 9. 10. Such a glorious gift, and so gloriously unveiled is worth, not only our sweat, but our blood; not pains only, but persecution; yea, to suffer in such a cause, is not more our day, than it is our dignity.

2. They have good company: St. Paul himself is in the Van of them; who though an Apostle, by extraordinary mission and commission, ver. 11. yet was not only a Preacher of the Gospel, but a Sufferer for the Gospel, ver. 12. For which cause I suffer these things: what things? soil. Imprisonment and affliction, ver. 8. A sufferer, and yet not assumed of his sufferings: Nevertheless I am not assumed. They may be

ashamed

ashamed of their sufferings, that suffer for sin; but sufferings for Christ and his Gospel, are matter of triumph and rejoycing, 1 Pet. 4. 13, 16.

Here is encouragement for Gospel-sufferers.

And Thirdly, They have a good Captain? Jelus Chaift the Captain of our Salvation. Who, that he might intender his own heart towards his fuffering followers by his own experience; was made perfect through sufferings; and accordingly he is very tender of, and faithful to all that endure persecution for his sake; this was a ground of the Apostle his confidence, I am not ashamed; for I know whom I have believed: I know him by report, and I know him by experience: I know his faithfulness, and I know his All-sufficiency: I have deposited my liberty, my life, my body, my foul, my all in his cuftody; and I am perswaded as he is able, so he is willing tokeep all safe, to his glorious appearance : I may be a lofer for Christ, I shall be no lofer by him; whatever I lay down now, I shall take up again one day, with the advantage of immortality; he will keep the trust I have committed to him; it is but equity Tiv mag nathat I should keep the trust which he hath committed to me; even the glorious Gospel of the blessed God committed to my trust; committed to me upon those very terms, that I thould not only publish it with my lips, but atteft it with my blood.

Thus in his own person the Apostle sets Timothy and his Successors a Copy, and an Bncouragement; which he winderh up in the words of

my Text, the fum of the Preachers butp.

Hold fast the form of found words, &c. q. d. "The premises considered; let neither pleasures nor persecution; the love of life, nor the " fear of death, take thee off from a faithful and rigorous discharge of "thy Ministerial office; but what soever it may cost thee,

Hold fast the form of found doctrine, &c. Briefly for the opening of the words.

The form] wood in the Greek, it signifies a Module or Platform, a Frame of words or things, methodically disposed; as Printers set and Types. compose their Characters or Letters in a Table.

Words] By words, we areto understand doctrine, evangelical truths,

the principles of Christian Religion.

Sound] And they are called Sound words, either from the intrinfecal vylativian nature, when they are purely taught and delivered; Evangelical truths Asyave without mixture; the principles of Religion in their native purity and simplicity: Truth and nothing elfe but truth. Or elfe found words, from their effect and operation, because they be in an healing vertue & influence, like the waters in Ezekiels vision, that issued out from under the * threshold of the Sanctuary; which * healed wherever they came.

"Which thou hast heard of me] It may be understood of the whole * Ver. 9.

Platform of Goffel doctrine in general. Or,

Else (very probably of a Collection of some principal points of Religion, which the Apostle had methodically digested, and either preached

Causa facit Martyrem, non piena. 1 Pet. 4.17.

Heb. 2. 10.

Talinn po. Ver. 12. THY XAXIV muguara. Ounni. Ver. 14. 1 Tim. 1. 11.

* Ezek. 47. 1.

in Timothy his hearing, or drawn up in writing, and committed to Timothy as a trust and treasure, not only for his own help and direction in preaching, but to transmit over to others, for the use and benefit of succeeding generations in the Church of Christ, so called in the next verse, That good thing which was committed to thee; and so expounded, chap. 2.2. The things which thouhast heard of me amongst many witnesses, the same commit thou to faithful men who shall be able to teach others also.

паданатавиин. 1 Tim. 6. 20.

The Raxniv

Doct. 2.

Doct. 4.

1. Doct.

Hold fast] Greek, "22; the word hath a double fignification; scile to have, and to hold; and both of these the Apostle commends to Timo-thy; namely,

1. To have such a form or collection of Gospel-doctrines, as a Type

or Exemplar to which he should conform in his Ministry.

2. To hold it; i.e. to hold it fast, Not to swerve from it in the course of his Ministry, but pertinaciously to adhere to it; not to suffer it to be corrupted by men of erroneous principles, not to part with it upon any terms in the world; but to stand by it, and own it against all opposition and persecution whatsoever.

This I conceive to be the fense of the words; which thus opened, may

afford us some such

Doctrinal Dblerbations, as thefe;

Doct. 1. 1. Doct. Evangelical words are found words; Or:

All Gospel-truth is of an healing nature.

2. Doct. It is of great use and advantage both for Ministers and private Christians to have the main fundamental truths of the Gospel, collected and digested into certain Dodules 03 Platsoms; Or:

Methodical Systems of fundamental Articles of Religion, are very

profitable both for Ministers and people.

Doct. 3. Doct. Such Forms and Modules are very carefully and faithfully to be kept.

4. Doct. Faith and love are as it were the two hands, whereby we

may hold fait Gospel-truth.

Other doctrines besides these might be raised from the words; but these are the main, and lie visibly in the face of the Text: And I intend to speak only to the second and third doctrine; the one (now) at our entrance upon this Morning Exercise; the other, at the Close, if God permit.

The first and last of these doctrines may be of use in the handling of these two: In which doth lie the main design, as of the Apostle here, so of the work which salls to my share in this monthly Service. I begin

with the first of them, feil.

Doct. 1. Methodical systems of the main and special points of the Christian Religion, are very useful and profitable both for Ministers and people.

In the managing of the doctrinal part of this Observation, I shall only

give you two demonstrations.

1. Scripture-

I. Scripture-pattern.

2. The usefulness of such Modules.

1. Scripture-pattern.

The Word of God is full of such Maps and Modules of divine

truths necessary to salvation.

The whole Gospel (in general) is nothing but the great Platform or Standard of faving doctrine. Itewas the great end and errand of Christ his coming into the world, to reveal unto us the truth of God; fo himfelf testifieth, Joh. 18. 37. To this end was I born, and for this cause I came into the world, that I should bear witness unto the truth. It took up Joh. 18. 37. one whole entire office, whereunto he was anointed of his Father; his Prophetical Office; so he was named many hundred years before his Incarnation by Moses: A Prophet shall the Lord your Godraise up unto you, like unto me, him shall you hear. The office of a Prophet was not only to foretell things to come; but to reveal the mind of God, accord- As Exod. 7.1. ing to the import of the Hebrew word Nabi, which fignifieth an In- Aaron 15 terpreter.

Thus Jesus Christ came to be an Interpreter of his Fathers mind unto the world. No man hath seen God at any time; the only begotten Son which is in the bosome of the Father, he hath declared him; Enyiozato, he hath expounded him; The whole Gospel which Christ preached was nothing else as it were but a publick testimony of the secret transactions between the Father and the Son concerning mans falvation; a transcript of that truth which was in the divine understanding from all eternity,

70b. 8. 38. and 15. 15.

And accordingly it is observable that the Sermons which Christ preached in the daies of his fiesh, have more of doctrine in them, than of. perswasion; more of the Teacher, than of the Pastor; as more sutable to his Ministry, wherein he was to lay down a Module of Gospel-truth; and to leave it to the world, to be received and believed unto falvation.

The credit of our Religion is founded upon this important truth, that Christ was sent from God to reveal unto us the mind and will of his Father, and to be believed in all he delivered unto us; all other Apostles and Ministers of the Gospel are but Deputy Witnesses to make report of

Christs affidavit to the doctrine of falvation.

And it is yet further remarkable, that this doctrine which Jefus Chrift left us in the Gospel, is nothing else as it were, but * a Comment or Pa- * Novum Telliraphrase of what was preached by Moses and the Prophets in the Old mentum in the Testament; as he came * not to destroy the Law and the Prophets, but to fulfill them; fo he came to expound and reconcile them with the doctrine which he himself taught; thus it is recorded by the Evangelist, that * be- * Mat. 5.18. ginning at Moses, he expounded unto his Disciples in all the Scriptures the things concerning himself. So that the result of all this in general, is this, that the holy Scriptures of the Old and New Testament are nothing elle but a full and perfect Platform or Module of divine truth, given to

1. Dem.

The whole Scripture is a large Module of faving

Joh. 1. 18.

tere velatum, vetus in naco revelatum.

* Luk. 24. 27.

the

B 3

2 Fet. 1. 21.

the Church at first by Christ himself the great Prophet, and transmitted by the Ministry of those who were successively the Amanuenses or Secretaries of the Holy Ghost; from which no man is to recede upon pain of damnation.

But now more particularly, we may observe, that besides this great universal Map or Synopsis of divine truth; there are to be found in Scripture more compendious and summary abstracts, and abridgements containing certain of the main heads and points of faving doctrine, methodized into leffer bodies and tables for the help of our faith and knowledge.

Two ends of fuch Modules.

And we find them accommodated by the Pen-men of the Holy Ghoft. to two special ends and purposes.

1. To instruct the Church and people of God in the more necessary and

fundamental points and principles of Religion.

2. To antidote believers against the infection and contagion of unsound doctrines which have crept into the Church in the several ages and successions thereof.

Of the first fort,

In the Old Testament, (though in a larger volume) is the book of Deuteronomy, which being interpreted, is the repetition of the Law: And because that (being so large) might seem too great a burden to the memory; Behold, God himself hath contracted it into a very brief, but full coordinants, or Module in the ten Commandments; which are called ten wolds, Deut. 4. 13. because they are the briefest Epitome of the Law.

And thus our Saviour as he laid down the great and larger draught of ments, a brief Gofpel-doctrine; so also in his Sermons he hath left someshorter forms or types of necessary points and principles of Religion; exempli gratia; in his first Sermon after he entred upon his publick Ministry, he hath drawn up three very concife and most excellent Modules.

> The first Module contains the beatttubes. A list of particulars, wherein mans true and chiefest happiness doth consist, Matth. 5. from the third verse to the twelfth; wherein he doth totally cross the judgement of the blind world; writing bleffedness where the world writes moe; and moe, where the world writes bleffednefs.

These we may call the crevenua; Articles of faith to be believed by all those that would be accounted Christs Disciples.

The second Module contains a list of duties; things to be done by every one that would be faved. This our Saviour doth, by afferting and expounding the Moral Law; from the seventeenth verse to the end of the Chapter; confuting and reforming the false gloffes which the Scribes and Pharifees had put upon the ten Commandments, thereby making the Law of God of none effect.

And these we may call the factenda, things to be done.

Lacienda.

The third Module contains a lift of petitions, which in the fixth Chap-

ter,

To inform the Church in the principles of Reli-

עשדתו היברום

The ten Commandabstract of the whole Law.

Three Modules delivered by Christ in his first Sermon.

I. Of beatitudes, Mans Summum bonum. Credenda.

ter, from the ninth verse to the fixteenth, he commends to his Disciples, and in them to all succeeding generations of the Church, as a form or directory of prayer: Not that Christians should (alwaies) confine themfelves to the words, but conform to the matter in their supplications at the Throne of grace. After this manner pray ye:

And these we may call the petenda, things to be prayed for.

The holy Apostles tread in our Saviours steps, you may observe in all their Epiftles, that in the former part of them, they (generally) lay down a Module of Gospel-principles, and in the latter part a Module of Gospel-duties. The Epistle to the Romans is upon this account justly called by some of the Antients, The Chaistians Catechisme :

As containing an imonimums, or lift of the chief Articles of the Christian Religion; for although the principal design of the Apostle be to disculs that prime Evangelical Doctrine of fullification, in the negative and affirmative part of it, Neg. not in works, Affir. in a free gratuitous imputation of the righteousnes of Christ applied by faith; together with the grounds, evidences, and fruits thereof: yet occasionally according to the wisdam given unto him, he doth with a most profound and admirable art interweave other deep and fundamental points of Religion; feilicet,

A parallel between the two Adams.

The doctrine of Original fin.

The corruption and depravation of b nature.

The doctrine of grace. chap. 7.

The merit and efficacy of Christs death and resurrection.

The doctrine of AFFLICTION, and the use of it to be-

The mysteries of Election and Predefination.

The excacation and rejection of the Tews.

The vocation of the Gentiles, with the restitution of the feed of Chap. 11.

Abraham, &c.

And when he hath finished the Amoro moors of doctrinal principles, he winds up the Epistle with a short, but full delineation of Evangelical duties : wherein he doth bring downthose principles unto practice : The former part of the Epistle is the DOCTRINE, the latter part is the USE; Ibeseech you therefore Brethren by the mercies of God, &c.

The whole Epiftle to the Hebrews is nothing elfe as it were, but a delineation of the THREE OFFICES OF JESUS CHRIST: King, Prieft, Prophet. Especially his Prieftly office with a most profound, and yet dilucid Exposition of those Levitical types and figures, which did more obscurely * shadow forth Christ under the Law; so that in that Epistle, as in a Table, Christians may behold the Law to be nothing else but Evangelium velatum, veiled Gespel; and the Gospel to be no other thing than Lex revelata, unveiled Ceremony, or the Law with the Curtain drawn.

But there be divers short Modules or Compendiums of Christian doctrine

CUTAS KU 7700090 , 939. Petenda. The Aposiles method in their Epifiles. The Epifile to the Romans, the Christian Catechism.

a Chap. 5.

b Chap. 7.

Chap. 6.

Chap. 8.

Chap. c. Chap. 10.

The Epifile to the His * Heb. 10. 1. Ver. 9.

Ver. 11.

Ver. II.

Ver. 12.

Ver. 12.

Ver. 13.

Arine occasionally delineated by the Apostles in their several Epistles.

In the Epistle to the Galatians, within the compass of five verses, the Apostle gives two full Catalogues or Lists, chap. 5.

The one of fins, ver. 19, 20, 21. The other of graces, ver. 22, 23.

In the Epistle to the Ephesians, chap. 5, and 6. you have an excellent and compleat Module of Relational duties; Of

Ver. 22.

Ver. 25.

Chap. 6. 1.

Ver. 4.

Ver. 5.

Wives towards their Hubands.

Wives towards their Wives.

Children towards their Parents.

Parents towards their Children.

Servants towards their Masters.

Masters towards their Servants.

The Epistles to Timothy give us a type or table of Ministerial offices and qualifications; yet so, as most beautifully adorned with other most precious Evangelical principles; the sum whereof is CHRIST, I Tim. 1.15. This is a faithful saying, &c. And the principal comprehensive parts, FAITH, LOVE; faith apprehensive, and love abtive. These two in my Text, many learned men conceive to be intended by St. Paul, as the two great comprehensive fundamentals of this work now commended by him unto Timothy his care and fidelity: Hold sast the form of sound words; the two main branches whereof are FAITH and LOVE; but of this more hereafter.

In the Epiftle to Titus, the Apostle will furnish you with two short, but very perfect systems; one in chap 2. ver. 11, 12, 13, 14. Where you have

ver. 11. I. Gods grace made the original and fountain of all the good weexpett from God, and perform to God.

2. And this grace issuing it self by Christ, for the salvation of the creature.

3. And appearing by the Gospel; (there you have Scripture intimated;) and
4. Teaching us as to the Privative part of obedience, to deny ungod-

lines and worldly lusts; terms capacious enough to comprise all sin.

Asto the positive part, to live soberly, implying all personal duties for the governing of our selves in our single capacity; Righteously, implying all duties to our neighbours; godly, noting our whole Communion with God in the duties of his worship. More cannot be said as to the duty of man.

Now 9: The encouragements are either from looking forward.

If we look farward, there is the bleffed hope, the full confimmation whereof we receive at the glorious appearing of the great God; the coming of Christic judgement, ver. 13. and there we have three grand Articles of faith afferted: 1. Heaven. 2. The day of judgment.

3. The God-head of Christ.

	If we look backward, we are obliged to obedience, not only out of hope, but from gratitude, or the great benefit of redemption by Chrift,	
	ver. 14. and in that we have afferted,	
	1. Christs willingness to dye; for he gave himself.	Ver. 14.
	2. The purpose or end of his death; to redeem us from all iniquity.	200
	3. The foundation of an holy life in our regeneration. And hath purified	
	us unto himfelf. The land of the sell but record our of rates	
	4. The nature of a Church, to be a peculiar people.	
	5. The necessity of good works, in the last clause, zealous of good rk s,	
	ver. 14.	
	So that in this short Map you have a compleat summary of all that funda-	
	mental doctrine which doth animate and quicken to the life of holinefs.	
	The next body of Divinity according to the exact method of the Palatine	Chap. 2.
C	atechism, is in chap. 3. ver. 3, 4, 5, 6, 7, 8. where you have,	
_	1. Mans misery by nature, ver. 3.	
	2. His Redemption by Christ, ver. 4. set forth,	
	1. By the spring or first moving cause, the kindness and love of God,	
1	ver. 4.	
	2. The false cause removed, not by works of righteousness which we	
	have done, ver. 5.	
	3. By the effects; justification, justified by his grace, ver. 7.	Ver. 7.
	Sanctification, he hath washed us in the laver of regeneration, and re-	
	newing by the Holy Ghoft, ver. 5.	Ver. 5.
	The consummation of all in glory, heirs according to the hope of eter-	17-m 0
	nal life, ver, 8. c . co. i sinigit beaul side of the following the said	Ver. 8.
	3. The thankful life in a fruitful course of holiness and good works,	_
	ver. 8.——Affirm constantly that they which believe in God may be	
	careful to maintain good works.	
	Another systeme of practical divinity you have in the second Epistle of	Ver. 5.
	. Peter, chap. 1. ver. 5, 6, 7. Add to your faith vertue, &c. By ventue	
	meant the study of holiness, which there is set forth by its furniture, and	Fig. 7.
(i	bjective parts or branches.	
	1. The furniture of vertue, it is rooted in FAITH, guided by	Ver. 5.
	KNOWLEDGE armed on the	Ver. 6.
	Right-hand by TEMPERANCE, or an holy moderation in the	Ver. 6.
	pleasures and comforts of the world: On the	-1.8
à	Left-hand by PATIENCE against the crosses and inconveniencies	-0
	thereof.	
	2. The branches or subjective parts of this vertue, are	
	G LINES S, a grace that guideth us in our immediate commerce	Ver. 7.
	with God.	161. /-
-	BROTHERLY KINDNESS, a grace that directeth us in	
	our duties to our fellow-Saints.	1 1 1
	CHARITY, helping us in the duties we owe to all men.	- 1 10
	In many other places do the Another lay the Dodeing of Colding of	11 130 1 W
	In many other places do the Apostles lay the Doctrine of God in one in-	
	C tire	

Second end

viare errour.

2 Pet. 2. 1.

tire view before our eyes, left the mind should be diffracted by various and dispersed explications; or by dwelling too much upon one part, we should negle I the other.

of fuch Platforms, to obA SECOND SORT OF MODULES: Or,

A second end and design of such Modules, is, to obviate errors, and to Antidote Christians against the poylon and infection of rotten pernicious principles; for no sooner had the good Husbandman sowed his field with good feed, but the envious man went out after him, and began to scatter tares.

In opposition whereunto, the Apostles in their several Epistles were careful to furnish the Churches with such Modules and Platforms of truth, as

might discover and confute those damnable heresies.

2 Pct. 1. 12. टेंग नमें जन्महर्यम anteia.

Hence the Apostle St. Peter calls them PRESENT TRUTHS: that is, Principles of the Christian Faith, most seasonable for those times wherein they were writ; As every Church and Age had its prefent errors and falle doltrines, whereby the falle Apostles did labour to undermine the truth, and to feduce the Professor's of it; fo the Apostles in their zeal to the truth, and compassion to the souls of men, did bestir themselves to Countermine those Seducers, and to establish the Churches in the faith of Jesus Christ, by collecting some special heads and points of Gospel Doctrine opposite to those errors, and fending them to the feveral Churches; where they had planted the Gospel.

These the Apostle calls the Present truth; Thus St. Paul (among other places) in his first Epistle to Timothy, chap. 4. from the first verse to the

ninth verse.

The Apostle Peter in his second Epistle, chap. 2: throughout.

St. Tude spends his whole Epiffle upon the same design.

But above all, the Apostle St. John is very large and distinct upon this ac-His first Epistle consists specially of a twofold Module or Platcount. form i. e.

1. A form or table of Gospel Principles:

2. A form or table of Gospel-Evidences; both of them in opposition to the falle teachers of those times, those Antichrifts, of whole numerous increase he gives them that solemn notice, 1 Epistle 2. chap. 18. verse. Little children, it is the last time, and as ye have heard that Antichrist shall come, even now are there MANT ANTICHRISTS.

To Antidote Christians against the plague of the false doctrines, which fuch Sectarian Antichrists had diffeminated, doth the Apostle lay down,

1. An ἐωοπόπωσις, or PATTER N of Gospel-principles, Ex. gra.

1. That God is a God of an infinite universal perfection and holines, Chap. 1. ver. 5. God is light, and in him is no darkness at all; The, against them that most blasphemously afferted, a GOD TO BETHE AU-THOR OF SIN, &c. against whom also St. James contends, Jam. 1. ver. 13, 14, 15, 16, 17, 18.

else they could not enter into heaven. Epiphanius. Simon Magus, and after him Florinus Blastus, Apelles, Hermogenes, Valentiniani, Marcionite, &c. Priscillianista Deum afirmant mendacem. Aug. de hares. c. 70.

2. That

Admodum artificiola eft bujus epiltolæ methodus; nam ad modum catenæ Christiana fidei myfteria & axiomata conne-Etuntur, &c. Dicson. (a) The carpocratians taught that men must fin, and do the

Devils will, or

2. That conformity to God is an inseparable concomitant of communion with God.

This against them that were not afraid to affirm that justified persons be- (b) Eo teming elected, let them live never so impurely, do remain in the favour of Pore fuerunt God, Gt. (as some amongst us, and such as would be accounted Stars of the first Magnitude) that a man might have as much communion with God in Deo, propter fin, as in the duties of Religion. If any man fay, &c. It clearly implies peccata censethere were that did fay fo.

qui non dirimi focietatem cum bant.

The Gnofficks, Ebionita. &c. ambulantes in tenebris jactitabant se Peo placere; fulsitas doctrine & turpitudo morum tune vigebat non folum in philosophorum scholus, sed & apud hereticos. Cypr.

3. A third principle he laies down, is the doctrine of original corruption, even in the regenerate themselves. Against those that taught the * total abolition of original fin in and by Baptism; or that denied the being, or at least the damnable nature of it; Verse 8. If we say we have no sin, &c.

4. The necessity of confession of sin, not only against them d that decryed repentance for fin, and confession of fin, but against them that denied pardon to them e that repent. If we confess our sins, he is faithful and just to forgive us our sins, &c.

(c) Pelagiani negant origivale peccatum. Aug. cont. Mendac. * Pelagiani. Aug. contr. Mend.

(d) Epiphanius calls the

Novatians, The course of uelavolas. murderers of repentance. Bafil. de panit. (e) Montanifla, & Novatiani. Jerom. Ep. ad Marcel. de erroribus Montani.

5. He afferts the doctrine of actual fin in the regenerate, against them that affirmed that f a justified person could not fin; or (which is the same) (f) The sithat God sees no sin in his children. If we say, that we have not sinned, we make him a lyar, &c. If we say we have no sin, there's the denial of original sin; if we say we have not sinned, there's the denial of actual sin; both make up the great herefie of the & Catharists, who held perfection in this life,

morians, Gnosticks and other Hereticks of that Age, taught that there

was no fin but unbelief; that to the justified, all things were clean, however they live. vid. Aug. de perfectione justi. c. 21. Clem. Alex. &c. conceived the Apostles after the coming down of the Holy Ghost upon them, nullus effe peccatis aut paffionibus obnoxit. Joviniani docebant, juftum nec leviter peccare, (g) catharists in the third Centurie after Christ.

6. The Apostle vindicates the preceptive obligation of the moral Law, even over justified persons. Against the Antinomian h herefie, which presumptuously (h) The Sibreaketh even that yoke (also) from the neck of the Disciples, Chap. 2. monians, carver.3,4,5. Hereby we know that we love him, if we keep his Commandments, pocrations,

Manichess did not only deny the moral Law, but curse and blaspheme it, as given not by God, but by some unlucky nature.

So early were these poylonous weeds sprung up in the Church of God. The other Module which the Apostle layeth down, is a Catalogue of Gospelevidences, certain marks and figns of an interest in Christ, and of a right and title to life eternal: such as these.

A Catalogue of Scriptureevidences.

1. Obedience to Gods Commandments, ut sup.

z. Con-

* Most blasphemously

denied by the

Proclites, &c. Aug. de h.erel

Simmians,

chry tolites,

2. Contempt of the world, Ch. 2. 15.

3. Stedfastness in the doctrine of the Gospel, ver. 18, 19, 20, - 24.

4. Conformity to Jesus Christ in holiness, ch. 3. ver. 3.

5. Mortification, 0, 7, 8, 10.

6. Love to the Saints, ver. 14, and chap. 5. 2, 10, 11.

7. A believing confession * of Gods sending Jesus Christ into the world as the promised Messias; with love to him, and thank fulness for him, chap. 4. In the four first verses of the fifth chapter, we have no less than seven evi-

dences each linking in with the other, and bearing witness to the other. As, 1. You have faith in Christ bearing witness to Regeneration; Whosever

believeth, &c. is born of God.

2. Love to God bearing witness to faith. He that loveth him that begat, &c.

3. Love to the Saints bearing witness to our love of God. He loveth him also that is begotten. Augustine understands it of our love to Christ; but the Context expounds it of our love to the Saints, for so it followeth, ver. 2. where we have,

4. Love to God reciprocally witnessing our love to the Saints. Hereby we

know we love the children of God when welove God.

5. Obedience to Gods Commandments bearing witness again to our love;

__And keep his Commandments ..

6. Delight restifying the truth of our obedience. His Commandments are not grievous.

7. And lastly, Victory over the world bearing witness to Regeneration;

For whosoever is born of Godovercometh the world, Verse 4.

It were easie out of this, and the other two subsequent Epistles; to compleat the consumus of Gospel EVIDENCES; which are not thus expresly delineated, that by them only the Church might describe her members: (as some loose and vain spirits fancy) but for the members of the Church to try and examine themselves by, whether they be real and living members yea or no. It were easie I say to add to the Catalogue; but I have insisted too long upon the first demonstration; so. Scripture pattern.

I come now to the second demonstration: namely

The excellency and advantage of such forms and Collections of Evangelical truths. And,

In the first place it addes much to the beauty and ornament of the truth; whether it be delivered from the Pulpit, or from the Press in such Systemes and Platforms, the Hearer or Reader, may, as in a Map or Table, sometimes of one sort, sometimes of another) behold divine truths standing one by another in their Method and Connexion; mutually casting light and lustre upon each other.

Every truth single, is very precious, and indeed of infinite value, as purchased with, and ratified in the blood of Christ; but to see the truths of the Gospel linked together in their proper union, facing one another like the

(herubims, Exod. 25. 20. is very glorious.

As the stones of the Temple, when they were squared and polished in the Forrest,

The advantages of such Modules. 1. For the Ornament of the truth. Forrest, were very costly, for both matter and morkmanship; but when they were laid into the building, and formed up into a Temple, what a beautiful and magnificent structure did they make? The Disciples beholding it, Luk. 21.5. were filled with delight and wonder !

The Curtains of the Sanctuary, each by themselves were very rich, both for their materials and curious Embroyderies; but had you feen them in their Connecture, each Curtain fastned to the other with taches of Gold, and so making up one entire perfect Tabernacle, sparkling and shining in all its na-

tive splendor, it would have been a ravishing sight.

The very representation of many Countries in one Nation; of many Nations in one of the divisions or quarters of the world; and of all the quarters described in one Globe or Map, it is very delightful to the eye of an intelligent beholder; at once discovering the scite and cognation, the Longitude and Latitude, the distance and degree of every Kingdom and Country; such globes and tables are full of delight and profit.

It is in a most eminent manner observable in the Creation of the world; of every fingle days mork, it is faid, God faw that it was good; but when the whole Compages of heaven and earth was fet together into one entire Fabrick and Creation, God saw every thing that he had made, and behold it Gen. 1. 31.

was VERY GOOD.

Such a rare piece are Gospel-truths in their variety and uniformity; not less glorious and admirable, than heaven and earth, Sun, Moon, Stars,

Elements, in all their order and ornament.

Secondly, Such types and Exemplars of divine truths are of great help to 2. Help to the understanding; As the Collection of many beams and luminaries makes knowledge. the greater light, foit is in the judgement. A constellation of Gospel-principles shining together into the understanding, fills it with distinct and excellent knowledge; It gives us the light of the nowledge of the glory of 2 Cor. 4. 6. God in the face of Jesus Christ. One truth doth irradiate and expound ancther. The truths of the Gospel in their method and series, are interpretative one to the other; while the understanding by means hereof hath the advantage of dwelling upon them the object, and comparing spiritual things with spiritual things, as the Apostle speaks, I Cor. 2. 13.

The truth is, he knows but little of the truth, that knows it only within it felf; he understands it aright that knows it in its connexion and correspon-

dence with other truths of the Gospel.

That Christ dyed to fave sinners, is a most precious truth, I Tim. 1. 15. but he knoweth TOO LITTLE of it that knows it alone (as most of ignorant Christians do who perish with their knowledge:) he knoweth this truth to purpose, that knows it in its connexion with a lost estate, that knows it in its references to the fall, the wounds and bruises, and death contracted by it; he knows Redemption by Fesus Christ aright, that knoweth it in order to the GUILT and POWER of sin, and mans total impotency to save himself from either.

He knows falvation aright, that knows it in the extent and vertue of all Christs

Christs OFFICES, King, Priest, and Prophet, that understands salvation to be a saving of the poor creature from the REIGN of sin by the Kingly Office of Jesus Christ; a saving of a man from IGNORANCE, ERROR, a dihose false rotten principles which are naturally radicated in the understanding by the Prophetical Office of Jesus Christ, as well as a saving him from HELL and WKATHTO. SOME by the Priestly Office of Jesus Christ.

He knows aright the death and resurrection of Jesus Christ, not that knows it singly and naked by only in the story and notion of it, but that knoweth it in the eff. ctual application of it by the Spirit for mortification and vivisication, that knoweth it in its connexion with, and influence into justification, and

Sanctification, &c.

He that thus knoweth Christ and him crucified, knoweth him as the

truth is in Jesus; His understanding is full of sight.

Alas, the ignorance and misery of our times, is not that people are totally destitute of the principles of Christian Religion; but that they know them singly only, and apart; and so they know them but by ha'fs, yea, not so much; for I dare be bold to say, the better half of every truth, consists in its method and necessary coherence with other truths; without which therefore, the knowledge men have of them, must need be but dark and lifeless.

3. Advantage, help to memory. Thirdly, Such Patterns and Platforms, whether of larger or of leffer compass, are a great help to memory. In all Arts and Sciences, order and method is of singular advantage unto memory. We do easily retain things in our mind, when we have once digested them into order; It is not so much multitude of objects, as their variousness and independency which is burdenfome to memory; when once the understanding apprehends them in their natural union and sellowship one upon another, the memory comprehends them with much more sweeth and facility.

Hence it is that NUMBER and PLACE are of fuch rare use in the

art of memory.

The reason why people (generally) remember no more of the Sermons they hear, is for want of Catechizing, whereby they might come to know the principles of Religion in their order, and methodical contexture. Usually in Sermons, truths are delivered single and apart; and the ignorant hearer knows not where the Minister is, nor what place the doctrine delivered obtains in the body of divinity, nor how they are knit together; and so the memory leaks them out as sast as they are dropt in; order is the very glue of memory. Method in a single Sermon, when the hearer is acquainted with it, gratiseth the memory, as well as the understanding; while it doth not only lodge things in their own place, but locks the door upon them, that they may not be lost. When things are knit and linkt in one with another (as in a chain) pull up one link, and that will pull up another, so that the whole chain is preserved. But we may have occasion to speak again of this point; And therefore,

4 [Advantage, to quicken affection.

Fourthly, Such Modules serve to quicken affection. Sympathy and Harmony

mony have a notable influence upon the affections. The founding of a fingle fring makes but little musick; let a skilfull hand touch them in their musical content and symphonie, and it affects the hearer to a kind of ravishment. So it is with evangelical truths: place them in their proper rooms, that a man may behold them in their mutual correspondencies, and apt couplings together, and truly, the Seraphims themselves answering one to another, and ecchoing one to to another, make not a sweeter harmony in their celestial Hallelujahs.

Fifthly, It is a marvellous Antidote against errour and seduction. Gospel truths in their Jeries and dependance, are a chain of gold to tie the truth and the foul close together. People would not be so easily trapan'd into heresie, if they were acquainted with the concatenation of Gospel-

doctrines within themselves.

As for instance, men would not certainly be so easily complemented to worship that Idol of free-will, and the power of nature, were they well principled in the dostrine of the fall; The design of God in permitting of it, held out in Scripture in such large and legible Characters, that he which runs may read, Pfal. 51. 4. 1 Cor. 1. 29, 30, 31. &c.

If they did with fobriety of Spirit observe what the Scripture proclaimes concerning the impotency of the lapst and ruined creature, mans helples condition in himself, Rom. 5. 6. Ephel. 2. 1. Of the absolute necessity of the quickening, helping, and flablishing influence of the Spirit of Christ, &c.

When a chain of pearls is broken, a fingle Jewel is eafily loft; divine truths are mutually preservative in their social embraces and coherence.

Sixthly, Growth in grace is one bleffed fruit of fuch Systems and tables 6. Advanof divine truths. When foundations are well laid, the superstructures are tage, growth prosperously carried on; want of distinct knowledge in the mysteries of in grace. Religion, is a great obstruction to the growth of grace. The great cause of the believing Hebrews non-proficiency was their difest in the foundation; the sorxina, the first principles of the Oracles of God, Heb. 5. 12. unskilfulness in the word of righteousness, made them that they were but babes in grace, ver. 13.

Ufe 1. In the first place, it serves to justifie the practice of the Churches of Jesus Christ, which have their publick forms and Tables of the fundamental Articles of the Christian faith, drawn up by the joynt labour and travel of their learned and godly Divines, after much and folemn feeking of God by fasting and prayer, in the solemn profession whereof they all consent and agree. Such were those antient publick Creeds.

The Athanasian Creed.

The Nicene Creed, and that which is commonly called the Apostles Creed, which justly merits that title; if not because compiled by the twelve Apostles, every one casting in their Symbol or Article, as tradition goes; yet because collected out of the Apostles writings, and is as it were, a brief form or abridgement of the Doctrine taught by Christ and his Apoftles. An Epitome of the Christian faith.

Ule.

And such are the Confessions which most of the Resormed Churches have drawn up for their own use, comprehending the most necessary and sundamental Articles of the Christian faith, to be generally owned and afferted by all within their Associations and Jurisdictions, whether Ministers.

or people.

That Confession of faith which was compiled by the Reverend and Learned Divines of the late Assembly at Westminster, and presented to the two Houses of Parliament, as their Advice in matters of Religion, was of this nature, and obtains the primacy amongst all the Confessions of the Resormed Churches, in the judgement of many Learned Orthodox Divines.

Such Formes and Modules are of excellent use in the Churches.

Partly to be a bank or bulwark to keep error and herefie from breaking

into the Church of God.

Partly to prevent diffents and diffentions, which are very apt to rife amongst the Pastours and Teachers, as well as amongst the private members of such congregations, where every one is lest at liberty, to preach and practise, to hold, and hold forth what is right in their own eyes.

Partly to preserve the truth in its integrity and beauty, and the professors of it in unity and uniformity, the glory of the Churches, and the

defence upon that glory. a Louisi

Use 2. It serves to shew us the benefit and advantage of publick Catechismes; whether larger, containing a more general collection of Gospel truths for the use of such as are of larger understandings, young or old: or leffer, containing only some few of the most necessary principles of Religion in the most facile and familiar way, for the help of meaner capacities; amongst which, (although there be some hundred several forms extant in the Reformed Churches,) yet those two forms or Modules drawn up by the late Reverend Affembly, their larger and shorter Chatechisme, obtain the general vote both abroad and at home for their excellency and nsefulness. And it is the wish of very learned and judicious men that there were yet some shorter and more easte form drawn up, that might be reduced to a few heads of the first and most necessary points of Christian faith for the institution of babes: The great advantage of such forms of Catechistical doctrine is, that thereby a Minister of the Gospel may acquaint his people with more of the necessary and saving truths of the Gospel in a few months, than he can well preach over in many years; and by the brief and frequent running over the principles of Religion, people of all forts and ages, would be incomparably prepared for the Word preached, and profit more by one Sermon, than unprincipled hearers commonly do by twenty.

Use 3. Hence also I might commend to young Students in Divinity the reading of Systems and compendious Abstracts and Abridgements, as an excellent entrance and manudustion unto their Theological studies, before they lanch into the larger trasts and treatises in that vast and immense ocean of Divine knowledge; of which we may say almost to desperation,

164.4.5.

Ars longa, vita brevis.

The Shipwright that is to build a large and stately Vessel, doth first shape his work in a very small Module. And he that is to travel into the remote parts of the world, shall render his labour much more fruitful by reading Maps and Globes at home; for by that means he shall know where he is when he comes abroad; his eye and his understanding will mutually interpret one to the other; thus your curious workmen do first make their borders and trails, and then fill them.

Use 4. It serves to commend Methodical preaching, that Minister that is wife and judicious to observe method in his Sermon, and method between Sermon and Sermon; a Scriptural connexion (as much as may be) between subject and subject, doctrine and doctrine; omne tulit punctum, he is a preacher indeed; he shall not only profit, but delight his hearers, and makethem not only knowing Christians, but distinct and judicious.

Use 5. It commends (not least) constant and fixed hearing; especially when people fit under a judicious and methodical Ministry; loofe hearing may please, but the fixed will profit; skipping hearing for the most mum, certa propart makes but sceptical Christians; when people hear at randome, have a fnatch here, and a fnatch there, here a truth perhaps, and there an errour; here a notion, and there a novelty, &c. such mixt hearing makes up the garment of knowledge, but just like a beggars Cloak full of patches; they are never able to bring their knowledge into any form or method; ever learning, but never able to come to the knowledge of the truth; their knowledge is like an heap of pebbles, upon which a man can never raise a superstructure: whereas they that fit under a fixt Ministrry, (one that is Master of his Art) they are acquainted with the way and courfe, and project of his preaching; as the Apostle tells Timothy, 2 Epist. 3. 10. But thou hast fully known my doctrine, purpose, &c. i. e. the design and method of my Ministry.

Such hearers (if judicious) can follow their Teacher through the feries and deduction of his Ministry, from Subject to Subject and from Text to Text, and from Head to Head, till at length they have, (before they take notice of it) an hypotyposis or collection of Gospel truths formed in their understanding: Such an hearer begins where he left the last time, and fo from time to time is still going on, thining and growing, and enlightning unto the prepared day, from faith to faith, from knowledge to know- Prov. 4.18. ledge, and from truth to truth, till he comes in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Various hearing makes variable Ephes. 4. 13. Christians: St. James his professors (for the most part) double minded men, unstable in all their ways, they are still beginning, but never able to James 1.8. make any prosperous and successful progress in the knowledge of Christ.

Sixthly and laftly, from hence give me leave to commend to you the benefit and advantage of THE MORNING EXERCISE. which the good hand of providence brings to your doors this ensuing month, and begins to morrow morning in this place.

Varia lettio delectat ani-

The fruits of the morning exercise in the City.

Truly God hath been pleased to make this morning Letture a great mercy to this City, ever since it was first erected, which was WHEN LETCESTER WAS BESIEGED; it hath been like the Ark in the house of OBE D-E DOM, a blessing where ever it hath come, a morning cloud which hath let fall sweet refreshing showres in every place.

In special God hath made it instrumental,

Ifa. 35. 3, 4. Comfort against fear. 1. For the strengthning of the weak hands, and consiming the seeble knees of the people of God, who in this time of Englands troubles have been of a fearful heart, and of a trembling spirit; many poor Christians who in times of publick dangers and confusions have come to these morning Assemblies (like the Maries to the Sepulchre of our Lord) with their hearts still of sears, and their eyes sull of tears, have been dismissed those Assemblies with sear and great joy; their hearts have been revived, and their hands strengthned in the Lord their God.

Mat. 28. 8.

A prefervative against Apostasie. 2 Pet. 3.17. 2. God hath made use of this exercise for the preserving of thousands from errour and damnable dollrines in these times of sad Apostasse, while many ignorant and unstable souls being led away with the errour of the wicked, have fallen from their own stedfassuess, there want not multitudes (through grace) who are ready to acknowledge that they owe their confirmation and stability in the truth, (under God) in a very eminent manner to the labours of those godly Orthodox Divines, who have bestowed their pains in these early Lestures from time to time.

Conversion.

3. God hath commanded his blessing upon it for the conversion of many souls to Jesus Christ. Blessed be God, the morning exercise hath not been childless since it was set up; some there be (to my knowledge) who have calculated their spiritual nativity from the time that this exercise was in the places of their habitation, as in this place some can bring in their testimony, to the honour and praise of free grace.

Edification.

4. It hath been a very choice instrument in the hand of the spirit, for the building up of Christians in their most boly faith. Many of them that that have attended daily at the gates of wisdom, waiting at the posts of her doors in this Ministerial course, have been observed to have made eminent proficiency in the School of Christ, to grow in God, in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Prov. 8. 34, 35. 2 Pet. 2. 18.

To all which bleffed ends these morning exercises have had some ad-

vantage above other Assemblies;

Partly, by reason of the frequency and assiduity of them; Sabbath-day, Sermons, and Weekly-lectures being distanc't with such long intervals of worldly incumbrances, are (for the most part) forgotten before the return of their weekly course; whereas these exercises treading so close upon the heels one of another, they that have constantly attended them, have as it were, lived under a constant vision; the Sun of the Gospel arising upon them as assiduously as the Sun in the sun of the Gospel by they have been carried on in a daily progress of Gospel prossionery.

And partly, the Preachers by a kind of fecret instinct of the Spirit, having

been directed in their order to preach seasonable things : magione ann Beiar as the Apostle calls it, present truth; truth most proper to the present state of things, carefully obviating the errours of the times; and not only fo, but sometime, as if there had been a design laid by mutual consent, they have a The morning been guided to preach methodical truths; their Sermons have been knit to- exercife at gether not without some natural connexion, into a kind of &monimums, or Module of Evangelical doctrine; at least so far as it hath not been difficult to find out not only confent, but a kind of dependance between their successive discourses, that might be of more than ordinary help to their Auditors; as in Chancery in this (a) place about this time four years; and fince in a (b) neighbouring Congregation; by some short notes published for the help of weaker Christians, may appear. But now brethren behold I shew you a more ex- faith, at Mercellent way: That which sometime hath fallen out providentially, and but tins in the in a very imperfect way, is now de industria and by pre-agreement and con-fields, Feb. 55. fent, intended and designed among you in this course of the morning exercise; viz. that which the Apostle here commends to Timothy his care and custody, the three an ιποτύπωσης, or FORM of found words: A feries or Delineation of Daggers in some of the chief points and heads of Gospel doctrine methodically collected Fleetstreet. and digested as far as the narrow circle of so few days will contain. AND THISWEWILL DO IFGOD PERMIT. What remaineth Brethren, but that you stir up your selves in the strength of Christ,

I. To prize such a precious season and opportunity, as providence puts into opportuniyour hand. God is bringing a very precious treasure and depositum unto ties. your doors : He hath not dealt fo with every nation, &c. See my Breihren that you put a due value and estimate upon it, lest God challenge your contempt with that angry question, Wherefore is there a price in the hand of a

fool to get wisdome, seeing he hath no heart to it?

2. To frequent it. Christians be afraid of losing a morning; let not one 2. Frequent fuch golden opportunity fall to the ground, you do not know what you lofe. Borrow a little from your fleep, and from your worldly employments (if your Callings and families shall not be too great sufferers by it) and bestow it upon your fouls, will it not be fruit abounding to your account in the day of Christ? While you have the light, walk in the light: Know ye not that Jer. 6. 4. the Shadows of the Evening are stretched out! Redeem the time, the days Ephol. 5. 15. are evil.

3. Stir up your felves to prepare your hearts for a folemn attendance upon God in them: Remember what the Lord faid to Moses, I will be sanctified in them that come nigh me: Oh profane not your accesses to such holy things: I may bespeak you in the language of Moses to the people, Santifie your selves against to morrow, for the Lord will come down among you; and remember if he be not fan tified by you, he will be fanctified upon you; if he be not fanctified by us in holiness, he will be fanctified upon us in judgment; before all the people I will be glorified.

Christians, be much in prayer for your Ministers, that they may come unto you in the fulness of the blessing of the Gospel of peace; say with the Pfalmift,

Giles in the Fields, May 55 printed for Richard Gibbs lane near Serjeants Inn. b The word of printed for Fran. Tyton, at

Heb. 6. 3. Cautions. 1. Prize : hele Pial. 147. 20.

Prov. 17.16.

3.Prepare for Lev. 10. 3.

ffil. 118.

Pfalmist, Biessed be he that cometh to us in the name of the LORD.

Pray for your selves, that God would open your hearts as he did the heart

Als 16. 14. * Heb. 4. 2. * 2 Thef. 2. of Lydia, that you may attend unto the things which shall be spoken.

Pray that you may * mix the word with faith, * that you may receive the truth in the love of the truth, that you may not be given up to believe lies.

Pray for others that shall hear with you; pray as Christ prayed for his

Joh. 17. 17.

Disciples : Sanctifie them through thy truth, thy word is truth,

Pray that fome may be convinced, some converted, that others may be edi-

fied by the Sermons which shall be preach't amongst you.

4. Stir up grace. Ifa. 2. 3. Stir up your selves to come to these Evangelical exercises with Evangelical dispositions; those especially prophessed of in relation to Gospel times, Isa. 2.3. Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his, ways, and we will walk in his paths.

In this Gospel-promise you Charity.

have three Gospel graces, Obediential Resolutions.

Charity.

1. COME LET US GO, &c.] there's their CHARITY, their mutual care and love to one another; fouls; they call upon one another, and confider one another, to provoke one another to a diligent attendance on the means of grace. Come ye and let us go; gracious hearts would not go to Church, or to heaven alone; I was glad when they said unto me, Let us go into the house of the Lord.

Pfal. 122. I.

Faith.

2. HEWILL TEACH US OF HIS WAYS] here you have their FAITH; they come to the ordinance with good thoughts of God; the same wherewith holy David doth encourage his own soul; Good and upright is the Lord, therefore will be teach sinners in the way; though I am evil, yet God is good; though I am a sinner, yet God is upright, therefore I shall be taught of God; it is good to come to the ordinance with great ex-

Pfal . 25. 8.

pectations upon God.

You may easily over-expect men, and indeed for this God sends you home often with disappointment; you come to a Sermon, and you say (sometimes) Oh there is a rare man to preach this day; the man sails your expectation, and you return censuring and complaining of the Preacher, not considering the sault was in your selves; God withdrew possibly wonted auxiliaries of grace to punish your carnal considence, to teach you to cease from man, &c. I say you may easily over-expect the creature, but you cannot over-expect God-open thy mouth and I will fill it; widen and dilate the desires and expectations of your souls, and God is able to fill every chink to the vastest capacity; this

Ifa. 2. 22.

Pfal. 81. 10.

honours God when we greaten our expectation upon him; it is a fantifying of God in our hearts, he will teach us his ways.

3. WE WILL WALK IN HIS PATHS] there you have their obediential resolutions, highly becoming the Children of God; if God be so gracious to teach us, they resolve not to be so ungracious as to resust they taught; they come with a desire to know Gods will, and go home with a re-solution to obey it.

Obediential resolution.

This is the method of Gospel proficiency, if any man will do my will, he shall Joh. 7. 17. know my doltrine. Behold, here's the pattern, GOTEAND DO LIKEWISE.

Take heed of perfunctory and customary use of the ordinance; Rest not satisfied in a Popish opus operatum, the work done. As you should prepare before you come, so you should resteet when you go home, and not take up with notions in the head, without motions in the heart. Expressions in the lips, when separate from impressions upon the conscience, makes empty and formal professors, and gives occasion to standers by to suspect the truth of Religion. A careless Christian that often heareth of the glorious things of the Gospel, but seeleth nothing of them, doth put a temptation of Atheism upon himself, and of seandal upon others; and while himself is not made better by his frequenting the means, others become worse, while he raiseth up anevil report upon the ways of God. Surely we need much quickning that we may not receive THIS GR ACE of God in vain.

6. And lastly, when you have this worth muns, THIS FOR MOF SOUND WORDS, let it be your care to keep it; when ye HAVE it, then HOLDit, which is the second acception of the word *xe, and brings me upon the SECOND DOCTRINE.

Doct. 2. SUCH FOR MS AND MODULES ARE
VERY CAREFULLY TO BE KEPT:
But of this in the concluding Sermon if God permit.

that the transfer of the design of the land of the lan

D'3

God



God is.

by his liver senting the gracing with I X congest H., while he railed up an exception the warse or God.

But without Faith it is impossible to please God; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.

N this Chapter Faith is represented as the principle of obedience, conveying vigour and strength to other graces, whereby they become operative unto several ends and objects; hence those acts which immediately spring from other graces as their proper stock, are attributed to Faith, that being the principle of their heavenly working. In this respect, as the success of an Army redounds to the General's Honour, so the Victory which is effected by other Christian qualities, is here ascribed to Faith, which animates them, and leads them forth as their chief Captain; this is intimated in the Text, in which we may observe,

1. A Proposition, But without Faith it is impossible to please God; that grace being the medium of our communion with God, as it gives through Christ an admission and approach to him; and in this respect is opposed to

drawing back, Heb. 10.38.

2. The Argument to confirm it, For he that comes to God must believe that he is, and that he is a rewarder of them that diligently seek him: that is, our Addresses to God, are grounded upon a firm assent to Gods being and bounty.

Euresseias 101 First, An assent to his being is absolutely necessary, otherwise acts of ετι το πυσεί- worship are as a Ball struck into the open air, which returns not to us; withτατον εμεϊνό out the entire assurance of a determinate object, Religion will fail and vanish,

this belief is general and speculative.

Secondly, An affent to his bounty, that he will bless those who diligently εντίν εχειν feek him; this is particular and applicative, and it follows from the other; as εντίν εντίν εντίν του for the notion of a Benefactor is included in that of a God; take away his rewards, you ungod him: Now the stedsast acknowledgement of this, can only draw the soul to perform ingenuous and acceptable service; for the nated

This is the Heathens Creed, fired this beds to seled as for this beds for the thing th

naked contemplation of those amiable excellencies which are in the Deity. can never conquer our natural fear, nor quench our enmity against him; the reflection upon his righteousness and our guilt, fills us with terrour, and causes a dreadful flight from him; but the hope of his remunerating goodness, is a motive agreeable, and congruous to the breast of a man, and sweetly leads him to God; Religion is the submiffion of our selves to God, with an expectation of reward.

I shall treat of the first Branch of the argument; He that comes to God, must believe that he is. The firm belief of Gods being, is the foundation of all Religious worthip; in the discussing of which, my design is to evince that Supream truth, that God is. The evidence of this will appear to the light of reason, and faith, by an appeal to nature, and Scriptures; I shall produce three Arguments from nature, which may convince an Infidel there is a God.

The first is drawn from the visible world. The second from natural Consci-

ence. The third from the confent of Nations.

First in the Creation; his effence and attributes are clearly revealed, his absolute power; unerring wisdom, and infinite goodness, are discovered to every capacity therefore the Apostle urges this as the most proper Argument to convince the Heathers, Acts 14. 15. that they should turn from their vanities, to the living God which made heaven and earth, and fea, and all things that are therein; to this they must naturally affent; as shadows represent the figure of those bodyes from whence they are derived; fo in the world there are fuch traces of the Divine perfections, that it is easie to infer there is a Soveraigh being which is the cause of it; all the creatures and their various excellencies, are to many beams which reflect upon this Sun, or lines which direct to this Center; nay, the meanest being carries some impression of the first cause, as the image of a Prince is stamps upon a penny, as well as upon greater mony; the beafts will inftruct, and the mute filmes teach the Atheift there is a god; and though he is not differred by the outward fight, yet the understanding will as certainly discover him, as it doth an invisible spirit in a living body; and that,

1. From the being of the world, and its parts; it is apparent to fense, and acknowledged by all, that some things are of a late beginning, but those things could not proceed from themselves, for then they should work before they were, and the same things should exist, and not exist at the same instant, and in the same respect, but this implies a contradiction; it follows then, they had their original from without; we find the experience of this in our felves; the number of our days declares there was a time in which we had no being,

and therefore we could not produce our felves,

Now, if man which is the most perfect of visible creatures, presuppose a maker, then may we sufficiently infer a creation, where we find far less perfection; and this is true, not only of things which are visible, but of all other beings; till at last we arrive at the Supreme cause, whose being is necesfary and independent,

Besides, if we consider that from nothing he hath produced their beings,

and so united those two distant extreams of being, and not being, we may infer his power to be infinite; the greatest difference imaginable between two finite beings, admits of some proportion, and measure; but between that which is and that which is not the distance exceeds all apprehension : fo that from the meer existence of things, it is evident that there is a first cause.

which is independent and infinite, and this is God;

2. We may certainly argue the being of God from the confent of parts in the world, and their perpetual confederations to support the whole. Confusion is the effect of chance, but order is the product of Art and industry. When we confider in a Watch, how the different wheels by their unequal motions agree in diftinguishing the hours, and with that exactness, as if they were inspired by the same intelligence, we presently conclude it to be the work of an Artificer; for certainly pieces of Brass could never have formed and united themselves into that method; proportionably when we view the Harmony of all things in the world, and how difagreeing natures conspire together for the advantage of the whole, we may collect there is a Divine spirit, which hath thus disposed all things. We will not make a curious enquiry into this an eminent degree of knowledge in feveral faculties, would but imperfectly difcover the proportion and measures which the eternal mind hath observed in the frame of nature; it will fuffice to glance at those which are exposed to the view of all.

The Sun which is the eye and foul of the world, in its figuration and motion is a fign to us that there is wisdom and counsel in its Authour; it's fixt in the midst of the planets, that it may dispense its light and heat for the advantage. of the lower world; if it were plac't in a higher or lower Orb, the jarring Elements, (which by its influence, are kept in an equal poise and proportion) would break forth into diforders; and those invisible chaines and connexions which fasten the parts of nature, would presently be broken; the regularity and constancy of its motion discovers a Deity; by its course from East to West, it causes the agreeable vicistitude of day and night, and maintains the amiable war of light and darkness; this diftinction of time is necessary for the pleasure and profit of the world; the Sun by its rising, chases away the shades of the night, to delight us with the beauties of the Creation : 'tis Gods Herald which * calls us forth to the discharge of our work; this governs cur labour, and conducts our industry; this animates nature, and conveys a pleasure even to these beings which are insensible; without the day, the world would be a fatal and disconsolate grave to all creatures; a Chaos without order, action, or beauty; thus by the Sun-beams we may clearly fee a Divine providence. Besides, when it retires from us, and a Curtain of darkness is drawn over the world, that proves the wisdom and goodness of God. The Plalmist attributes the disposition of day & night to God, the day is thine, and with an Emphasis, the night also is thine : notwithstanding its sad appearance, yet it is very beneficial; its darkness enlightens us, its obscurity

Quid poteft effe tam apersum, tamque perspicuum, cum calum Suspeximus, caleftiaque contemplati fumus, quem aliquod effe numen præftantislime mentis quo bec regantur? Tull. in secundo de natura deorum, ec. lib. 2. de divinatione; effe prestantem uliquam, æternamque natu-TAM & CAM Juspiriendam. aderandamque hominum

generi, pulchritudo mun li ordojue rerum calestium cogit confiteri. * Pfal. 104. 22, 23. * Pfal. 64. 16. makes

makes visible the Ornaments of heaven, the stars, their aspects, their dispofitions, their motions which were hid in the day; it unbends the world, and gives a short and necessary truce to its labours, it recreates the wasted spirits; tis the Nurfe of nature, which pours into its bosome those sweet and cooling dews which beget new life, and vigour: the divine providence is also eminent in the manner of this dispensation; for the Sun finishing its course about the world in the space of 24 houres, causes that succession of day and night, I speak of that which doth most fitly temper our labour and repose; whereas if the day and part of the night should each of them continue fix entire months, this division would be world which very inconvenient for us. We may farther observe a wise providence in the is inhabited. diversity it hath used to lengthen and shorten the days and nights for the advantages of feveral Countryes; for that part of the earth which is under the line, being fcorcht with immoderate heat, wants a continual supply of moiflure; therefore the longest and coolest nights are there; but it is otherwise in the Northen parts, for the beams of the Sun being very feeble there, providence bath fo disposed, that the dayes are extream long, that so by the continuance of the heat, the fruits may come to maturity and perfection. And as the difference of day and night, fo the diversity of seasons proceeds from the motion of the Sun, which is a work of providence, no less admirable than the former; as the motion of the Sun from East to West, makes the day and night, fo from North to South, causes Summer and Winter; by these Pfal. 74. 17. the world is preserved; Summer crowns the earth with flowers and fruits, Thou half made and produces an abundant variety for the support of living creatures; the the Summer Winter which feems to be the death of nature, robbing the earth of its heat and winter. and life, contributes also to the universal good; it prepares the earth by its cold and moisture for the returning Sun; in the succession of these seasons, the Divine providence is very conspicuous; for since the world cannot pass from one extream to another, without a dangerous alteration; to prevent this inconvenience, the Sun makes its approaches gradually to us, the Spring is interposed between the Winter and Summer, that by its gentle and temperate hear, it may dispose our bodyes for the excess of Summer; and in the fame manner the Sun retires by degrees from us, that so in the Autumn we may be prepared for the asperities of the Winter. And to close this part of the Argument, the invariable fuccession of times and seasons is a token of the same providence; the Sun which runs ten or twelve millions of Leagues every day, never fails one minute of its appointed time, nor turns an inch out of its constant course, but inviolably observes the same order; to that there is nothing more regular, equal, and constant, than the succesfion of day and night; to ascribe this to hazzard, is the most absurd extravagance; for in the effects of chance there is neither order nor constancy; as we may see in the casting of a Dy, which hardly falls twice together upon the same square; it is necessary therefore to conclude, that an intelligent principle guides the revolutions of the Sun, thus uniformly for the advantage of the world. Psal. 19. 1, 2, 3. The heavens declare the glory of God, the firmament shews his handy work. Day unto day utters speech,

mon to the world of Gods being and excellency?

Let us now confider that vast extent of air, which fills the space between heaven and earth; this is of so pure a nature, that in a moment it transmits the influences of heaven to the lower world, this serves as an arsenal for thunders and lightnings, whereby God summons the world to dread and reverence; this is a treasury for the clouds, which dissolving in gentle showers refresh the earth, and call forth its seeds into flourishing and fruitfulness; this sanns the earth with the wings of the winde, allaying those intemperate heats which would be injurious to its inhabitants; this is the Region for the Birds, wherein they pass as so many selt-moving Engines praising the Creatour, this serves for the breath and life of man; from hence we may conclude the wisdom of a God, who so governs the several Regions of the air, as by them to convey blessings for the necessities of man, and to send judgements for the awakening the secure to seek after God.

Let us now descend to the Sea, and see how that informs us there is a God; 'tis a Truth evident to reason, that the proper place of waters is next to the air above the earth; for as it is of a middle nature between these two Elements, being purer and lighter than the earth, but more gross and heavy than the air, so it challenges a lituation between them; that as the air on all parts encompasses the Sea, in like manner the Seashould overspread the earth, and cover the whole surface of it; that its natural inclination is such, appears by its continual flowings; who then hath arrested its course, and ftopt its violence? who hath confined it to fuch a place and compass, that it may not be deftructive to the world? certainly no other, but the great God who first gave it being and motion; besides, that which renders the power of God more conspicuous, is that by so weak a bridle as the fand, its rage is bounded; when it threatens the shore with its insulting waves, you would fear left it should swallow up all, but it no sooner touches the fand, but its fury is turned into froth; it retires, and by a kind of submission, respects those bounds which are fixt by the Creator. Now, that the fiercest Element should be represt by the feeblest thing in the world, and that which breaks the Rocks, be limited by the fands, is a wonder of providence; therefore the Lord alledges this as an effect only proceeding from his power, and challenges an incommunicable glory upon this account. Fob 38.8, 9, 10, 11, verses, Who shut up the Sea with doors, when it brake forth as if it had issued out of the womb? when I made the cloud the garment thereof, and thick darkness a swadling band for it; and brake up for it my decreed place, and set barrs and doors; and said, Hitherto shalt thou come, and no farther, and here shall thy prond maves be stayed.

Besides, its extent is no less worthy of admiration; it washes the four parts of the world, and so it is the bond of the universe, by which the most distant Nations are united, the medium of commerce and Trade, which brings great delight and advantage to men, by it the commodities which are peculiar

to several Countryes are made common to all; thus may we trace the evident prints of a Deity in the very waters; if we change the scene, and view the earth, we may perceive clear figns of a Divine providence. If we confider its position, it hangs in the midst of the air, that it may be a convenient habitation for us; or its stability, the air its felf is not able to bear up a feather, yet the earth remains in it fixt and unshaken, notwithstanding the storms and tempests which continually beat upon it; from hence we must conclude an invisible, but powerful hand supports it; 'tis reckoned amongst the Magnalia Dei, Job 38.4, 6. Where wast thou when I laid the foundations of the earth ? whereupon are the foundations thereof fastned? or who hath laid the Cornerstone stone thereof? Moreover the various disposition of its parts, the Mountains, the valleys, the Rivers which are as the veins which convey nourishment to this great body, all intimate there is a God.

I might instance in its productions;

their roots whereby they draw their nourishment, the firmness of their stalk by which they are defended against the violence of winds, the expansion of their leaves by which they receive the dew of heaven; or in fruits, which are produc'd answerable to the difference of seasons, those which are cold and moift to allay our heat in fummer, and those which are of a firmer confishency in Autumn, that they may serve the delight and use of man in Winter, from whence the notice of a Deity is afforded to us.

Thus if we behold the excellent order of the parts of the world, their mutual correspondence for their several ends, the heavens give light, the air breath, the earth habitation, the fea commerce; we must break forth There is a God, and this is his work; but how few are there who read the Name of God which is indelebly printed on the frame of nature? who fee the excellency of the cause in the effect? who contemplate all things in God, and God in all things? from our first infancy we are accustomed to these objects, and the edge of our apprehensions is rebated; the commonness of things takes away our esteem; we rather admire things new than great; the effects of Art, than the marvails of nature; as the continual view of a glittering object dazles the eye, that it cannot fee; so by the daily presence of these wonders, our minds are blunted, we lose the quickness and freshness of our

I shall finish this Argument by reflecting upon man, who is a short abridgment of the world; the composure of his body, the powers of his foul, convince us of a wife providence; who but a God could unite such different fubstances, an immaterial spirit with an earthly body? who could distinguish so many parts, assign to them their form, scituation, temperature, with an absolute fitness for those uses to which they serve? we must joyn with the Apostle, Acts 17.27,28. He is not far from every one of us; we may find him in the activity of our hands, in the beauty of our eyes, of the leaft in the vivacity of all our fenses; in him we live, move, and have our being. And to look inward, who hath endowed the foul with fuch diffine and ad-

The world is fliled by St. Balil, TW Luxar Nos :xwv Sisacxaleiv, ni Becz varoizs สายเชียบา่เerer; the School of rational spirits, wherein they are instructed in the knowledge of God.

The meer confideration part of mans body, opened the eyes of

one of the most learned Atheists in the World. Galin. 1. 3. de usu partium, describing the use of our parts, faith, To Inuispy nouve of nads upov andiver ouriting to

univerfal

mirable faculties? The understanding which exercises an Empire on all things, which compounds the most disagreeing, and divides the most intimate, which by the lowest effects ascends to the highest cause; the Will which with such vigor pursues that which we esteem amiable and good, and recoils with averfation from that we judge pernicious and evil; the Memory which preferves fresh and lively the pictures of those things which are committed to its charge. Certainly after this confideration, we must naturally affent there is

3. We may argue there is a God from the operations of natural Agents

a God who made us, and not we our felves.

for those ends which are not perceived by them. Although in men there is a rational principle which discovers the goodness of the end, and selects such means as are proper for the accomplishing of it, and so their actions are the product of their judgement; yet 'tis impossible to conceive that the inferiour rank of creatures, whose motions flow from meer instinct, can guide themfelves by any Counsel of their own: Now all their operations are directed to their proper ends without any variation, and in that order as exceeds the invention of man. It is admirable to confider how brute creatures act for their preservation; they are no sooner in the world, but they presently flie from their enemies, and make use either of that force or craft which they have to defend themselves; they know that nourishment which is convenient to preserve them, and those remedies which may restore them. By what Counsel doth the Swallow observe the season of its passage? in the beginning of Autumn it takes its flight to a warmer Climate, and returns with the Sun again in the Spring. By what fore-fight doth the Ant prepare its store in Summer to prevent that enfuing want which otherwise it would suffer in Winter ? Doth the Sun deliberate whether it shall rife, and by diffusing its beams, become the publick light of the World? or doth a Fountain advise whether it shall stream forthin a fluent and liberal manner? even the actions of men which are purely natural, are done without their direction: Nay, natural bodies will part with their own property, and cross their own inclination for an universal good; the air, a light and nimble body that does naturally ascend, yet for a general good, to prevent a breach in nature, it will descend: And those things which have a natural opposition, yet constantly accord and joyn together to preserve the whole; certainly then a Divine Spirit guides and directs them. If we fee an Army composed of several Nati ons, (between whom there are great antipathies) yet march in rank and order, and with equal courage fight for the fafety of a Kingdom, we prefently conclude there is a wife General who thus uniteth them: And is there not greater reason to believe that a Soveraign Spirit governsthe Host of Heaven and earth, and unites them to maintain the peace of the World? To affert that irrational creatures act for a general and unknown good, without the motion of a higher cause, is equally unreasonable, as to say a curious Picture

is drawn by a Penfil without the hand of the Painter which guides it in every line according to the Idea of his mind. We must then of necessity infer that those particular causes which cannot conduct themselves, are directed by an

Si quid eft quod efficiarea que bomo licet ratione fit præditus, facere non poffet, id profecto elt majus, & fortius, & Sapientius bomine. Chrysippus.

Simee cu uni au Geprirns, is nopo d'à nogecais, er m -ACI SEVELO, CO SPORTOTES W de ingerar, Tito Osis de 2001100. Arifforel, I.de mundo.

univerfal cause which cannot ere; and thus we see the whole World is an

intire and continual Argument of Gods Being and Attributes.

Secondly, The fecond Argument it drawn from natural conscience, which is a subordinate God, and acts all things with respect to a higher Tribunal; as St. Paul speaking of those visible Testimonies which God hath exprest to men in the Creation, faith, Acts 14.17. That he left not himself without a witness, giving them rain, and fruitful seasons; by the same proportion we may fay God hath not left himfelf without an internal witness, having planted in every man a conscience whereby he is dignified above the lower order of beings, and made sensible of the supream Judge, to whose Tribunal he is subject; now conscience in its double work, as it accuses or excuses by turns upon good or bad Actions, proves there is a God.

1. Natural conscience being clear and innocent, is the life-guard which fecures from fears: vertuous persons who have not offered violence to the light of conscience, in times of danger, as in a fierce storm at Sea, or fearful Thunder at Land, when guilty spirits are surprized with horrour, they are not liable to those fears, being wrapt up in their own innocency; the reason of their fecurity proceeds from a belief that those terrible works of nature Parens Dearway are ordered by an intelligent and righteous providence which is God.

cultor & infrequens, infanien-

tis dum sapientie consultus erro, nunc retrorsum vela dare atque iterare cursus cogor relielos: Namque Diesfiter igni corufco nubila dividens, fretumque per purum tonauteis egit equos volucremque currum. Horat. ad 34. l. 31

2. It gives courage and support to an innocent person; when opprest and injured by the unrighteous; the natural conscience so long as it is true to it felf by adhering to honest principles, it is victorious against all attempts. whatsoever; si fractus illabatur orbis; if the weight of all the miseries in the world should come rushing upon him at once, it would bear up under them all, and stand unbroken in the midst of those ruines; the spirit of a man is of strength enough to fustain all his infirmities; as a ship lives in the rough Seas, and floats above them, the waters being without it; fo a vertuous person rides out all storms, and is preserved from sinking, because the fury of worldly troubles cannot reach beyond his outward man; the conscience which is the mans strength remains firm and unshaken; yea, as those Roses are usually sweetest which grow near stinking weeds; so the peace, joy, and glory of a good conscience is then most sensible, when a man is otherwise in the most afflicted and oppressed state; now from whence proceeds this calmness and serenity, this vigor and constancy of spirit, but from the apprehension of a supreme Judge, who at the last will vindicate their cause ?

2. We may clearly evidence there is a God, from the acculations of a guilty conscience; this is that never dying worm which if a sinner treads on, it will turn again; this is a temporal hell, a spiri ual Tophet; what torments are there in the Regions of darkness, which an accusing conscience doth not inflict on a finner in this life! so intolerable are the stings of it, that many have took Sanctuary in a grave, and run upon the first death to

der that conscience attaches a sinner

First, for secret crimes, which are above the cognizance of men; conscience is Gods spy in our bosomes, which mixes its self with all our thoughts and actions; let a man therefore take what course he will to hide his offence, let him fin in the closest retirement that humane policy can contrive, where there is no possibility of legal conviction, yet his Accuser, his Judge, his Hell is in his own bosome; when the fin is most fecret, conscience brings in the evidence, produces the Law, urges the penalty, pasfes the sentence, begins the punishment; so that the sinner is autorationer-79, self-condemned for those fins which are not punishable by man; yea, fometimes a discovery of concealed fins (though certainly bringing temporal death) hath been extorted by the horror and anguish of an accusing conscience; the reason of all is, because in secret sins conscience appeals to Gods Omnisciency, who is greater than our consciences, and knows all things, I John 3. 20. And upon this account it is prejudicium judicii. a kind of antedated day of judgement, a domestical dooms-day, and brings

upon a finner the beginning of his forrows.

2. It ftings with remorfe for those fins which are above the power of man to revenge; those who command Armies, and by their greatness are secured from the penalties of the Law, yet conscience sets their fins in order before their eyes; and these as so many armed men charge them thorow, and overwhelm them; many instances there are; Belshazzar in the midst of his cups and bravery, how was he invaded by fear and horrour, when he faw the hand-writing on the Wall! The whole Army of the Persians could not discourage his spirit; but when conscience revived his guilt, and the apprehenfions of Gods justice, he funk under the burden; the hand-writing from without was terrible, because conscience opened a hand-writing within. we the Emperour who was doubly dyed in unnatural lusts and cruelties, could neither evade nor diffemble the horrors of his mind. Nero after the barbarous murdering of his Mother, was alwaies purfued by imaginary Devils, his distracted fancy representing to him furies and flames ready to torment him. How many Tyrants have trembled on the Throne, when the condemned innocents have rejoyced in their fufferings! From hence we may infallibly conclude the conscience of the most powerful sinner is under the feeling of a Deity; for if there were no punishments to be feared but those the Magiftrate inflicts in his own Dominions, why are Soveraign Magistrates themselves under terrours for their vicious actions! and those who are not subject to any humane Tribunal, why do they with fuch fury reflect upon themselves for their crimes? certainly it proceeds from hence, that natural conscience dreads the supream Judge, seeing nothing is able to shelter them from his Tribunal, nor restrain his power when he will take vengeance on them.

In vain doth the Atheist reply that these sears are the product of a common salse opinion, which is conveyed by education, to wit, that there is a God who is provoked by sin; and that ignorance increases these terrours, as

little children fear bug-bears in the dark; for 'tis certain,

First, That no Art or endeavour can totally free a finner from these terrors, whereas groundless fears are presently scattered by reason; and this argues there is an inviolable principle in nature which respects a God. We know there is nothing more diffurbs the spirit than fear, and every person is an enemy to what torments him; hence the finner labours to conquer conscience, that he may freely indulge himself in sin; but this is impossible; for. conscience is so effential, that a soul cannot be a soul without it, and so infeparable, that death it felf cannot divorce a man from it ; perire nec fine te nec tecum potest; it can neither die with the sinner, nor without him; 'tis true, the workings of it are unequal; as the pulse doth not alwaies beat alike, but sometimes more violent, and sometimes more remiss; so this spiritual pulse is not alwaies in equal motion; sometimes it beats, sometimes it intermits, but returns again; those scorners who run a course of fin without controul, and feem to despise hell, as a meer notion, yet they are not free from inward gripes; conscience arrests them in the Name of that God whom they deny; although they are without faith, they are not without fear; desperate finners ruftle it for a time, and drench themselves in sensual pleasures, to quench that scintilla anima, that vital spark which shines and scorches at once; but all in vain; for it happens to them as to Malefactors, who for a time drown the apprehenfion of their danger in a Sea of drink; but when the fumes are evaporated, and they feriously ponder their offences, they tremble in the fearful expectation of the Axe or Gallows. A finner may conceal his fears from others, and appear jolly and brave, when conscience ftings him with fecret remorfe; as a Clock feems to be calm and still to the eye; but 'tis full of fecret motions within; under a merry countenance there may be a bleeding heart: To conclude, fo far is a finner from being able to quench these terrours, that many times the more they are opposed, the more powerful they grow; thus many who for a time breathed nothing but defiances to conscience, and committed sin with greediness, yet conscience hath with fuch fury returned upon them, that they have run from prophaneness to superstition, as sugitive slaves are forc'd back to their Masters, and serve in the vilest Drudgery, fearing severe punishments.

2. The best men who enjoy a sweet calmness, and are not disquieted with the terrours of Conscience, they abhor that Doctrine which discards the sear of a Deity; so that those who are most freed from these terrours, believe them to be radicated in nature, and grounded upon truth; and those who esteem them vain, are most furiously tormented with them; in which respect the Divine goodness shines forth in the greatest luster towards those who love and fear him, and his justice against those who contemn it; thus Caligula who was the boldest Atheist in the world, yet when it Thundred, ran with trembling under his bed, as if God from Heaven had summoned him to

judgement : :

judgement; whereas focrates, who was the Heathens Martyr, died with the

Same tranquillity of spirit wherein he lived.

3. Tis worthy of our ferious thoughts that thefe terrours of conscience are most dreadful when the sinner approaches death; the sense of guilt which before was smothered, is then revived; conscience like a sleeping Lyon awakes and destroyes at once; experience tells us many sinners who have lived in a fenfelefs, die in a desperate manner; and from whence doth this proceed but from the prefages of a future judgement! conscience anticipates the vengeance of God; then the Alarums are encreast, and the storm is more violent; for the foul being fensible of its immortal nature, extends its fears to Eternity, and trembles at him who lives for ever, and can punish for ever.

Argument 3. The consent of Nationsagrees in the belief of a God; although the Gentiles did grolly mistake the life and essence of the infinite Deity, imagining him to be of some humane form and weakness, and in this respect were without God in the world; yet they conspired in the acknowledgement of a Divinity; the multiplicity of their falle gods strengthens the Argument; it being clear they would rather have any God than none; and

this belief cannot be an imposture, because tis

First, Universal; What Nation so barbarous as not to worship a God? certainly that which is common to all men, hath a foundation in nature.

Secondly, 'Tis perpetual; falshoods are not long liv'd; but the Charaeter and Impression of God is indelebly sealed upon the spirits of men. Thus we see the Universal Reason of the World to Determine there is a God.

2. The Scripture proves there is a God to Faith; Pfal. 19. David speaking of the double manifestation of God by his Works and his Word, appropriates a converting power to the Word; this exceeds the discovery of God in the Creation, in respect of its clearnels and efficacy: Pfal. 138. 2. Thou hast magnified thy Word above all thy Name. There are more apparent Characters of Gods Attributes and Perfections in the Scripture, than in the Book of Nature; in the Creation there is Vestigium, the foot-print of God; but in the Word there is Imago, his Image and lively Representation: As the Angels when they affumed visible bodies, and appeared unto men; yet by the brightness and Majesty of their appearance, discovered themselves to be above an humane Original; so the Scriptures although conveyed to us in ordinary language and words, yet by their authority and fan-City evidence their Divine descent; and that there is a holy and righteous God from whom they proceed.

We may hear the Tragedian thus refentingit: Sed cur idem, Qui tanta regis sub quo vasti Pondera mundi librata suos Ducunt orbes, hominum nimium Securus ades ? non folicitus

There is a vehement Objection urged by Atheists in all Ages against a Divine Providence, and consequently against Gods Being: the afflicted state of innocency and goodness, and the prosperous state of oppression and wickedness. Honest men suffer, Prodesse bonis, nocuisse malis. Senec. Hippol. whilest the unrighteous and prophane swim in the

Streams of Prosperity: hence they concluded fortuna certa, aut incerta natura, had the charge of these sublunary things; even the holy Prophet himself was liable to this tempration, Pfal. 73. 9, 10, 11, 12, 13, 14. he faw that as the clean Creatures were facrificed every day, the Turtle and the Lamb, the Emblems of innocency and charity, whilest the Swine, and other Seneca, and unclean Creatures were ipared; fo good men were harrast with troubles, when the wicked were exempted, and this shook his Faith; but by entring into the Sanctuary of God, where he understood their end, he comes off with Victory. Now for the removing this Objection, Confider

First, we are not competent Judges of Gods actions; we see but one half Divine Proof Ezekiels Vision; the Wheels, but not the eye in the Wheels; nothing vidence. but the Wheels on which the world feems diforderly to run, not the eye of Providence which governs them in their most vertiginous changes: The actions of God do not want clearness, but clearing: What we cannot acquit, is nor to be charged on God as unjust; the stick which is straight, being in the water feems crooked, by the refraction of the beams through a double medium; we see through fleth and spirit, and cannot distinctly judge the waies of God; but when we are not able to comprehend the particular reasons of his dispensations, yet we must conclude his judgements to be right, as will appear by observing

Secondly, The fufferings of the righteous do not blemish Gods justice.

I. God alwaies strikes an offender, every man being guilty in respect of his Law. Now though love cannot hate, yet it may be angry; and upon this account, where the judgements of God are a great deep, unfathomable by any finite understanding, yet his righteousness standeth like the high Mountains, (as it is in Pfal. 36.) visible to every eye; if the most righteous person shall look inward, and weigh his own carriage and defert, he must necessarily glorifie the justice and holiness of God in all his proceedings.

2. The afflictions of good men are so far from staining Gods justice, that they manifest his mercy; for the least fin being a greater evil than the greatestaffliction; God uses temporal crosses to prevent or destroy fin; he imbitters their lives to wean their affections from the World, and to create in them strong defires after heaven; as long as the waters of tribulation are on the earth, so long they dwell in the Ark; but when the Land is dry, even the Dove it felf will be wandring, and defile it felf: When they are afflicted in their outward man, it is that the inward man may be revived; as birds are brought to perfection by the ruins of the shell: that is not a real evil which Godules as an inftrument to fave us. Who will efteem that Physician unjust, who prevents the death of his Patient by giving a bitter potion?

3. If the Righteous be thus afflisted upon earth, we may conclude there is a reward in the next World; if they are thus sharply treated in the way,

their Country is above, where God is their portion and happiness.

Thirdly, The temporary prosperity of the wicked reflects no dishonour upon Gods justice or holines; for God measures all things by the Standard of Eternity; a thousand years to him are as one day. Now we do not

Plutarch and Cicero, have rendred fatiffaction concerning this method of the

charge a Judge with unrighteousness, if he deserthe execution of a Malefactor for a day; the longest life of a sinner bears not that proportion to eternity; besides, their reprieve increases and secures their ruine; they are as Grapes which hang in the Sun till they are ripe, and sit for the Wine-Press. God spares them now, but will punish them for ever; he condemns them to prosperity in this world, and judges them not worth his anger, intending to pour forth the vials of his wrath on them in the next.

Fourthly, The more sober Heathens have concluded from hence there is a judgement to come; because otherwise the best would be most miserable, and the ungodly prosperous; from hence they have inferred, that because all things are dispensed in a promiseuous manner to the just and unjust in this

world, therefore there must be an after-reckoning.

Fifthly, There are many visible examples of the goodness and justice of God in this World; either in rewarding afflicted innocency, or punishing prosperous iniquities. He that shall read the story of Foseph, and consider that wonderful chain of causes mannaged by the Divine Providence how God made use of the treachery of his brethren, not as a sale, but a conveyance: how by the Prison he came to the principality, must conclude there is a watchful eye which orders all things: And how many inftances are there of Gods severe, and impartial justice? there is no State or History but prefents some examples; wherein an exact proportion in the time, measure and kind between the fin and punishment, is most conspicuous; the unnatural fin of Sodom was punish'd with a supernatural showre of fire and brimstone: Pharaoh had made the River guilty of the blood of the Hebrew Infants: his first plague is the turning of the River into blood; Adonibezer is just so ferved as he did by the feventy Kings; Judas who wanted bowels for his Lord, wanted bowels for himself in life and death; for he hanged himself, and his bowels gushed out; and thus the punishment as a hand, points at the fin, and convinces the World of a Deity.

Use 1. This is just matter of terror to Atheists, which are

of three forts; \\ \frac{1. \ Vita.}{2. \ Voto.} \\ 3. \ \ Tudicio.

First, To those who are practical Atheists vita, in life, who live down this truth, denying God in their lives. Sad and certain it is, that many who pretend they know God, yet solive, as if there were no Deity to whom they must give an account: such are the secure, that sleep in sin, notwithstanding all Gods thunder; and if ever sleep were the true image of death, this is the sleep. The sensual, who are solost in carnal pleasures, they scarce remember whether they have a soul; if at any time conscience begins to murmur, they relieve their melancholy thoughts with their company and cups, like Saul, sending for the Musick when the evil spirit was upon him. The incorrigible, who notwithstanding the designs of Gods mercy to reduce them; although Providences. Ordinances conspire to bring them off from their evil waies; yet they persist in their disobedience: Let such consider it is not a loose

a loofe and ineffective affent to the being and perfections of God which will fave them; God is not glorified by an unactive faith; nay, this will put the most dreadful accent, and the most killing aggravations on their fins; that believing there is a God, they dare prefumptuously offend him, and provoke the Almighty to jealousie, as if they were able either to evade, or to sustain his wrath; 'tis the greatest prodigy in the World to believe there is a God.

and yet to disobey him; this renders them inexcusable at the last.

Secondly, To those who are Atheists voto, in desire, Pfal. 14. The fool hath said in his heart there is no God; the heart is the Fountain of defires, he wishes there were no God; this Atheism springs from the former; men live as if there were no God, and then wish there were none; guilt alwaies begets fear, and fear hatred; and that strikes at the being of the object that is hated; as Malefactors defire there were no Lawnor Judge, that they might escape deserved punishment. Well, their desires areas visible to God as their actions are to men, and in the day of Revelation there will be a proportion of Wrath answerable to the Wickedness of their hearts.

Thirdly, To those who are Atheists judicio, in opinion; these low running dregs of time afford us many of these Monsters; for many to reconcile their principles with their practices, that they may undisturbedly enjoy their lufts, take this as an Opiate potion, that there is no God; but this is the most

irrational and impious blasphemy.

1. Irrational; for the Name of God is written in fo fair a Character upon this universal frame, that even whil'st men run they may read it; and therefore God never wrought a miracle to convince Atheism, because his ordinary works convince it: Moreover, the notion of a Deity is so deeply imprest on the Tables of all mens hearts, that to deny God, is to kill the soul in the eye, to quench the very principles of common nature, to leave never a vital spark or seed of humanity behind; 'tis as if an ungracious foul should deny he ever had a Father. He that does ungod God, does unman himself.

2. 'Tis the most impious; 'tis formally Deicidium, a killing of God as much as in them lies; but there are no Atheifts in hell, the Devils believe and tremble; he that willingly quenches that light which is planted in his breast, he is passing from that voluntary darkness to a worfe; like an offender on the Scaffold, he doth but blind his eyes to have his head cut off; he

goes from inward darkness to utter darkness.

Use 2. Let us establish our hearts in the belief of Gods Being ; in the Use 2. latter times the World is wholly disposed to Atheism; as the Scripture attributes the ruin of the Old World to their Atheism and Profaneness, so it foretells the universal disease of the last Age will be Atheism and Insidelity. Luke 18.8. Nevertheless when the Son of man cometh, shall he find faith on the earth? it were impossible there should be such a palpable contradiction between the lives of men and this fundamental of Religion, did they with affurance and certainty believe it. Pfal: 14. 1. The fool hath faid in his heart there is no God; they are corrupt, they have done abominable works, there is none that doth good. Atheism is the root of Prophaneness; more-

over, the spiritual mysteries of Religion, which exceed the slight of reason, are opposed by many upon the account of their Atheism; they question the truth of Gods Being, and therefore disbelieve supernatural Revelations; let us then treasure up this truth:

First, As the foundation of faith; for all the truths of Religion spring from this as their common principle; the watering of the root will cause the branches to flourish; so the confirming of this will render our affent to the

doctrine of the Gospel more clear and ftrong.

Secondly, As the fountain of obedience; the true and found belief of every holy truth alwaies includes a correspondency in the believer to the thing believed; and this must descend from the understanding to the affections, and the conversation: Now the fundamental duties which we are to pay to God, are, love, fear, dependance and submission to the will of his Law, and of his Providence.

1. Love: He is the supream object of love for his excellencies and benefits, Pfal. 5. 11. Let them also that love thy Name rejoyce in thee; the Name of God imports those glorious Attributes whereby he hath exprest himself to us; all the excellencies of the creature meet eminently in him. and all their imperfections are removed; in him there is nothing unlovely. In worldly things how refined foever they be, there is an allay of dregs; the all that is in them is mixed with corruption; but in God the all that he is, is perfection; in the most glorious creature as a creature, there is aliquid nihili, some imperfection, it is not exactly fitted for the foul; but God is the Adequate and compleat object of our love. There is such an infinite eminency in God, that we are obliged to a proportionable affection; the first and great Commandment is, Matth. 22. 36. Thou shalt love the Lord thy God with all thy heart, and with all thy strength; all the kinds and degrees of our love are due to him; we must put no bounds nor limits to it; in him it must begin, in him it must end; a remisser love is a degree of hatred; we disparage his excellencies by the coldness of our affections. O had we but eyes to fee his beauty, how would all the excellencies of the creatures become a very Glow-worm that only glitters in the night !

Moreover, God planted this affection in the nature of man, that it might be terminated upon himself as its center and treasure. As our natural faculties are fitted for their several objects; the eye for colours, the ear for sounds, the palate for tasts; so love is fitted for God, that being as the Soveraigh which sways all our powers. Love is called pondus anima, that sets all the wheels in the clock of the soul a going; this sets the understanding a-work in the serious contemplation of the Divine excellencies; it diverts the thoughts from other things, and fixes them on God; it excites strong defires, and earnest aspirings after him; it stirs up zeal, which is stamma amoris, love in a flame to remove all obstacles which hinder the most intimate union with him; it produces joy, when the soul reposes its self in God, and with infinite sweetness possessing, it causes the greatest diligence, alacrity, and resolution in all our waies to please him: for love is ever the spring and rule of

all our actions: fuch as it is, fuch likewife will they be: thus we may fee that God (as there is in him a union of all excellencies) challenges the most intense and vehement degree of our love, he being only fitted for it; and that our love being a superlative affection, is only proper to God; and therefore to love any creature without God, or in an equal manner to him, is to Deify the creature, to place it in the room of God, and so it renders us guilty of Idolatry in a spiritual sense. But such is the ignorance of mens minds, and the depravedness of their wills, that few there be who love God . ristrue, there may be something like love in natural men to God, grounded upon the perswasion of his glorious being, and the goodness of his nature. which is not terrible to them; but when they confider his mercy is a holy mercy, and that it is never dispenc'd to the prejudice of his justice, though they cannot hate God for his goodness directly, yet they hate him with it : for although he is the perfection of beauty and goodness it felf, yet they being evil, there is no congruity or conveniency between God and them; they love fin, and hate punishment : Now God as Author leg is, by the most strict Laws forbids fin, and as ultor peccati, inflicts severe punishments; from hence it proceeds, the most lovely and sweet Attributes of God cannot endear him to them; no more than the natural or moral excellencies of a Judge, the comeliness of his person, or his wisdom and knowledge can draw forth the love of a Malefactor when he is condemned by him.

Moreover, fince the general nature of fin is an eternal contrariety to the nature and will of God; the love of it must needs argue the hatred of God; for as the Lord Jesus requires an universal, chearful and constant obedience, as the most clear evidence of love to him; if you love me, keep my Commandments; so the Argument will be as strong to conclude backward. If you keep not Gods Commandments, you hate him; to live in the practice

of known fins, is a vertual and interpretative harred of God.

2. The benefits which God bestows upon us deserve our love. How great an endearment did he pass upon us in our Creation? we might have been admitted into the lowest form of Creatures, and have only enjoyed the life of flies or worms; but he made us little lower than the Angels, and Crowned us. with glory and honour, and gave us dominion over all the works of his hands, Pfal. 8. 5. Whereas the rest of the Creatures were the acts of his power. the Creation of man was an act of power and wildom; in all the rest there was nothing, but he fake the word, and they were made, Pfal. 148. 5. But in the making of man there was a consultation about it, Gen. I. Let us make: man; he framed our bodies, fo that all the parts conspire for the ornament and service of the whole: Pfal. 139. 15. Thine eye did fee my substance being yet imperfect, and in thy book were all my members written; and therefore Lastantius said truly, hominem non patrem effe sed generandi Ministrum; man is only the instrument which the Lord doth use for the effecting of his purpose to raise the beautiful Fabrick of mans body : Now if we are obliged to express the dearest love to our Parents, with how much greater reason should we love God, who is the fountain of all our beings?

He hath breathed into man a spiritual, immortal, rational soul, which is more worth than the whole world; this is in some fort a spark and ray of Divine brightness; tis capable of Gods Image, tis a fit companion for Angels, to joyn with them in the praises of God, and enjoy a bleffed eternity with them. 'Tis capable of communion with God himfelf. who is the fountain of life and happiness. The foul is endowed with those faculties which being terminated upon God, it enjoys an infinite and everlasting bleffedness. The understanding by knowledg rests in God as the first and highest in genere veri; the will by love embraces him as the last and greatest in genere boni; and so receives persection and satisfa-Aon, which is the incommunicable priviledge of the rational foul. Beafts can only converse with droffy and material objects, they are confined to earthly things; but the foul of man may enjoy the possession and fruition of God, who is the Supreme and Soveraign good. Now this should inflame our love to God; he formed our bodies, he inspired our souls. Moreover, if we consider our lives, we shall finde a chain of mercy

which reaches from one end to the other of them.

How many Miracles of providence do we enjoy in our preservation ? how many unfeen dangers do we escape? how great are our daily supplies? The provisions we receive, do serve not only for necessity, but for delight; every day we have the provisions of meat and drink not only to cure hunger, and all our thirst, but to refresh the heart, and to make us chearful in our work; every hour is filled up with the bounties of God: Now what shall we render to the Lord for all his benefits? he delires our love; this is the most proper return we can make; for love is of an opening and expansive quality calling forth the heart; our love within should break forth to close with Gods love without; the love of obedience in us, with the love of favour and bounty in him. 'Tis a principle of nature deeply implanted in the hearts of men, to return love for love: nay, the very Beafts are not deficient in this; Efay, 1. 3. The Oxe knows his owner, and the Affe his Masters Crib: Those Creatures which are of all the most stupid and heavy, respect their seeders, and express dumb figns of love unto them. How much more should we love God, who spreads our Table, fills our Cup, and causes his Sun to shine, and his Rain to fall on us? Tis an argument of Secret Atheism in the heart, that in the confluence of mercies we enjoy, we do not look up to the Author of them, as if common mercies were the effects of Chance, and not of providence; if a man constantly relieves our wants, we judge it the most barbarous desingenuity not to repay love to him; but God loads us with his benefits every day; his wisdom is always busied to ferve his mercy, and his mercy to ferve our necessities, but we are infensible and unaffected; and yet the meanest mercy as it comes from God hath an excellency stamp't upon it. We should upbraid our souls for our coldness to God; every where we encounter sensible demonstrations of his love to us; in every moment of our lives we have some pledges

of his goodness. Let us light our Torch at this Mountain of fire; let the renewed acts of his bounty constrain us to love him; we should love him for his excellency, though we had no benefit by him; nay, though he hated us, we are bound to love him; as he is truly amiable in himfelf; how much more when he draws us with the cords of a man, with bands of love? whosoever requires the love of God with hatred, (as every impenitent sinner doth) puts off the nature of man, and degenerates into a Devil.

2. Fear; this is that eternal respect which is due to our Creator; an humble reverence we owe to him, as he is infinitely above us; the holy Angels cover their faces when they have the clearest views of his glory: Esay 6. 1, 2, 3. The Lord is represented as sitting on a Throne, and the Seraphims stood about, each having six wings; with twain he covered his face, and with twain his feet, and with twain did he fly; and one cryed to another, Holy, holy, holy Lord of Hofts, the whole earth is full of his glory: The Angels are pure and innocent Creatures; they fear not his angry justice, but they adore his excellencies and perfections. he is a dread, when a most Serene Majesty. Penal fear is inconsistent with the joys of heaven, but the fear of admiration is perfected there; and in this sense the fear of God continues for ever, Psal. 19. 9. In all our addresses to him we should compose our spirits, by the awful apprehenfion of that infinite diftance which is between God and us. Ecclef. 5. 2. Let not thine heart be hasty to utter any thing before God; for God is in beaven, and thou upon earth; the greatest distance in nature is but an imperfect discovery how much we are beneath God; 'is the effect of grace to represent the divine being and glory so to the soul, that in the most focial duties it may have impressions of fear; Plal. 2. 11. Serve the Lord with fear, and rejoyce with trembling. We should fear his greatness and power, in whose hands our life and breath, and all our ways are; the fear of God having its actual force upon the foul, is operative and instrumental to holy walking, from whence the fear of God is taken in Scripture for the whole duty of man, it being an introduction to it. The fear of God and keeping his commandments are joyned together . Eccles. 12. 13. This is the prapoficus which governs our actions according to Gods will; this is a warchful Centinel against the most pleasant temptations; it kills delight in fin, (by which the integrity of most men is loft;) for delight cannot dwell with fear; this is the guard and fecurity of the foul in the days of trouble; the fear God countermines the fear of men; this cuts off base and unworthy complyings; therefore the Lord brings this as an Antidote against the base fear of men; Isa 51. 12, 13. Who art thou, that thou shouldst be afraid of a man that shall dye, and of the son of man, that shall be made as grass? And forgettest the Lord thy Maker, that stretcheth forth the Heavens, and laid the foundations of the earth? This exalts a Christian above humane frailty, and makes him despise the threatnings of the world, whereby many are terrified from

Timent Carcerem, non timent Gebennam timent Cruciatum Temporalem, non pænas ignis aterni; timent modicum mori, non æternum mori.

40

their constancy. It is the most unreasonable thing to be Cowards to men and fearlis of God. Men have but infinite power, and so they cannot do that hurt they would; and they are under the Divine providence, and therefore are disabled from doing that hurt, which otherwise they could do; but the power of God is absolute and unconfined; therefore our Saviour presses with vehemency upon his Disciples, Matth. 10. 28. Fear not them which kill the body, but are not able to kill the foul; but rather fear him who is able to destroy both body and soul in hell: He lives for ever, and can punish for ever, therefore when duty and life cannot fland together, he that flies the danger by elivering up his foul, exchanges the pain of a moment for the torments of Eternity: Austin upbraids the folly of such: They fear the Prison, but they fear not Hell; they fear temporal torment, but they fear not the pains of unquenchable fire; they fear the first but not the second death.

3. Dependance, in respect of his All-sufficiency to supply our wants :

and Omnipotency to fecure us from dangers.

First, his All-sufficiency can supply our wants; he is the Sun, Fountain and Mine of all that is good; from hence the Prophet glories in God, Habbakkuk, 3. 17, 18. Although the fig-tree shall not blossom, neither shall fruit be in the Vines; the labour of the Olives shall fail, and the fields shall yield no meat; the Flock shall be cut off from the fold, and there shall be no heard in the stalls; yet I will rejoyce in the Lord, I will joy in the God of my falvation. He expresses not only things for delight, as the fruit of the Vine and fig-tree, but things for necessity, as the meat of the field, and the flocks of the stall, and the utter failing of these together; for otherwise the want of one might be supplied by the enjoyment of another. Now in the absolute loss of these supports and comforts of life, the Prophet saw all things in God; want of all outward things is infinitely recompene't in the presence of God: The Sun needs not the glimmering light of the Stars to make day; God without the affiftance of the Creatures can make us really happy; in the enjoying of him we have all things, and that to the greatest advantage. The things of this world deceive our expectations, and draw forth our corruptions; but in God we enjoy them more refinedly; and more fatisfyingly; the dregs of fin and forrow being removed; by possessing God there is no burden which we are not able to bear, but he takes it away, our wants, weakness and fufferings; and there is no excellency of his which we are able to enjoy, but he conveys to us, his grace, his glory. There is true riches in his favour. true honour in his aprobation, true pleasure in his peace. He is the treafure and triumph of the foul. Lam. 3. 24. The Lord is my portion, faith my foul, therefore will I hope in him: He is such portion, that all temporal croffes cannot hinder its influence on us, and his influxive presence makes heaven, he is a portion that cannot be loft, he inseparably abides with the foul.

The real belief and application of this will keep a Saint in an holy independency on earthly things; the flames which shall burn the World, cannot touch his portion; he may stand upon its ruines, and say, I have lost no-

thing.

Moreover, this will keep the foul upright in the course of obedience; for all the exorbitancies and swervings from the Rule proceed from the apprehensions of some particular good in the Creature, which draws men aside. Those who want the light of saith (which discovers Gods all-sufficiency) only admire present and sensible things; and to obtain these, they depart from God; but the more eagerly they seek after these temporal good things, the further they run from the sountain of goodness, which alone can sweeten the best things we enjoy; and counterbalance their absence. The Creatures are but of a limited benignity, the necessity of their number proves the meanness of their value, but one God answers all, he is an infinite and indesective good; he is for all the powers of soul and body, to hold them in their pleasant exercise, and to give them rest; he is alone able to impart happiness, and to preserve that happiness he imparts.

Secondly, his Opmnipotency can secure us from dangers. The Creation is a standing Monument of his Almighty Power; for what but Omnipotency could out of nothing produce the beautiful Fabrick of heaven and earth? man cannot work without materials, but God doth; and that which exalts his power, is, that he made it by his Word; he spake the Word, and they were made, saith the Psalmist, Psal. 33.9. There went no greater pains to the

Worlds Creation, than Gods command.

Moreover, the World is preserved from perishing by the power of its Maker. Certainly, without the support of his mighty hand, the World had long before this time relapfed to its primitive nothing: Many instances we have of his power, in those miraculous deliverances which he hath shewn to his people in their extremity; sometimes by suspension of the Works of Nature; his dividing the Red Sea, and making it as a solid Wall, that the Israelites might have a secure passage! his stopping the Sun in its course, that Joshua might have time to destroy his enemies! his suspending the nature of the fire, that it might not so much as singe the garments of the three Itebrews! his shutting the mouth of the devouring Lyons, and returning Daniel in Safety from that dreadful Den! And are not all these, and many others of this kind, not only the pregnant testimonies of his love, but the everlafting Characters of his Omnipotency. Moreover, that which expresses the power of God with as great a lustre, is the turning of the hearts of many cruel enemies from their intended rage to favour his people; thus did he change the heart of Esau, who had resolved the death of his Brother; that instead of killing him, he exprest the greatest tenderness, and the most endearing affections unto him; thus did he so sway the hearts of the Egyptians towards the oppressed Israelites, that instead of securing them under bondage, they encouraged their departure, by encum mundus exarferit, cogitat fe nihil habere de tanta mole perdendum. Pfal. 57. 7.

Pfal. 108. 1.

riching them with jewels of silver and of gold, Exod. 12. 35. Now our duty is to glorifie this power of God, by placing our trust on him. Pfal. 121. 2, 3. My help comes from the Lord, who made the heavens and the earth; he will not fuffer thy foot to be moved; by dependance on God the foul is composed in the midst of the most apparent dangers; as the upper Region of the Air is calm and ferene, whatever storms are here below. Thus David expresses the same courage in all Estates; when he was retired into a Cave to shelter himself from the fury of Saul, he sung the fifty seventh Pfalm which he then composed; My heart is fixed, O God, my heart is fixed, I will fing and give praise; and afterwards when he triumphed over Hadadezer the King of Zebah, he composed the hundred and eighth Plalm, and fung the same words: O God, my heart is fixed, I will fing and give praise; faith taught him the same song in the Cave, and on the Throne; in all our exigencies we should apply the power of God; the cause of our perplexing fears, is our low apprehension of Gods power, and therefore when we are furrounded with difficulties and dangers, then we are surprized with terrour and despondency; whereas when there are visible means to refcue us, we lift up our heads: but our duty is in the greatest extremities to glorifie his power, and to refer our selves to his goodness; and though we cannot be certain that God will by miracles rescue us from dangers. as he did many of his people in former Ages; yet we are fure he will fo abate the power and force of the most injurious enemies, as they shall not conquer the patience, nor break the hope of his people.

4. We owe perfect obedience to Gods will; viz. Subjection to his Commands, and submission to his Providence. 1. Subjection to his Commands. As he is the first cause, so he is the Supream Lord; he that gave us life, must give us law : God hath an absolute title to our service as Creator ; this made the Psalmist desire the knowledge of Gods Commandments in order to his obedience. Plal. 119.73. Thy hands have made me, and fashioned me, give me understanding, that I may learn thy Commandments; he may learn this from the universal obedience of all creatures, those which are without reason, sense or life, inviolably observe his commands. Esay 48. 13. Mine hand hath laid the foundations of the earth, and my right hand hath span'd the heavens, when I call to them they stand up together, as prepared to execute his commands. The infensible parts of the World are so compliant with his will, as to contradict their proper natures to ferve his glory; fire descends from heaven at his command; the fluid Sea stands up as a solid wall in obedience to him; this upbraids our Degeneration and Apostasie, that we who are most indebted to the goodness of our Creator, should prove disloyal and rebellious, when the inferiour creatures with one confent ferve and glorifie him.

Lastly, We owe submission to the will of his Providence; there is no shadow of exception can be formed against his Soveraignty; he may do by right whatever he can do by power, therefore we should acquiesce in his dispensations; this consideration silenc'd David, Psal. 39.9. I held my tongue,

and said nothing, because thou didst it; as the presence of a grave person in authority quiets a disordered multitude; so the apprehension of Gods supremacy composes our riotous thoughts and passions; unquietness of spirit in troubles, springs from the ignorance of God, and of our selves; by impatience we cite God before our Tribunal, and do as it were usurp his Throne: we fet up an antiprovidence, as if his wisdom should be taught by our folly; and sometimes in afflictions we eye the next cause, but do not look upward to the Soveraign Disposer of all things, like Balaam, who struck the Ass. but did not fee the Angel which opposed him; thus from a brutish imagination we regard the visible instrument of our trouble, but consider not the Providence of God in all; from hence it is that our spirits are full of unquiet agitations; we live continually upon felf-created Racks: Now the humble acknowledgement of Gods hand, and the submitting of our selves to his will, as it glorifies God, fo it gives eafe to us; as there is the greatest equity, To policy in our willing stooping to him. Rom. 14. 11. As I live, faith the Lord, every knee shall bow to me, and every tongue shall confess to God: he engages his life and honour for this; if there is not a voluntary, there must be a violent subjection to him; the wilful man never wants woe; the spring of our daily misery, as well as our fins is, opposition to Gods will: but the chearful refignation to his Providence, what a bleffed Pill of rest is this to the foul? what a Sabbath from all those finful and penal disturbances which discompose our spirits; 'tis a lower heaven; for as in the state of glo-Ty there is an unchangeable agreement between the will of the Creator and the creature, fo according to the fame measure and degree wherein we conform our wills to Gods, we proportionably enjoy the holiness and bleffedness of that state.



The TRINITY proved by SCRIPTURE.

1 JOHN V. 7.

For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.

1 John 5. 5.

Article of Faith, That the Lord Jesus Christ is the Son of God. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? Now for the proof of so glorious a truth, the Apostle produces six witnesses, and ranks them into two orders, some bear record in Heaven, and some bear witness on earth, so wers. 8. of this Chapter. There are three that bear witness on earth, the Spirit, and the water, and the blood, and these three agree in one; and some bear record in heaven, in the words of my Text: There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.

Ver. 8.

In the words you may take notice of these particulars.

1. The number of the heavenly witnesses, or the number of those witnesses that bear record in heaven, viz. three.

2. Their dignity or excellency, they are in beaven.

3. Their act, they bear record.

4. The names of the witnesses, the Father, the Word, and the Holy Chost.

5. Their unity, and thefe three are one.

I would observe from the context,

Observ.

That it is not an easie matter to believe that the Lord Jesus Christ is the Son of God: Whence is it elsethat the Apostle so often urges this point in this Epistle?

Epiftle? whence is it else, that whereas it is sufficient for any truth to be confirmed by the mouth of two or three witnesses? here are no less than six witnesses produced to prove that the Lord Jesus is the Son of God; three heavenly, and three earthly; and indeed who can declare the great mysteric of the eternal generation of the Son of God? I will give five wonders in five words.

yet hath the whole divine effence in himself: If God communicates his effence, it must be his whole essence; for that which is infinite, cannot admit of any division, partition, or diminution; yet methinks, we have a faint resemblance of this here below. 'Tis not with things of a spiritual nature, as with things of a corporeal; spiritual things may be communicated without being lessend or divided, viz. when I make a man know that which I know, my knowledge is still the same, and nothing diminished; and upon this account, whether that Argument against the traduction of the soul, that if the soul of the Father be traduced, the Father is less foul-less, be cogent, I leave to the judgement of the learned: 'Tis to be granted, that to communicate the notion is one thing, and the saculty is another, but both are things of a spiritual nature.

2. God the Father, and God the Son are one effence, and yet though the Father begets the Son, the Son doth not beget himself: The Father and the Son are one God, yet the Lord Jesus is the Son of God, under that notion as God is a Father, and not the Son of God, under the notion as God is a

Son, and so not the Son of himself.

3. God the Father begettethGod the Son, and yet the Father is not elder than the Son, nor the Son younger than the Father; he that begetteth, is not in time before him that is begotten; if God was a Father from everlasting, then Christ was a Son from everlasting; for relata sunt sum natura, an eternal Father must have an eternal Son.

4. The Father begets the Son, yet the Son is not inferiour to the Father, northe Father superiour to the Son. The Lord Jesus Christ being in the form of God, thought it no robbery to be equal with God; it was his right, and therefore it was no robbery; as he is co-eternal, so he is co-equal with the

Father.

5. The Father begets the Son, yet the Son hath the same numerical nature with the Father, and the Father the same numerical nature with the Son; an earthly son hath the same specifical nature with his Father, but then though it be the same in regard of kind, yet it differs in regard of number; but God the Father, and God the Son have the same individual numerical nature.

Let me entreat you that you would attend unto the record & testimony that view is given by those witnesses; and for your encouragement consider the difference between these heavenly witnesses in the Text, and earthly witnesses, and so I shall proceed to that which I mainly intend.

1. On earth there may be some single or one witness, but here are no less than three.

G 3

2. Earthly

2. Earthly witnesses are such as are liable to exception, but these are in

beaven beyond all exception.

3. As for earthly witnesses, it may come to pals that their names may not be known; these here are named, the Father, the Word, and the Holy Ghoft.

4. Earthly witnesses, when they are produced, either may be silent, or it may be bear falle witness; but these bear record, and their recordistrue.

s. Earthly witnesses may not agree in their witness, as the witnesses brought against Christ; but there is a sweet consent and agreement amongst

thefe witneffes, for thefe three are one.

6. Wh reas Earthly witnesses, although they may be one in regard of consent, yet they are not one in regard of essence; every man hathone particular individual effence of his own; but thefe are one in regard of effence : Now pray mark this, for if it be fo, then the Father is God, the Son God, and the Holy Ghoft God. And therefore the Socinian, who denies the Deity of the Word, and of the Holy Ghoft, will perswade you to believe that these words are to be expounded thus, these three are one; that is, faies he, these three agree in one; but that this is not the meaning of the phrase, appears by the variation of it in the next verfe; the words are, There are three that bear witnes onearth, the Spirit, the water, and the blood, and thefe three agree in one .: Now if both phrases note unity in consent, here is an occasion of offence, and falling administred by the variation of them in these two verses; why is it not said the Father, the Word, and the Holy Ghost agree in one, as well as the Spirit, water and blood?

And suppose we should grant that the oneness spoken of in the Text is to be expounded of consent in will and agreement, yet it would prove the Godhead both of the Word and Spirit; for in free Agents, where there is the fame will, there is the fame nature; indeed with men it is the fame specifical nature, not numerical; but because there is but one God only, therefore here

it must be the same numerical nature.

The doctrine I would speak more fully to, is the doctrine of the Trinity, or that there are three persons in the divine effence.

In the profecution of this point, I shall (by Gods assistance) observe

this method.

1. I shall speak something to the notion of a Divine person.

2. I shall shew you that there are three persons in the Divine effence.

3. Ishall speak something to the distinction of those persons.

4. I shall speak to the order of these persons.

5. I shall enquire whether the mystery of the Trinity may be found out by the light of nature.

6. The Use and Application.

I. I shall speak something to the notion of a divine person; what a divine person is, or wherein it consists.

Refol. 1. Negatively; adivine person in the precise notion of it, is not a being or singularis substantia, as somehold, persona, o natura singularis clare

Ver. 8.

Observ.

clare distinguitur; there is a clear difference between person and nature, as you may perceive by these following considerations.

1. Our Lord Jefus Christ affumed the nature of men, and yet not the

person of men.

2. Those things which may really be separated are not the same; but that personality may be separated from nature, appears by the foregoing infance.

3. If a person were a being, it must either be finite or infinite; if finite, then fomething finite would be in God; if infinite, then there would be three infinites in God, or which is all one, there would be three Gods; now Deum

trinum afferimus, Deum triplicem negamus.

2. Positively; a person is modurei, the manner of a being; and a divine person is modus divina essentia, the divine essence modificated, or the divine effence considered three manner of waies; for instance, consider the divine effence as the fountain or principle of Deity, so it is the first person; consider it as streaming forth from the Father, so it is the second person; consider it as breathed forth by Father and Son, and so it is the third person.

I faid before that the Father is the fountain or principle of Deity; now this must warily be understood; I do not fay, the Father is the cause of Deity, but the principle; there is a wide difference between principium and canfam, a principle and a cause. Omnis causa est principium, sed omne principium non est causa; the cause of a thing may be called its beginning, but the beginning of a thing is not necessarily its cause; the beginning of a line, is

not the cause of it.

But to return, where we were, a divine person is modus divine effentie, the divine effence modificated, the divine effence confidered three manner of waies; now the manner of a thing is neither ens, nor nihil; it is neither a thing, nor yet nothing; for instance, the folding of my hands, is not ens. for then I should be a Creator, and make something; nor is it plainly nothing; for there is difference between my hands folded, and my hands expanded.

Now we use the word person, because it notes the subsistence of the most excellent kind of being, and hath more in it than fubliftence hath; we fay a beast doth subsist, but it is absurd to say a beast hath personality; because a person notes an understanding subsistent; besides, the word person is attribuied to God in the Scripture; in the Epiftle to the Hebrews, you find these Heb. 1. 3. words made use of by the Apostle concerning Christ; the brightness of his

glory, and the express Image of his person.

2. I am to shew you that there are three persons in the divine effence, and that from Scriptures, both in the Old Testament, and in the New.

1. By Scriptures in the Old Testament; to that purpose, take into your

thoughts these particulars.

1. A plurality of persons may be proved by that Scripture, Cen. 1.26. where God speaks of himself in the plural number ; Let us make man in our Image ; Gen 1, 15. this notes more persons in the Godhead than one; 'tis true, something is urged by way of Objection.

Ifa. 1. 3.

Object. 1. God speaks by way of Apostrophe unto the Angels that they should bear witness of the works of Creation; it is usual in Scripture for God to speak to the creatures; as in the Prophetie of Haiah; Hear oh heavens, and give ear oh earth, for the Lord hath foken.

Refol. 1. Although God is fometimes brought in in the Scripture speaking unto the creature, yet it is impossible that this Scripture should be expounded after this manner; For,

1. Those unto whom God speaks, were companions with him in the work of Creation; Let us make man after our Image; now God did not make use of Angels as instruments in the work of Creation, nor indeed could he fo do ; For,

1. Every instrument must have subject matter to work upon; but Creati-

on doth not presuppose a subject, but make it.

2. Every instrument must have time to work in, but Creation is in an in-Stant; and therefore when we read that God created the world by Fesus Christ, as in the Epistle to the Hebrews; by whom (speaking of Christ) be made the world; this particle per, or by, non est nota instrumenti, sed nota ordinis, notes not instrumentality, but the order amongst the divine perfons; for as there is an order in regard of themselves, fo in regard of their operations; operari sequitur effe; and hence it is, that although we read that God the Father made the world by Jefus Chrift, yet we do not read that Fe sus Christ made the world by the Father.

2. God speaketh unto those persons, after whose image man was to be made; Let us make man after our image; now man was not to be made

after the image of Angels, but the image of God himself.

Object. 2. God speaks more magnatum, or more principum, after the

manner of great ones, who speak in the plural number.

Resol. 1. If God speaks more magnatum, after the manner of great ones. Why doth he not always, or at least frequently speak after this manner? You will find God speaking in Scripture for the most part in the fingular number; even in this very book of Genesis, Bebold, I even I do bring a flood of waters upon the earth. Behold, I even I establish my covenant with you. Fear not Abraham (faith God) I am thy shield, and thy exceeding great reward; and elsewhere, I am the Almighty God, walk before me, and be thou perfect.

2. If God speaks in the plural number after the manner of great ones, then certainly he would speak after this manner, when he discovers most of his royalty, and power, and Majesty, as he did at the giving of the Law on Mount Sinai; and yet there he speaks in the singular number : Exod. 20. 2. I am the Lord thy God, which brought thee out of the Lund of Egypt,

out of the house of bondage.

3. Tis likely the Princes did at first speak in the plural number, not to note their power and greatness, but their modesty and wariness; that it was not their defign to rule according to will, but according to counfel; that they were willing to advise with others, and to be guided by others:

Heb. 1. 2.

Gen. 6. 17. Gen. 9. 9. Gen. 15. 1.

Gen. 17. 1.

Exod. 20. 2.

others; The wifest Kings on earth will have their council, and it is no more than needs; plus vident oculi, quam oculus, many eyes fee more than one eye; but Gods Counsel is his will, who worketh all things after the Eph. 1. 11. counsel of his own Will. Nor indeed is it safe or fit for any to govern arbitrarily, or purely by will, but he whose will is his counsel, and is so far from needing a rule, that it is the only rule.

2. As a plurality of persons, so a Trinity of persons may be proved out 1sa. 63. 7, 8, of the old Testament; I shall mention, and only mention for brevi- 9, 10. ty fare, one place in the prophecy of Isaiab; in the seventh verse you have mention made of Jehovah, or the Lord; in the ninth verse of Jesus Christ, called the Angel of his presence; in the tenth verse, of the holy Spirit; but they rebelled, and vext his holy Spirit.

2. You have this doctrine more clearly delivered in the new Testament,

as will appear by feveral instances.

1. At the Baptism of Christ, the Trinity of persons were clearly dis- Mar. 3. 16,17. covered; you may read the history; And Jesus when he was baptized, went up straightway out of the water, and lo the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased; Consider here,

1. We have three names given feverally and particularly to three persons.

1. He who spake with a voice from heaven, was the Father.

2. He who was Baptized in Fordan, is called the Son.

3. He who descended in the shape of a Dove, is called the Spirit of God.

2. There were three outward fignes or fymbols by which those three persons did manifest themselves.

1. The Father by an audible voice; the Word in heaven, is born witness to by a word from heaven.

2. The Son in the humane nature.

3. The holy Ghost in the shape of a Dove.

3. They are described by three distinct actions.

1. The one cries by a voice from heaven, This is my well beloved Son, hear him; this could not be the voice of the Son, for then he would be Son to himself; nor can this be attributed to the Spirit, for then Jesus would have been the fon of the Spirit.

2. The second, after his Baptism, prayes, Luke 3. 21. It came to pass,

that Jesus being baptized, and praying, the heaven was opened.

3. The third descended in the shape of a Dove, and rested upon Jesus

Chrift.

Now to close this particular, why might it not be said, that the Father was baptized in Fordan as well as the Son? or that the Father defcended in the shape of a dove, as well as the Siprit; or that the Son did all this, speak with a voice from heaven, and was baptized in Jordan, and descended in the shape of a dove? if this were not atruth, that there are

three persons in the divine essence? hence the primitive Christians used to say unto any one that doubted of the Trinity, abi ad Jordanem & vi-

debis, go to fordan and you will fee a Trinity.

Mat. 28, 19.

2 This doctrine may be proved from the institution of the Ordinance of Baptism; Go ye therefore and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; and indeed, no wonder if God discovered himself to be three persons, and one God at Christs Baptism, when the name of the blessed Trinity, is as it were in fair and legible Characters, writ upon the forehead of the Ordinance of Baptism it self; Baptism it self, is as it were, baptized in the Name of the Father, and of the Son, and of the holy Ghost; now these I call the words of institution; for although you have not here the first institution of Baptism, John the Baptist, who was called so from this very Ordinance, administring this Satrament, and the disciples questionless from the command of Christ himself; the Evangelist John tells us, that Jesus bimself baptized not, but his Disciples; yet you here have a solemn command for baptism, and the form of the administration thereof unto all generations.

And here confider,

I. Chrift commands them to baptize, not in the names, but in the Name of the Father, Son, and boly Ghost; if you consider them personally, so they have three names, Father Son, and holy Ghost; if essentially, then but one name; unum nomen, una deitas, one God, one deity; and I observe farther, that which way soever we expound this phrase in the name, either calling upon the name of the Father, Son, and holy Ghost (as some) or in the name, by the authority, or at the appointment of God, the Father, Son, and holy Ghost (as others) or in the name, viz. For the service, honour, and glory of God, the Father, Son, and holy Ghost (as a third sort) you must either make these to be three Gods, or else three persons in the Godhead; for who is the object of our prayers but God? who hath authority to appoint Ordinances for his Church but God? whom are we to serve and worship but God alone? Thou shalt worship the Lord thy God, and him only shalt thouserve.

2. They were to baptize, not in the name of the Father by the Son, or by the Spirit; but in the name of the Father, Son, and Spirit, which

notes the equality of the three persons.

3. Father, Son, and holy Ghost, are so joyned together, that we are no less baptized in the name of the Son, and of the Spirit, than of the Father; and therefore their duty is the same, their power and authority the same.

4. An Article is thrice prefixed, and added to every one, baptizate in nomine to murgos, to us, to use whose voice you have heard from heaven; that Son, whom as yet you see in the humane nature; that holy Ghost, whom you have seen descending upon me in the shape of a Dove; Surely the

Joh. 4.2.

Mat. 4. 10.

repetition of this Article doth not want its fingular Emphasis, that Father,

that Son, and that holy Ghost.

3. This doctrine may yet surther be cleared from that saying of our Saviour; I will pray the Father, and he shall give you another Comforter; hence is plainly proved the personality of the Holy Ghost, he is called another Comforter; now he who is distinguished from the Father and the Son, in the manner as to be called another Comforter, is either distinguished in regard of his effence, or in regard of his personal subsistence; not in regard of his effence, for then he would be another God, and therefore he is another in regard of his personal subsistence.

4. You have a clear proof for this doctrine in the words of the Text; There are three that bear record in heaven, the Father, the Word, and the holy Ghost, and these three are one; and to that purpose, consider,

1. You have mention here of three witnesses; now three witnesses are

three persons.

2. The word and holy Ghost are conjoyned in their Testimony with the Father, which is not competible to any creature; and lest we should doubt of this, it is expressly said even by Saint John himself, to be the witness of God; Verse 9. If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testissed of his Son; and concerning Christ, it is said he is the true God; ver. 20. This is the true God, and eternal life; let the Socinian shew me where any creature is called the true God; Concerning the Spirit also in this Chapter, it is said ver. 6. that he is truth it self; It is the Spirit that beareth witness, because the Spirit is Truth.

3. If there be three witnesses, whereof every one of them is God, the one not the other, and yet not many Gods, but one true God; the point is clear, there are three distinct persons substitting in one divine effence, or

(which is all one) there are three persons and one God.

3. I am to speak something to the distinction of these three persons; though they cannot be divided, yet they may be, they are distinguished: many things in nature may be distinguished, which cannot be divided; for instance, the cold and the moisture, which is in the water, may be distinguished, but they cannot be divided; Now that those three persons are distinguished appears.

1. By what hath been already faid, the Father is not the Son, nor the

Son the Father, nor the holy Ghoft the Father or the Son.

2. By the words of the Text; here are three heavenly witnesses produced to prove that the Lord Jesus Christ is the Son of God, namely, the Father, the word, and the holy Ghost; now one and the same person, although he hath a thousand names, cannot pass for three witnesses, upon any sair or reasonable account whatever; you may be sure that God reckons right, and he sayes, Father, Son, and holy Ghost, to be three witnesses; there are three that bear record in heaven; so in Saint Johns Gospel, the Pharisees charge our Saviour that he bare record of himself; (say they)

John. 14. 16.

rer. 17, 18.

Cor. 13. 14.

thou bearest record of thy self, thy record is not true; now mark what Christ replies, ver. 17, 18. It is written in your Law, that the Testimony of two men is true; I am one that bear witness of my self, and the Father that sent me, beareth witness of me; where you have our Saviour citing the Law concerning the validity of a Testimony given by two witnesses, and then he reckons his Father for one witness, and himself for another.

4. I shall speak a sew words to the order of these divine persons; in order of subsistence, the Father is before the Son, and the Son before the holy Ghost. The Father, the first person in the Trinity, hath soundation of personal subsistence in himself; the Son the second person, the soundation of personal subsistence from the Father, the holy Ghost the third person, hath soundation of personal subsistence from the Father and the Son.

Now although one person be before the other in regard of order, yet they are all equal in regard of time, Majefty, glory, essence; this I conceive to be the reason why in the Scripture sometimes you have the Son placed before the Father; as 2 Cor. 13. 14. The grace of our Lord Jefus Christ, and the love of God, and the communion of the boly Ghost be with you all, Amen. So Gal. I. I. Paul an Apostle not of men, neither by men, but by Jesus Christ, and God the Father who raised him from the dead. Sometimes the holy Ghost is placed before the Father, as Eph. 2. 18. Through him we have our access by one Spirit, unto the Father. Sometimes before Jesus Chrift, Rev. F. 4, 5. John to the feven Churches in Afia, Grace be unto you, and peace from him which is, and which was, and which is to come, and from the seven Spirits which are before the Throne (by the seven Spirits there, is meant the holy Ghoft) and from Jesus Christ who is the faithfull witness, &c. The confideration of this caused that rule amongst our Divines : ab ordine verborum nulla est argumentatio ; there is no argument to be urged from the order of words. Now this shews that although one person be before another in regard of relation, and order of subsistence, yet all are equal one with another in regard of effence.

And therefore beware left you derogate the least jota or tittle of glory, or Majesty, from any of the three persons. As in nature, a small matter as to the body, may be a great matter as to the beauty of the body, cut but the hair from the eye-brow, how disfigured will all the face look? If you take away never so little of that honour, and glory, which is due to any of the divine persons, you do what in you lies, to blor, to stain,

to disfigure the fair and beautiful face of the bleffed Trinity.

5. I am to enquire whether the mystery of the Trinity may be found out by the light of nature.

Refol. There are two things in the general, that I would say in answer to this question.

1. That the light of nature without divine Revelation, cannot discover it.

2. That the light of nature after divine Revelation, cannot opofe it.

1. That the light of nature without divine Revelation, cannot discover it

and

and for that purpose take into your thoughts these following considerations.

1. If that which concerns the worship of God cannot be found out by the light of nature, much less that which concerns Gods nature, effence, or

fubfistence ; but the Antecedent is certainly true ; For,

1. As for the part of the worship and service of God, which is instituted. and ceremonial, it is impossible that it should be found out by the light of nature; for instance, what man could divine that the Tree of life should be a Sacrament to Adam in Paradife ? How comes the Church to understand what creatures were clean, what were unclean ? that the Priefthood was fettled in the Tribe of Levi, and not in the Tribe of Simeon, or the Tribe of Judah? certainly these lessons were not learned by the candle-light of nature.

2. As for that part of the service of God, which is moral, all of that nei-

ther is not discoverable by natural light; For,

1. If you consult the seventh to the Romans, you shall find that there were some secret moral wickednesses which Paul did not see, which Paul could not have seen by the light of nature; no, although a Pharifee, and by that means very expert in the letter of the Law; Rom. 7.7. I had not Rom.

known luft, except the Law had faid, Thou shalt not Covet.

2. If the light of nature be imperfect in us fince the fall, which I suppose you will grant, then there may be many things moral now imperceptible by the light of nature, which it might and did fee in its state of perfection: and therefore it must needs be of dangerous import, to make the Law of nature a weak, faint, shadowing, imperfect light, the perfect rule, and only measure of moral duties; to cry up the Law written in our hearts, is in this case to cry down the Law written in the Scriptures; this is as it were to pull the Sun in its noon-day brightness, in its greatest lustre and glory out of the firmament, and to walk by the light of a Candle, a stinking snuff in the focket, almost gone out; this is to make the Primmer, the Horn-book, the A, b, c, of natural light, the highest piece of learning in morality.

The Law of nature (to our shame and grief we may speak it) is so obliterated and darkened, that it cannot shew a manthe least part of his wickedness. Pelagius was a man of great learning, and by his study and dilia gence, had snuffed the Candle of the Lord, and made it burn with a clearer shine; yet how little could he see into this matter ? It was his Assertion, that we are born as well without vice, as vertue, tam fine vitio, quam fine virtute nascimur; and we see all Popery to this very day, hold motions to sin not confented unto, to be no fins, but necessary conditions arising from our

constitution, and such as Adam had in innocency.

But I forbear; the issue of this particular is thus much, if that which concerns the worship and service of God, cannot be found out by the light of

nature, much less that which concerns his essence and subsistence.

2. The doctrine of the Gospel is called by the Apostle a mysterie, and a mysterie without controversie; great is the mysterie of godliness! and what greater Gospel-mysterie is there than the Trinity, which neither men not Angels

Angels can comprehend, and both men and Angels must adore! Now if this doctrine be discoverable by natural light, it is no more a mysterie. The Gal. 5. 19,20 works of the flesh are manifest, saith the Apostle, Gal. 5. 19, 20. why are they faid to be manifest? because they stink in the nostrils of nature, and are difcernable by the dim eye of conscience.

Object. 1. Possibly some may say, man hath as it were the image or likenels of a Trinity within himself; there are three prime faculties, under-

standing, will, and memory, in one and the same reasonable soul.

Refol. 1. A similitude doth not prove a thing to be, but only represent a thing to our fancy, which at prefent hath, or at least had a being one way or other; for instance, it is impossible that any Son should know his Fathers picture, unless first he hath seen or heard, that his Father was such a person as the picture doth represent; and by that means hath before-hand, his Fa-

thers Idea and Image Printed in his own foul.

2. 'Tis denied that these faculties in mans soul, bear the image or likeness of a Trinity; neither can any man by a reflex act upon his own foul, attain to the knowledge of this great mysterie; but such notions as these are the luxuriant extravagancies of fome curious brains, that would advance earth as high as heaven; and do indeed rather darken, than illustrate this truth; as he who would add any colour unto light, doth rather blemish it than adorn it: what a piece of folly would it be to undertake to emblazon a fun-beam?

Object. 2. The doctrine of the Trinity was known to several of the Heathens, which had not the Scriptures, and therefore is discoverable by the

light of nature.

Resol. 1. If the Heathen had any notions of the Trinity, they might receive them either by tradition, from those who had read the Scriptures, or out of the Scriptures themselves, and not by the improvement of natural

2. Tis very probable that these notions of a Trinity, which are found in Plato, and Trismegistus, were not writ by them, but foifted into their works

by some that lived in after Ages; my Reasons are these,

1. Those writings which go under the name of the Antient Fathers, are not all truly fuch, but a great part of them suppositious, and forged; as Mr. Daille proves largely in that learned piece of his, called, A Treatife of the right use of the Fathers; where he gives you an account of whole books that were published under the names of the Apostles, as St. Peter, St. Barnabas, and others which were not fuch. Now if men durft be thus bold with the Apostles, no wonder if they did not flick to deal thus with Heathens. This imposture in the Primitive times was very ordinary; yea, the Fathers themselves have used this Artifice to promote their own opinions, as you may read largely in the third Chapter of that book.

2. Some are apt to believe, that there are clearer notions of a Trinity in some of the books of the Heathens, than in the books of Moses; and so by consequence, the Heathens should know more of the Trinity, than the Ifrael of God, which is flat contrary to the Scriptures. Pfal. 76. 1. In

Judah is God known, his Name is great in Ifrael; He hath not dealt so with any Nation; and as for his judgements, they have not known them; praise ye the Lord.

And thus I have done with the first Assertion in answer to this question, whether the mysterie of the Trinity may be found out by the light of nature? viz. that the light of nature without divine Revelation, cannot discover it.

2. The light of nature after divine Revelation, cannot oppose it. For. 1. As the judgement of sense ought not to be urged against the judgement of reason; so the judgement of reason ought not to be urged against the judgement of faith. The judgement of sense, ought not to be urged against the judgement of reason; for instance, sense tells us that some of the Stars are as small as spangles (I am apt to believe, that some Country-men think the Sun to be no bigger than their Cartwheel) here reason interposes, corrects fense, tells us, that there being a vast distance between us and them, they must needs be very great bodies, or else they could not be visible. There are thousands of Stars that cause the white streak in the heavens, called the Milky-way, which are invisible upon the account but now mentioned. Sense tells us, that the Sun is of greater magnitude in the morning, and evening, than at noon; here reason again interposes, corrects sense; tells us, it only appears so because of the denseness, or thickness of the air or medium; and that for the same reason, if you put a piece of money into a bason of water, le will appear of a larger fize, than if it were in a bason without water; that which I aim at is this, that as reason doth thus correct sense, a pari, faith should correct reason.

2. Philosophical Axiomes must be kept within their proper bounds, and limited to a finite power; for instance, Ex nihilo nihil fit, that out of nothing proceeds nothing, is a truth, if it be understood with reference to a finite power. So Aprivatione ad habitum non datur regressus, is a truth upon the same terms. Sie una numero effentia non potest effe in tribus personis; that one and the same numerical essence, cannot be in three distinct perfons, is a truth limited, as before; I mean, with reference to a finite power; but all this, and ten thousand Arguments more of this nature, cannot overthrow this principle, that there are three persons, and one God; for we are not speaking now of that which is finite, but of that which is infinite. pose this Question should be started; how the same numerical effence can be in three persons? possibly an answer might be returned thus. Suppose a Father begets a Son, and communicate to him the same numerical soul and body which he hath still himself, and both of these should communicate the fame foul and body to a third, here would be three diffinct persons, yet the same effence in them all; but I know a reply would quickly be made, This is impossible; answer must be made, It is true, as to that which is finite, but not unto that which is infinite, &c.

The time allotted for this exercise being spens, in the handling of the dodrinal part of this Observation, I can speak but a sew words to the Use and

Application.

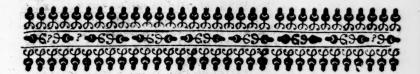
this mysteric which hath been hid from Ages, and from generations, but now is made manifest unto the Church; the Heathens as we have heard, could not attain unto this knowledge by the light of nature; Oh what a comfort is this, that we serve an incomprehensible God! one God, and yet three persons; to comprehend is to environ, and keep in all that God is; formy part I would not worship that God that I could comprehend; the doings of God know no bounds, much more his essence and subsistence. Kings have their Crowns, a circle about their head, and should also have a circle about their feet, they should not go which way they please, but keep themselves within the limits of Law, both of God and man, and this speaks them to becreatures, though in a greater letter, finite beings; but it is otherwise with God; as he will not have any Articles put upon him, so he cannot have any circles or lines drawn about him; for an infinite God to be finite and limited, is a

contradiction in adjecto.

2. Let us study this doctrine of the Trinity; and as a motive to this consider, we cannot worship God aright, without some knowledge of this truth. As God the Father, God the Son, and God the Holy Ghoft, are the object of divine Faith, so are they the object of divine worship; we must worship Trinity in unity, and unity in Trinity; you may direct your prayers unto God the Father, Son, and Holy Ghost; but you must not pray unto either of the persons, but as united unto the other, Gerard tells us in Loc. com. de santtissimo Trinitatis mysterio, cap. 1. that it is absolutely necessary in fome measure to know this truth; and that not only the denial of the Trinity of persons, but the ignorance of it is damnable; the Apostle tells the Ephesians, that sometime they were Atheists, we render it without God in the world, but in the original it is "A Deor er τω χόσμω, Atheifts in the world: and the reason of this you have in the beginning of the verse, because they were weis xeis without the knowledge of Christ; although a man acknowledges there is but one true God, yet if he knows not this God in Chrift, he is an Atheift.

3. Bless God for the clear discovery of this truth under the Gospel; Blessed are our eyes for we see, and our ears for we hear; 'Tis Gods method to discover himself by degrees; we know more of God now than the Jewsdid; and we shall know more in heaven, than we know on earth. Now God the Father, God the Son, and God the Holy Ghost, lead us unto all truth, and bring us at last unto himself, that we may enjoy him, and have a

more full and clear discovery of him, unto all Eternity, Amen.



READER,

Be pleased to take notice that the worthy Author of this Sermon not long after he had Preached it, by a very sad hand of God fell sick and died; so that he had not opportunity himself to bring it forth into light; you have it here as it was taken by a good Noter, yet so as it hath been compared with the Authors own Notes; which yet being for the most part writ in Characters, the Comparer could not make so much ad-

vantage of them as he defired.

Had the Lord been pleased to spare him his life, this Discourse had come forth more exact and accurate than now it doth; but such as it is, it here presents it self to thee; and 'tis hoped, though that is wanting which might please the learned eye, yet there is that in it which may profit the judicious Christian; you will here see the difference of Treatises put forth by the Authors them selves, and by others, which is as great as the difference betwink the Child whom the Mother nurses her self, (which is sull and fair, and lusty) and that which is put out after her death, (which is too often insirm, lean, and starv'd.)

If thou findest any thing in this Sermon that is for thy profit, bless God for it, and pray that no more such hopeful instruments

may be cut off in the prime of their daies.

The



The Divine Authority of the SCRIPTURES.

2 Tim. III. 16.

All Scripture is given by inspiration of God, &c.

O U have heard there is a God, and you have had a discourse concerning the Trinity; I am now to clear and prove to you the Divine Authority of the Scriptures; therefore I crave your attention to what the Scripture reports of it self in 2 Tim. 3. 16, &c.

It was motive enough to the Ephesians to plead and zealously to contend for the image of Diana, because they said it was that which sell from Jupiter, Acts 19.35. Sure then you will have reason to plead for, and so hold fast this blessed book which we call the Bible, if I shall be able to make it surther evident, that it is that book which God himself hath writ. An Argument which you need to hear, and which you had need seriously consider; for (as I shall anon press it upon you) if you did believe the glory the Scripture speaks of, and the dreadful misery that remains for impenitent sinners in hell; if things as they are stated in the Scripture were looked upon as real truths, it would cause you presently to return to God by godliness.

There were even in the Apostles time seducers, (so you find in the beginning of this Chapter) persons that would resist the truth, as Jannes and Jambres resisted Moses; Not only in the present Age, (which is like the dregs of the world in comparison of the Primitive times) but even then also there were seducers and deceivers; there are Comets among the Stars, as well as ignis fatuus that creep upon the earth; what must Timothy do? Ver.14. Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a Child thou hast known the Scriptures, &c. [From a Child] Josephus in his book against Apion tells us, the children of the Jews were so instructed in their Laws, that they could scarce name a Law to them, but they could tell it;

more

more shame to us Christians that take no care to teach a Religion, that may much more easily be learned than the Jewish Religion could. From a Child thou hast learned the Scriptures] And it would be a shame for a person fo long instructed, not to continue in this doctrine; a shame for an old professor well educated to desert the principles of his Religion, and forsake the truths of Scripture; do not forfake them, why? this verse gives two reafons : first, it is of divine revelation ; secondly, it's profitable for dostrine, for reproof, for correction, for instruction in righteousness.

A little to explain the words.

All Scripture is given by inspiration of God | Scripture in the Text, is the Same with the Holy Scriptures, ver. 15. for you must know that in the Bible, the word Scripture is commonly taken for the holy Scriptures; fo fearch the Scripture; ye err, not knowing the Scripture; the Scripture cannot be John. 5. 39. broken; so you must understand it here, all Scripture, that is, not every thing

that is written, but the holy Scripture.

Is of Divine inspiration] the meaning is, that the things written are not of humane invention, are not the contrivance of any mans wit, or any mans fancy; but they are the real revelations of the mind and will of God: And yet those things which were thus reveal'd, good men were excited to write them, and affifted in it: I fay, the inspiration of God comprehends in it these two things. First, the truths contained in this Scripture were not inventions of mans brain or fancy: Secondly, that they who writ them were

excited to it, and were affisted in it by the Holy Ghost.

The Text is both explain dand confirm d by the parallel place, 2 Pet. 1. 21. Knowing this first, that no prophesie of the Scripture is of any private interpretation; for the prophesse came not in old time by the will of mans; but holy

men of God spake as they were moved by the Holy Ghost.

That you may a little understand this Text, give me leave to gloss upon In ver. 16. the Apostle said, we have not followed cunningly devised fables, &c. That which we have proposed and preached to you, was nothing cunningly devised by us, when we made known to you the power and coming of the Lord Jesus Christ; we saw him transfigured; we did not go about to tell you the flory our felves; but if you will not believe that, ver. 19. we have also a more sure word of prophesie: There are predictions concerning Christ in the Old Testament, whereunto ye do very well that ye take heed as unto a light that shineth in a dark place until the day dawn, and the dayftar arise in your hearts: Not as some Enthusiasts would interpret this, that men should mind the Old Testament till the Spirit of God should tell them the truth of this Scripture, and then throw away the Old Testament : No. it's a light that thines in a dark place until the day dawns, and the day-ftar arise in your hearts. I'le give two interpretations; either first, that this heart is the dark place till the day-star arise, and so the word [until] shall not refer to the word take heed, but only to dark place; mans heart is the dark place. But I rather take it till they faw the accomplishment of those Prophesies; till you see that really sulfilled which bath been Prophesied: I.2:

Matth. 22.29. John 10. 33.

Take heed, why? knowing this that no Prophetie of Scripture is of any private interpretation, &c. fo we read the word in the Greek it is, they are not of any private incitation and impulsion; for the word hath reference to the custom of Racers; now you know Racers do not set out when they please themselves, but when the watch-word is given : Now no Prophesie is of any private interpretation, they did not go about nor fer about it till God really put them upon, it; for it was not the effect of their own will, choice or invention, but holy men of God spake as they were moved by the Holy Say the Papists, the Scripture is of no private interpretation: therefore you can't understand it; but that is just as if I should fay, you must not put what meaning you will upon my words, and therefore you can't understand them; The Scriptures being from God are not to any of private interpretation; (that is) to put any other meaning upon them than what God means; but it doth not follow what God means, cannot be understood; Luke 1.70. it's faid that God spake by the mouth of the boly Prophets, &c. The Apostles beforethey preached, were endued with power from on high. as you read in the Acts. Paul faith of himself, it pleased God to reveal his Son in him, Gal. 1. 15, 16. by the Revelation of the Gospel; I Cor. 14.37. If any man think himself to be a Prophet, or spiritual, let him acknowledge that the things that I write unto you, are the Commandments of the Lord.

Quest. The grand enquiry will be, how may any man be truly fatisfied. that this book is the Word of God? or that it hath Divine authority, or

Divine inspiration?

I confess 'tis an undertaking too great for me, but yet sometimes you have feen a little boat follow a great ship. That I may distinctly do it, and offer my own thoughts in this great enquiry, I shall give you what I have to say in

these seven Propositions.

Sol. 1. Prop. That there may be a Revelation from God, no man can doubt but an Atheist that thinks there is no God. That there has been a Revelation from God is acknowledged by the Gentiles; for they looked upon their Oracles as Answers of their gods; and it is acknowledged also by the Jews, who tell us that Moses had their Laws from God upon the Mount, and all the Prophets were moved and excited by God to deliver their errands to them; fince there is a God, God may make a Revelation of his mind.

2. Prop. That there should be a Revelation of Gods mind and will, every man cannot but grant it to be highly reasonable; for alas, poor man is a finner, a pitiful dark blind thing; now he cannot but confess though he hath no Bible, yet furely he is not what he was when he came out of Gods hand but he is now ignorant, and does not know all his duty, and he is backward to do that which he does know, and if he were not backward, he could tell whether God would accept of it or not; therefore man cannot but fay it is a thing highly reasonable that there should be a Revelation of the will of God, that he might know his duty; and if he did do it, God would take it kindly at his hand.

3. Prop.

3. prop. We ought to have good fatisfaction for that which we entertain as a Divine Revelation; for there are more persons come in Gods name, than have Gods commission; a great many more say Thus saves the Lord, than ever were bid to speak Gods word; As we cannot believe we know not what, so we cannot believe we know not why; whosever believes any thing, he hath fome reason why he does believe it : 2 Tim. 3. 14. Continue in the things whereof thou hast been affured; not those things which are concredited and trufted to thee, but those things of which thou be. Helych. haft been affured : Now faith our Saviour, John 4. 22. Te worship ye know not what; intimating, persons ought to understand what, and why they worship; we are not born with this notion that this Bible is a beam of the Sun of righteousues; we must therefore see why we entertain it. That rule is excellent. Though I must not nor cannot give a reason of every thing believed, (for many things far transcend all that my short understanding is able to reach) yet I must, and am bound to give a reason of all that I believe, because God hath said it. When the Gospel was preached, the Bereans were commended for examining whether those things were so or not. I am fatisfied this Book is Gods Word, I have reason enough to believe whatever is reveal'd; for God is too good to deceive, and too wife to be deceived; and therefore shew me but that God hath said it, and that it is really Gods minde, I have all the reason in the world to believe it; but now I must have some reason for which I believe that this book is the revelation of Gods minde and will.

4. Prop. Where we ought to be fatisfied, there 'tisgertain God hath given minds desirous of satisfaction to fee force ground for it; I mean lince tis so great a matter, we ought not to be fondly credulous: No question but God hath given sufficient evidence of that he would have us maintain as the manifestation of his own pleasure; for thus I argue, If we neither have nor can have any thing to discern what is from God, and what is not from God, then we must either resolve to believe nothing at all, as never knowing but that we may be cheated; or elfe believe what comes first to hand, be it what it will; therefore I fay, where God would have us entertain any thing of his minde, 'tis certain he gives us sufficient evidence 'tis so. . I say, God intended to give fatisfaction to a minde that's defirous of it; not to a man that is peremptory, wilful and refolute of his own way, let God fay what he will. God will not fatisfie every angry Jew that will hold fast his own prejudices; nor every fenfual Gentile that lives in nothing but profanenels; but an ingenuous spirit that willingly gives up himself to the truth of God, and lays down every prejudice, and is willing to be taught by him, this is the person to whom God intends real satisfaction.

5. Prop. All the evidence which we have of any thing, is either from reason or sensation: As it is impossible a man should give credit to that which can no way be made tredible; fo whatfoever is made credible to us, is made to from fome faculty; now all our faculties are either ratiocination or lentation; either the workings of our understanding, or elfe, things we

ETANEODOR! -Quorum firma leu plena fides tibi facta eft. rulleri Milcel. lib. 1. cap. 19.

Take heed, why? knowing this that no Prophelie of Scripture is of any private interpretation, &c. fo we read the word; in the Greek it is, they are not of any private incitation and impulsion; for the word hath reference to the custom of Racers; now you know Racers do not set out when they please themselves, but when the watch-word is given: Now no Prophesie is of any private interpretation, they did not go about nor fer about it till God really put them upon, it; for it was not the effect of their own will, choice or invention, but holy men of God spake as they were moved by the Holy Say the Papists, the Scripture is of no private interpretation: therefore you can't understand it; but that is just as if I should fay, you must not put what meaning you will upon my words, and therefore you can't understand them; The Scriptures being from God are not to any of private interpretation; (that is) to put any other meaning upon them than what God means; but it doth not follow what God means, cannot be understood; Luke 1.70. it's faid that God spake by the mouth of the boly Prophets, &c. The Apostles before they preached, were endued with power from on high, as you read in the Acts. Paul faith of himself, it pleased God to reveal his Son in him, Gal. 1. 15, 16. by the Revelation of the Gospel; 1 Cor. 14.37. If any man think himself to be a Prophet, or spiritual, let him acknowledge that the things that I write unto you, are the Commandments of the Lord.

Quest. The grand enquiry will be, how may any man be truly fatisfied. that this book is the Word of God? or that it hath Divine authority, or

Divine inspiration?

I confess tis an undertaking too great for me, but yet sometimes you have feen a little boat follow a great ship. That I may distinctly do it, and offer my own thoughts in this great enquiry, I shall give you what I have to say in

thefe feven Propositions.

Sol. 1. Prop. That there may be a Revelation from God, no man can doubt but an Atheist that thinks there is no God. That there has been a Revelation from God is acknowledged by the Gentiles; for they looked upon their Oracles as Answers of their gods; and it is acknowledged also by the Tews, who tell us that Moses had their Laws from God upon the Mount, and all the Prophets were moved and excited by God to deliver their errands to them; fince there is a God, God may make a Revelation of his mind.

2. Prop. That there should be a Revelation of Gods mind and will, every man cannot but grant it to be highly reasonable; for alas, poor man is a finner, a pitiful dark blind thing; now he cannot but confess though he hath no Bible, yet furely he is not what he was when he came out of Gods hand but he is now ignorant, and does not know all his duty, and he is backward to do that which he does know, and if he were not backward, he could tell whether God would accept of it or not; therefore man cannot but say it is a thing highly reasonable that there should be a Revelation of the will of God, that he might know his duty; and if he did do it, God would take it kindly at his hand.

3. Prop.

3. prop. We ought to have good fatisfaction for that which we entertain as a Divine Revelation; for there are more persons come in Gods name, than have Gods commission; a great many more say Thus sayes the Lord, than ever were bid to speak Gods word; As we cannot believe we know not what, so we cannot believe we know not why; whosever believes any thing, he hath some reason why he does believe it : 2 Tim. 3. 14. Continue in the things whereof thou hast been assured; not those things which are concredited and trusted to thee, but those things of which thou hast been affured: Now faith our Saviour, John 4. 22. Te worship ye know not what; intimating, persons ought to understand what, and why they worship; we are not born with this notion that this Bible is a beam of the Sun of righteousues; we must therefore see why we entertain it. That rule is excellent. Though I must not nor cannot give a reason of every thing believed, (for many things far transcend all that my short understanding is able to reach) yet I must, and am bound to give a reason of all that I believe, because God hath said it. When the Gospel was preached, the Bereans were commended for examining whether those things were so or not. I am fatisfied this Book is Gods Word, I have reason enough to believe whatever is reveal'd; for God is too good to deceive, and too wife to be deceived; and therefore shew me but that God hath faid it, and that it is really Gods minde. I have all the reason in the world to believe it; but now I must have some reason for which I believe that this book is the revelation of Gods minde and will.

4. Prop. Where we ought to be fatisfied, there 'tisgertain God hath given minds desirous of satisfaction to see some ground for it; I mean lince tis so great a matter, we ought not to be fondly credulous: No question but God hath given sufficient evidence of that he would have us maintain as the manifestation of his own pleasure; for thus I argue, If we neither have nor can have any thing to discern what is from God, and what is not from God, then we must either resolve to believe nothing at all, as never knowing but that we may be cheated; or else believe what comes first to hand, be it what it will; therefore I fay, where God would have us entertain any thing of his minde, 'tis certain he gives us sufficient evidence 'tis so. . I say, God intended to give fatisfaction to a minde that's defirous of it; not to a man that is peremptory, wilful and resolute of his own way, let God say what he will. God will not fatisfie every angry Jew that will hold fast his own prejudices; nor every fenfual Gentile that lives in nothing but profanenels; but an ingenuous spirit that willingly gives up himself to the truth of God, and lays down every prejudice, and is willing to be taught by him, this is the person to whom God intends real satisfaction.

5. Prop. All the evidence which we have of any thing, is either from reason or sensation: As it is impossible a man should give credit to that which can no way be made credible; so whatsoever is made credible to us, is made so from some faculty; now all our faculties are either ratiocination or sensation; either the workings of our understanding, or else, things we

Etischen, etangegegetre. Helych. Quorum forma feu plena fides tibi facta estfulleri Misccl. lib. 1. cap. 19. feel; believe such a thing, why? I feel it, see it, hear it.

6. Prop. We have rational evidence this book we call the Bible is Gods Word, and of Divine Authority.

7. Prop. Good men have inward sensations that this book is from God.
Now I am come to the grand business. I have told you there may be a Revelation from God since there is a God; it's highly reasonable there should be such a Revelation; we ought to have satisfaction in what we entertain as a Revelation of God; where we ought to be satisfied, God hath given it to a minde willing to entertain it; all the evidences we can have of a thing whereby we should be satisfied, must either be from our reason or sense; And now we have rational evidence, this book we call the Bible, is of Divine Authority.

I will dwell but upon this one argument, and before I fpeak to it, give me leave to ask you this one question; What would you desire to give you assurance that any particular book or Revelation is from God? this is a considerable question; for whatsoever a sober man could desire to give him assurance this book is from God, he hath it; and if God say, thou hadst all I could give thee, it would non-plus all at that day if they be

found unbelievers.

I can possibly desire nothing but these three things. First, Methinks whatsoever should come from God, should press holiness and godliness; should press such a Religion, that is men love it, they should be happy by it; and should give such arguments to engage men to this Religion, as should be proper to perswade. Secondly, I should think that the publisher of this Doctrine should himself be an exemplary person; for I could not easily imagine God would send such a person to bring in such a Religion as should destroy it by his own life, and bring to ruine by his works what he had spoken with his mouth. Thirdly, I should expect such a person should work miracles to give us assurance he had a Divine Commission. Now let us make an enquiry whether we have not all these things; this

great Argument comprehends many things in it.

First, This book preffes holiness and godliness so as never did any in the world before nor fince; and gives such Arguments for it as never was heard of, nor the wir of man could ever have thought of. He that would walk in the wilderness of Paganism, might here and there spy a flower growing amongst many weeds; now and then a Philosopher that gives you some good directions that concern righteousness and external behaviour; but the Scripture is a garden wherein whatsoever hath been recommended by all the sober men in the world is put together, and wherein they were defective that's there made up; for they were defective especially in this one great point, deep humility; and though you shall finde many things that concern the exercise of some Christian graces, yer in the real practice of humility, a man would wonder how incredibly they sell shorts.

But as for the Scripture; what would you have? it bids you live foberly, righteously, godly; it bids you lie at Gods feet as his creature, to do with you what he will; it would have you like God himself; that's the end of the promises, that we should partake of the Divine nature, 2 Pet. 1. 4. it bids you be holy as God is holy, 1 Pet. 1. 15. it charges upon you whatever thing is good, is just, is lovely, Phil. 4. 8. it commands your very thoughts; it's so far from suffering you to do hurt to your brother, as not to suffer you to think hurt; it's so far from allowing to act rapine and injustice, as not to allow to do any thing that savours of coveting; it binds the very heart and soul: O what a place of universal calmness would this world be, thould all serve one another in love; should all study each others good, we thould never do injury; if any did, we should forgive him, we should endeavour to be perfect as God is, therefore the Jew could not but say the precepts of the Gospel were wonderful, great, excellent and transcendent indeed.

Trypho calls them θαύμαsa κ μέγαλα.

Behold the Scripture is a doctrine according to godlines, 1 Tim. 6. 3. truth according to godlines, Tit. 1.1. the mystery of godlines, 1 Tim. 3. 16. so that in one word, whatever God would think fit for man to do to that God that made him; whatever is fit for a sinner to do to a holy God against whom he hatteransgressed; and between man and man; all that is the design of the Scripture. And what the Scripture thus commends, it.

preffes by incomparable Arguments; shall I name a few?

Is behold God is manifested in the stell for this purpose, I Tim. 3. 16. Is it nothing sinner, that thou wilt live foolishly, vainly? what wilt thou think to see God dwelling in humane nature? to see God live a poor, scorned, reproached, contamned life; intimating this great truth, that it's not so unseemly a thing for the Son of God himself to live a poor miserable life, as it's for a man to be an impenitent sinner; if you remain a wilful and impenitent sinner, thou wouldst in thy pride be like God, and have no superiour above thee: Behold God condescends and becomes like to thee, that if possible he might bring thee back again; thou that art a sinner, suspected whether God will do thee good; behold how close he comes to thee,

he dwells in thy own nature.

2. Behold the beloved Son of God dying upon the cross for thee. What would you think if any of your Parents should suffer their child to dye on the behalf of an enemy? would you not think it should move that enemy? Behold my Son in whom I am well-pleased! methinks God takes not a quarter of that content in the whole Creation, which he does when he speaks of his Son; yet this Son suffered for sin, the just for the unjust, that he might bring us to God, I Pet. 3. 18. methinks this love should constrain us, 2 Cor. 5. 14. Poor soul, thou art ready to think God is become thine enemy; when sickness and death comes, thou art ready to say, hast thou sound me O mine enemy? here's trouble in the world; how shall I know whether God intends good? Behold it's beyond peradventure, God intends good to a sinner because he dwelt in our nature, and his Son dyed for us, and his Son felt pain and infirmity, and therefore he may love thee, and you need not question any thing of this nature is a hindrance of Gods love; the case of sinner

a finner is not fo desperate, but that a man may be accepted and loved of

God for Christs sake ; will not this move you?

3. You have promises of eternal life, and threatnings of eternal misery: Never did any Philosopher or any other man threaten, If you will not obferve fuch and fuch precepts, I'le throw you into eternal torments, nor ever did any man fay, I will give you such glory in heaven; but the Scripture does; behold lite and immortality are brought to light by Christ; there's a future Refurrection, and this body is like an old house pull'd down, by and by it will be a brave building again, a spiritual body, and we shall shine like the Sun in the Firmament, and be equal to the Angels of God, Mat. 13.43. and be like God and Christ: Now we know not what we shall be, but when he shall appear, we shall be like him; for we shall see him as he is, I Joh. 3. 1, 2. And having this hope, who would not purifie himself even as God is pure? who would not live foberly, righteoufly and godly, looking for the bleffedhope, &c? If you did but apprehend this glory, were not your mind fenseles, it's impossible you could be quiet without getting an interest in it. And how great the day of judgment will be, it tells you; how our thoughts, words and actions, and every thing we go about shall come under a severe fcrutiny.

4. The worth of our fouls; we mind our bodies, but a foul is better than a world. The Scripture faith, the Son of God dyed for fouls; we never understood so much what souls were worth as now we do, when we see God taking fuch care, and having fuch defigns and thoughts from all eternity.

5. The fairest and the most reasonable condition of eternal happiness, and the greatest strength to perform it, that's offer'd in the Gospel: Suppose we were fenfible we were liable and obnoxious to Gods wrath, and could go to Heaven and befeech God that he would be pleased not to execute that wrath upon us, do but think what terms you would be willing to propose to God: would you come and fay, Lord, punish me not for what is past, though I intend to do the same thing; but he that should say, Lord, forgive me, I am forry for that which is done, and it shall be the business of my life to live more circumspectly to thee; this is the great thing the Scripture proposes to us: Godliness in the Scripture hath the promise of the things of this life, and of things to come; whatever is good here, we are fure of it in the practice of piety; and in the world to come as fure of that happines; but no more can tell what it is, than we can tell what the thoughts of all menhave been fince the first Creation.

What Arguments can you imagine possibly God himself could propose greater or stronger than these? what should hinder me from returning to God? That's the first part of the demonstration.

Secondly, We would expect the Publisher of this Dectrine should himself be exemplary, and so was Christ; Austin said, the whole life of Christ was doctrinal, to lead us to piety and good practice, he went up and down doing good. Did any reproach him? he reproached them not again; was he reviled? he reviled not again; when he came to fuffer, Father, not my will, but thine be

Tit. 2.13.

1 Tim. 4.8.

done;

done; there's not such a word as that in all the pieces of Philosophy, not such an expression of humility and surrender, Father, not my will, &c.

An innocent person, so saith the Text; he is alwaies denying himself, he will not be rich and great in the world; why? he prest you to lay up treafures in heaven; he hath not a hole where to lay his head; why? because he bids you to live upon Gods providence; he lived a fingle life, because he would have you be as though you had not fuch and fuch relations; his very enemies could object nothing against him; have nothing to do with that just perfon, faid Pilates wife. I find no fault in him, faith he that condemned him : not the Jews themselves were ever able to instance in any evil practice; they only charged him, (and so do still) that he wrought miracles by the Devil, which was the greatest miracle; but they never could charge him with any evil practice; leaving us an example, 1 Pet. 2. 21. Learn of me, I am meek and lowly. Now what fervant would not be willing to do that which his Master does before him?

Thirdly, We would expect he should work miracles to testifie that he had his commission from God; for he that shall come to set up a new Law, a new Occonomy, a new frame and constitution of Religion, had need affure us that he is Gods messenger; if he work miracles, we cannot tell what to have more; for we certainly conclude that God will not fuffer a long feries of things extraordinary and quite beyond the course of nature to be done to attest a lie: · Miracles were begun by our Saviour, and continued many hundred years after, just as props that are set under weak Vines; so these under the weak faith of the world when it first began. One faid excellently, that those whom the "Low 85 in speaking tongue did not convince, the seeing eyes might certainly convince; " THEITE MEDITE that these were proper to convince that Christ came from God, appears Mat. 11.3,4. where when John fent to know, Art thou he that should come? that is, Art thou the Messiah? Go and tell John what you hear and see; The. blind receive their fight, the lame walk, &c. Joh. 3. 2. Nicodemus faith, No man can do these miracles that thou dost, except God be with him; and Joh. 9. 13. the blind man faith he hath opened mine eyes, and how come you to ask how he did it? great figns shall follow them that believe, Mark 16. 17. and these continued in Justin Martyrs, Tertullians, Cyprians time, Gregory Nyssens time, and some part of Chrysostoms time.

Concerning these miracles, give me leave to lay down three Propositions,

then you will fee the strength of the whole Argument.

1. They were famous and illustrious, for they were done before multitudes. Matth. 9.8: Matth. 12.22, 23. not done in a corner, Joh. 9. when Lazarus was raised, they said, they could not deny it; at his death the Earth quaked, the Temple rent, there was darkness for three hours which was obferved by Heathens as well as Christians.

2. As they were done before a multitude, fo there were a multitude of miracles, infomuch that John faith they were to many, that if all should be written, the world could not contain the books that should be written, Joh. 21.25.

That is an Hyperbolical expression for a very great number.

7870 3 AG 5-72 78785 - sks iouxsofoo 25001 Map-TUPHUTES. Bafil.

Vid Montacut. Apparet. in Prejat.

A learned

Alearned man hath observed Elisha did but twelve miracles, Elisah not so many; Moses wrought about seventy six; and they which were done by them and all the rest of the Prophets from the beginning of the world to the destruction of the first Temple, amounted but to one hundred and sifty miracles; in three thousand three hundred twenty eight years there were not as we find in Scripture, so many wrough; but now Christwent about healing all manner of sickness, and curing all manner of diseases, Mat. 4.23. Act. 10.38. Questionless a very vast number.

3. They were of all forts and of all kinds; a woman that had an iffue of blood twelve years, Mat. 9. 20. and a woman that had a spirit of infirmity eighteen years, Luke 13.11. and one that had an infirmity thirty eight years, 70h. 5. 8. the dead were raised, the Devils were cast out, the Sea command-

ed, the winds obey; they are of all forts and kinds.

Observe also this, that you do not read or find by any thing, that there was the least of them done out of any oftentation; there was no such thing done by Christ or his Apostles, to call men out and say, Come, I'le shew you what I can do, that should shew any kind of arrogant affectation to themselves; but the greatest humility and modesty runs through all the exercise of this mighty power, and this practice was ordinary among the common Professors then; yea, the Galatians they received that spirit by which miracles were wrought

among themselves.

Secondly, Such famous miracles were a Sufficient ground to make men believe this holy doctrine, who faw the miracles wrought by them that preached it : for if they did not, it must be either because they questioned whether the things were done, or whether done by God or not; they could not question. whether the things were done; for they faw some raised out of their graves, &c. Nor could they question whether this was from God or not; for observe, Where I fee miracles wrought, there I am bound to believe that they give testimony to what is preached by him that works them, except that which is preached, is that of which I am infallibly affured already, it cannot be true, except God does by some greater miracle contradict the testimony of those miracles; as now the Egyptians they wrought miracles, but God contradicted all their testimony by Moses. Now observe, the end of all Christian Religion is to preach truth, to glorifie God, to honour God, to fave a mans foul, Never was there any exerting of Gods power to contradict it; fo that if a man may not believe a doctrine thus holy, a doctrine thus practifed by him that published it, and confirmed by miracles, then a man is under an impossibility of ever being fatisfied from any thing from God; for what shall fatisfie? If God speak to us from heaven, we should as much suspect that, as if an Angel come from heaven we should suspect him; but since we believe and know there is a God, and he is just and merciful, it's impossible the divine goodness should confent to fuch Impostors.

But you will fay, what are these miracles to us?

I say therefore thirdly, They are a sufficient reason to engage us to believe the divinity of this holy doctrine, though we never saw them. You do not

fee Christ your felves, nor did you fee him die nor work miracles, but would you have had Christ live alwaies among you? If yow would, he must then never die, and the great comfort of our life depended upon his death; he dyed, is rifen, and gone to heaven; would you have him come down from heaven, and die that you might fee it? and would you have him die quite thorow the world at the same time? which must be if you would imagine we must see every thing our selves; it's a great piece of madness to believe nothing but what we see our selves: Austin was troubled himself in this case, he had been cheated before, and now he was refolved he would believe nothing but cap. 4. what should be plain to him; at length (faies he) O my God thou shewed'st me how many things I believed which I faw not; I confidered, I believed I had a Father and Mother, and fuch persons were my Parents; how can I tell that ? a man may fay, it may be he was dropt from heaven, and God made him in an extraordinary way; so if I never were out of this Town, it's madness for a man to fay there's never another Town in England; or to fay there is no Sea because I saw it not. Nay, if a man come and tell me there's this doctrine that teaches me all felf-denial, mortification, weanedness from the world; and say this is of God, and when he hathdone ventures life, children, family, have we not reason to believe it? If you will not believe, 'tis either because the first persons were deceived themselves, or else because you think they would deceive you; now deceiv'd themselves they could not be, when they saw so many miracles done; and deceive you, that they would not neither; for would any good man to deceive another, undo himself? they died for it, and writ this book, and sealed it with their blood; and therefore there can be no reafon to doubt of it; they were witnesses, and delivered what they saw, Luke 1. 2.

7. Prop. As we have rational evidence the Scripture is the Word of God, so we have evidence also from inward sensation; born we are with principles of conscience, and the truths in this book are so homogeneal to man, that he shall find something within himself to give testimony for it. 2 Cor. 4. 2. By manifestation of the truth, commending our selves to every mans conscience in the sight of God, John 5.44. Men believe not, because they receive honour one of another; and in Scripture they that would not believe, are they that would not repent, Matth. 21.28, to the 33. men that practice Drunkenness, Whoredom, Sensuality, Coverousness, Pride, and know that these things are fins, they are the great unbelievers, because they are loth to leave their fins; offer the greatest reason in the World for a thing, if it be against a mans interest, how hard, and almost next to impossible is it to convince him? A man would believe that the Romans were in England that reads the Roman History; but if he shall find the Coyn of the Roman Emperour, he will much more believe it. Do a bad action, O the fecret terrours that a man finds within him, as if he felt fomething of Hell already ! Do a good action, and the secret sweetness, joy and peace that attends it, that he cannot but say, I believe it, for I feel some degrees of it already ! 1 Cor. 14. 24, 25, &c.

Lib. 6. Confes

he speaks to the inward principles of his conscience. The reason men believe not the Scripture his not because 'tis unreasonable to believe them, but because they have a desperate love to sin, and they are loth to entertain that that should check their interest. There is in every life that certain sagacity by which a man apprehends what is natural to that life, what nourishes that life; a man that lives according to the Law written in his heart; finds there is that in this Revelation that feeds, nourishes, and encourages it; so that this man finds experimental satisfaction in it. Doth the Word of God tellmethe waies of God are pleasant? I thought they were hard and difficult, now I find the yoke of Christ is easie, and that no happiness like this, and no blessedness like that; I thought if I did not comply with such things I could never be blessed; now I find I need nothing to make me happy but my God; he finds and feels these things are certain, true and real. Thus I have done with the demonstration.

You will eafily observe I have neither taken notice of what the Papists tells us, we must believe the Scripture because the Church saith it; seeing

we cannot tell what the Church is till the Scripture hath told us.

And though I have not mentioned the testimony of the Spirit, yet I suppose I have spoke to the thing, for I cannot understand what should be meant by the testimony of the Spirit, except we either mean miracles wrought, which in Scripture is called the testimony of the Spirit of Christ, Alts 15. 8, 9. the giving of the holy Ghost, it's the giving of those extraordinary miracles that fell down among them, so Heb. 2. 4. Alts 5. 32. I say if by the testimony of the Spirit you mean this, then you can mean nothing else but the Spirit assisting, enabling, helping our faculties to see the strength of that Argument God hath given us, and by experience to seel what may be felt, which comes under the head of sensation.

APPLICATION.

First, Then study the Scripture: 'If a samous man do but write an excellent Book, O how do we long to see it! or suppose I could tell you that there is in France or Germany a Book that God himself writ, I am consident men may draw all the money out of your purses to get that Book; you have it by you, O that you would study it: When the Eunuch was riding in his Chariot, he was studying the Prophet Isaiah, he was not angry when Philip came, and as one would have thought asked him a bold question; Understandest thou what thou readest? he was glad of it, Alts 8. 27, 28. One great end of the year of release was that the Law might be read, Deut. 31. 9. it is the wisdom of God that speaks in the Scripture, Luke 11. 49. therefore whatever else you mind, really and carefully study this Bible.

Secondly,

4. Be-

Secondly, In all inquiries into the truths of the mind of God confule those sacred Oracles; here are Mines of truth, O dig here, make them the rule of faith and life; while a Papist makes the Church his rule, and the Enthusiast pretends to make the Spirit of God his rule, do you live by Scripture; consider what I say, 2 Tim. 2. 10. consider (there's thy duty) what I say, (there is the Scripture) yet Timothy was as good a man as any of us; and the Lord give thee understanding, (there's the work of the Spirit to assist our faculty.)

But how shall I finde out truth by Scripture? For thy own satisfaction remember this, have an explicite saith in all that plainly appears to be Gods minde, and have an implicite saith resolving to be of Gods mind in all the rest; be it what it will be, believe it, because it appears to be of God; while a person resolves to be of the Churches minde, be thou of Gods minde; only use all means whereby thou may st come to know;

to wit,

1. Take heed of passion and sensual lusts. 2 Tim. 4. 3. you read of some that will not endure sound dostrine, but after their own lusts shall heap to themselves Teachers. A lust or passion is like a whirle-pit, a man is suck tup in it; ambition, sensuality, any of these darken and blinde a mans minde; when a man studies any thing, the minde had need to be quiet; lusts and passions are always busic and boisterous, and made a man have a great interest against God.

2. And beware of prejudice; Christ said, Go preach to all Nations, Mat. 28. 29. but Peter lived under prejudice, and he said, Lord, I never ear any thing common or unclean, when God bade him go to the

Gentiles, Acts. 10. 11.

3. Beware of taking truth upon the Authority of men, for that is fallible. Modesty requires you should have a fair respect to Preachers, and the Church of God where you live; but as to the Vitals of your Religion, do not take them upon Authority; though a man would not willingly deceive you, yet he may be deceived himself in things controverted. In plain things of Scripture, that we must be humble, holy, believe, repent, all the world should not perswade you out of your Religion; and as for your duty you understand it; never a one but knows what he is to love when God bids us love him; if we would but familiarize our Religion, we could not but understand it; but in matters wherein there's a dispute and controversie in the world, be quiet and fober, and not confident that fuch and fuch things must needs be so, because such say so? many pretend a kind of fanctity, and pretend for God, and a Ship may carry very broad Sails, yet not very well loaden; but thus it is, one man draws a multitude, and then a multitude prevails upon particular persons, and shall I go against a multitude? I say therefore take not things upon Authority, see and examine thy felf; if it be plain in Scripture, mind it, and own it, and charge thy felf with it : if it be obscure, think it no farther concerns thee than God hath made it manifeft.

4. Beware of Idleness; search the Scripture, 2 Tim. 2.7. Consider what I iay, &c. They that are busied for veins of filver, they hold the rod even poized in their hand, till at length it moves in that vein where it lies in the earth; So hold your souls even in a diligent enquiry into the Scriptures.

5. Beware of pride; the humble man God will teach; proud men fcorn others, they will not be taught; and pride, that will make a man to neg-

lect prayer.

folly.

-

6. Charge your selves with that which is the end of the Scripture, to live well; Who would go about to read a piece of Law, that he may learn Mathematicks? or read the Statutes to learn Logick? you may as well do so, as read the Scripture to talk only; but the intent of the Scripture, is to shew how you ought to live godly, to be just, righteous, sober, to act by rule. Nothing hinders knowledge so much as a bad life; for sin brought in ignorance, and holiness will bring in the best light. There's a great deal of difference betwixt wit and wisdom. Many have parts enough to be witty, but none but sober and conscientious persons will have true wisdom. Prov. 14. 9. A scorner seeks knowledge, and sinds it not. Scorners usually are witty men, men of brave parts; a man that hath a mind only to practise wit, is never satisfied in the things of God. He that doth my will, shall know the doctrine that is of God.

There are a thousand things disputed in the world, errors upon errors, but I thank God it is plainly revealed, God hath mercy for a sinner in Christ; I understand well what 'tis to live soberly, righteously, godly; I know what 'tis to honour my Parents, and do in my relations what becomes me; and I know these are the conditions of eternal happiness; I can but use all humane endeavours, I can but beg of God, and charge my self to love what I know; so that I am able to say at the day of Judgement, what appeared to be the mind of God I observed it; what did not appear, I used all means to understand it; I would not hastily determine my self till I saw thy mind, because I knew there were impostors; and if this be done, if men will wrangle and make Controversies where God hath made none, let them, for there will be no end of vanity and

Thirdly, Seek daily that your belief may be strengthened, that this book is of Divine Authority; for what will enable you to resist temptation, if you do not believe the Scripture? I John 2.14. I write unto you young men, saith the Apostle, because ye are strong; Why? the Word of God abides in you, and you have overcome the evil one; you will never be strong and overcome the evil one but by vertue of the Word of God. If sin tempts you, if you look into the Scripture there is peace, good conscience, the joy of God, and eternal life; and shall I for a trifle lose these? no, while we have Scripture, we have an Antidote against all the Devils poyson. Again, what will bear you up under your afflictions, if you lose the belief of the Scriptures? you will need it when you come to be sick and die;

when you bury your friends and relations, what will fatisfie a mans mind? there is an after-glory; when friends come after me, or go before me, we shall all meet in joy; Did I but believe this glory, as I believe when the Sun fers it will rife again, were I but perswaded what God hath said is true, as now I am perswaded I speak, how should I long for this glory? how would every child wail for this inheritance? how full of prayers? how chearful in our spirits? how should we welcom death? how should we long till these Tabernacles of dust were crumbled to nothing? when affliction comes, how should I rejoyce in that I believe that all shall work for good because I love God? with what a quiet spirit should I pass through the great Wilderness of this World? The Devil knows if he can but beat you from this fort, he will quickly beat you out of all other forts. Let the word of God come to you with much affurance, 1 Thef. 1.4,5. With the full affurance of understanding, Col. 2. 3. you must not understand there he speaks in reference to their persons, to assure them they were the children of God, but that their faith had a good foundation in it felf, that this was from God, the truth of a good affurance in judgement.

Take this further advice, If you would keep up your faith, be true to your faith; be sure you live well; you will alwaies find men make shipwrack of a good Conscience and of Faith together, 1 Tim. 6. 10, 21. 2 Tim. 3.8. 1 Tim. 1.19. Remember the Apostles advice, Rom. 12.2. Be not conformed to this world, but be renewed in your minds, that you may prove what is the good and acceptable Will of God. Never fear it, while thy mind is but willing to be rul'd by God, while thy soul is teachable and tractable, this will give thee evidence this Book is from God, except melancholy overcome thee, which leads men to be Scepticks, except in that case which is the proper effect of a mans body, and must be cured by Physick; but let a man have a mind to live well, and to be ruled by the Word, the Bible is the best thing

in the World to fuch a one.

I might have spoken to a case of conscience concerning the assent of Christians to the Word of God, that it is not equal in all, nor equally in the same person alwaies; and that a man may really believe that in the general of his life, which at some particular times he may doubt of; and a man may not be fully satisfied in the truth of the Scriptures, yet that man may

really live under the power of it.

To conclude all with this; fince we have this reason to believe the Scripture is Gods Word, then never wonder that you find Ministers, Parents, Masters, to press real piety upon you, and see what great reason you have to entertain it. Alas, it may be you wonder we Preach and press Religion; we are verily perswaded, if you do not love this Religion, you will be intolerably miserable; and we have so much compassion for you, that since we know this to be Gods Word, better to be burned in the hottest fire, than to lie in those torments. We know since God hath said it, there is no comfort too great to them that comply with it; no judgement too terrible to those that will oppose it; therefore you cannot wonder if we do from day to day press it upon you.

Consider if it be Gods Word, then the threatenings are true, and the Promises are true, and you shall either have the promises or the threatenings within a while; God knows which of us shall be next, for 'tis but a little while before death, and judgement come; then either, Come ye blessed, or, Go ye Carsed: As a man hath wrought; so he shall have, for he will render to every one according to what he hath done in the sless, therefore knowing the terrour of the Lord, we perswade you; we know this is of Divine stamp and Authority. I conclude all with the 20. of the Atts 32, &c. And now, Brethren, I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are santissed.

er a celluli decele logenium. Em plus lectores loce, el fon modif i de celluli, della bennacte pellulicatione en el verifika y un flancesentatione anake if juviste el sipedicione en ul di Fudicion ten signos de celluli en el fina

seles actes of the contract of

Control of the state of the sta

o de sevelled en arte en obtail, ou ou maindir et da flora l'ordinantes de l'ordinantes. L'ordinantes de l'ord

establick of the second of the

s. Villar Goldenhistis, tareen en latero en rollen. Privitation en entrewestiden en trocker

a specific that the solution of the con-

The



Mans Creation in an Holy, but Mutable State.

Eccles. VII. 29.

Lo this only have I found, that God hath made man upright; but they have sought out many inventions.

N these words you have the result of a serious enquiry into the state of mankind. In the verse immediately foregoing, the Preacher speaks his own experience, touching each sex distributively; how rare it was to meet with a wise and good man, how much rarer with a prudent and vertuous woman (so he must be understood, though these qualities are not express) then in the Text gives this verdict touching both collectively, tending to acquit their Maker of their universal depravation, and convict them. Lothis only have I found, &c.

The words contain two Propositions.

The first touching mans perfection by his Creation, God made, &c. The second touching his desection by fin, but they have sought, &c.

Together with a folemn Preface introducing both, and recommending them as well-weighed truths, Lo this only have I found, &c. q.d. I do not now speak at random, and by guess; no, but I solemnly pronounce it, as that which I have found out by serious study and diligent exploration, That God made man upright, &c. The Terms are not obscure, and are fitly rendered. I find no considerable variety of readings, and cannot needlessly spend time about words. Only in short,

By man] you must understand man collectively, so as to comprehend the

whole species.

Making him upright] you must understand so as to refer making not to the adjunct only, supposing the subject pre-existent, but to both subject and adjunct together; and so its mans concreate and original righteousness that is here meant.

L

By

John 1. 47.

By inventions understand (as the antithesis doth direct) such as are alien from this rectitude. Nor is it altogether improbable that in this expression, some reference may be had to that curious desire of knowing much

that tempted Adam and Eve into the first transgression.

Many inventions] feems to be spoken in opposition to that simplicity and singleness of heart which this original rectitude did include; truth is but one; talshood manifold. God made man upright, i. e. simple, plain-hearted, free from all tortuous windings, and involutions (so the word rendred upright in the Text doth signisse; and Jessuana derived therefrom, which God thought a fit name for his people Israel, the seed of plain-hearted Jacob to be known by; answerably whereto Nathanael is said to be a true Israelite in whom was no guile) Such, man was at first; now in the room of this simplicity, you find a multiplicity; he was of one constant uniform frame, and tenour of spirit, held one straight, direct and even course; now he's become full of inventions, grown vasrous, multiform as to the frame of his spirit, uncertain, intricate, perplexed in all his waies.

Sought out] this notes the voluntariness, and perfect spontaneity of his defection; 'twas his own doing. God made him upright; he hath sought

out means to deform and undo himfelf.

The words thus opened, afford us two great Gospel-truths.

Doct. 1. I. That God endued the nature of man in his Creation, with a perfect and universal rectitude.

2. That mans defection from his primitive state was purely voluntary, and from the unconstrained choice of his own mutable and self-determining

will.

(Though the latter part of the Text, would afford a sufficient ground to treat of the state of man now fallen; yet that being by agreement lest to another hand, I observe no more from it than what concerns the manner of bis fall, and that only as it depended on a mutable will.)

In handling these truths, I shall

1. Open them in certain explicatory Thefes.

2. Improve them in some few practical and applicatory inferences.

1. About the former, that God endued, &c. take these Propositions for explication.

Prop. 13 I. All created rectitude confifts in conformity to some rule or Law.

Rectitude is a meer relative thing, and its relation is to a rule. By a rule, I here mean a law strictly taken; and therefore I speak this only of created rectitude. A law, is a rule of duty given by a Superiour to an Inferiour; nothing can be in that sense a rule to God, or the measure of increated rectitude.

Prop. 2. 2. The highest rule of all created rectitude, is the will of God, considered as including most intrinsecally, an eternal and immutable reason, justice, and goodness.

'Tis certain, there can be no higher rule to creatures than the divine Will; and as certain that the government of God over his creatures, is alwaies

rea-

reasonable and just, and gracious; and that this reasonableness, justice and Rom. 12. 1,2. goodness by which it is so, should be subjected any where but in God Ezek. 18.25. himself, none that know what God is (according to our more obvious notions of him) can possibly think.

3. Any sufficient fignification of this Will, touching the reasonable crea- Prop. 3. tures duty is a law, indispensably obliging such a creature.

A law is a conflictution de debito, and 'tis the Legislatours will (not concealed in his own breast, but) duly expressed that makes this constitution, and infers an obligation on the subject.

4. The Law given to Adam at his creation was partly natural, given Prop. 4. by way of internal impression upon his foul; partlypositive, given

(as is probable) by some more external discovery or Revelation. That the main body of laws whereby man was to be governed, should be at first given no other way than by stamping them upon his mind and heart, was a thing congruous enough to his innocent state (as it is to Angels and Saints in glory) it being then exactly contempered to his nature, highly approvable to his reason (as is evident in that being faln, his reason ceases not to approve it, Rom. 2. 18.) fully futable to the inclination and tendency of his will, and not at all regretted by any reluctant principle that might

in the least oppose or render him doubtful about his duty. Yet was it most reasonable also, that some positive commands should be superadded, that Gods right of dominion and government over him as Creator, might be more exprelly afferted, and he might more fully apprehend his own obligation as a creature to do some things, because it was his Makers will, as well as others, because they appeared to him in their own nature reasonable and fit to be done (for so the whole of what God requires of man, is fully diffinguished into some things which he commands, because they are just; and some things that are just, because he commands them.)

5. Adam was indued in his creation, with a sufficient ability and ha- Prop. 5. bitude to conform to this whole Law, both naturall and positive; in which ability and habitude his original rectitude did confift.

This proposition carries in it the main truth we have now in hand, therefore requires to be more distinctly insisted on. There are two things in it to be confidered.

The thing it felf he was endued with. The manner of the endowment.

1. The thing it felf wherewith he was endued, that was uprightness, rectitude, (otherwise called the image of God, though that expression comprehends more than we now speak of, as his immortality, dominion over the inferiour creatures, &c.) which uprightness or rectitude consisted in the habitual conformity, or conformability of all his natural powers to this whole Law of God; and is therefore confiderable two ways, viz.

In relation to its { Subject. Rule.

I. In relation to its subject; that was the whole soul (in some sense it may be said the whole man) even the several powers of it. And here we are led to consider the parts of this rectitude, for its coextended (if that phrase may be allowed) with its subject, and lies spread out into the several powers of the soul; for had any power been lest destitute of it, such is the frame of man, and the dependance of his natural powers on each other, in order to action, that it had disabled him to obey, and had destroyed his rectitude; for bonum non oritur nissex causis integris, malum vero ex quovis desectu. And hence (as Davenant well observes) according to the parts (if I may so speak) of the subject wherein it was, Mans original rectitude must be understood to consist of

Davenant de justitia babituali, &c.

1. A perfect illumination of minde to understand and know the Will of God.

2. A compliance of heart and will therewith.

3. An obedient subordination of the sensitive appetite, and other inferi-

our powers, that in nothing they might relift the former.

That it comprehends all these, appears by comparing Col. 3. 10. where the image of God, wherein man was created, is said to consist in knowledg, that hath its seat and subject in the mind, with Ephes. 4. 24. where righteousness and holiness are also mentioned; the one whereof consists in equity towards men; the other in loyalty and devotedness to God; both which recessarily suppose the due framing of the other powers of the soul, to the ducture of an inlightened mind. And besides, that work of sanctissication (which in these Scriptures is expressly called a renovation of man according to the image of God wherein he was created) doth in other Scriptures appear (as the forementioned Authour also observes) to consist of parts proportionable to these I mention, viz. illumination of mind, Ephes. 1. 18. conversion of heart, Psal. 51. 10. victory over concupiscence, Rom. 6.7. throughout.

1 John 3. 4.

2. confider this rectitude in relation to its rule; that is the will of God revealed, or the Law of God; fin is the transgression of the Law; and accordingly righteousness must needs be conformity to the Law; viz. actual righteousness consists in actual conformity to the Law; that habitual rectitude which Adam was surnished with in his Creation (of which we are speaking) in an habitual conformity, or an ability to conform to the same Law. This habitual conformity, was, as of the whole soul, so to the whole Law, i.e. to both the Parts or kinds of it, natural and positive. He was surnish't with particular principles inclining him to comply with whatsoever the Law of nature had laid before him, and with a general principle, disposing him to yield to whatsoever any positive Law should lay before him as the Will of God. And if it be said (in reference to the former of these)

that this Law of nature impressed upon Adams soul, was his very rectitude; therefore how can this rectitude be a conformity to this Law? I answer,

1. A Law is twofold Regulars.

Again. Summ.

2. The Law of nature impressed upon the foul of Adam, must be confidered,

1. As subjected in his mind; so it consisted of certain practical notions

about good and evil, right and wrong, &c.

2. As subjected in his heart, so it consisted in certain habitual inclinations to conform to those principles. Now these inclinations of the heart, though they are a rule to actions, they are yet something ruled in reference to those notions in the mind; and their conformity thereto makes one part of Original rectifude. And those notions, though they are a rule to these inclinations, yet they are something ruled in reference to the Will of God fignified by them; and in the conformity thereto, confifts another part of this Original rectitude.

2. We have to confider the manner of this endowment. And as to this, cis much disputed among the Schoolmen, whether it were natural, or supernatural. I shall only lay down in few words, what I conceive to be

clear and indisputable,

1. If by natural, you mean effential (whether constitutively, or consecutively) so Original righteousness was not natural to man, for then he could never have lost it, without the loss of his being.

2. If by natural you mean connatural, i. e. concreate with the nature of man, and consonant thereto, so I doubt not but it was natural to him.

6. This rectitude of mans nature, could not but infer and include his Prop. 6.

actual bleffedness, while he should act according to it.

According to the tenour of the Covenant it could not but infer it. And consider this rectitude in it self, it must needs include it : The rectitude of his understanding including his knowledg of the highest good; and the rectitude of his will and affections, the acceptance and enjoyment thereof; as Augustine in this case, nullum bonum abesset homini quod recta voluntas optare poffet, &c.

Thus far of the holiness and bleffedness of mans first state. It follows

to speak of the mutability of it, and of his fall as depending thereon.

2. That mans defection from his primitive state, was meerly voluntary, Dollrine 2. and from the unconstrained choice of his own mutable and self-determining will.

For the afferting of this truth, take the following propositions.

1. That the nature of man is now become univerfally deprayed and finful, This Scripture is full of*, and experience and common observation puts it beyond dispute.

Aug.decivitate Dei.

Prop. 1. 1 hing 8.45. Ptal. 14. 1. Ro.3.12,--&c. cap. 5. 12,13; Tis &c.

i Joh. 5.19, &c.

Prop. 2. Deut. 32. 4. Pfal. 5. 4. 3 Joh. 11. 'Tis left then, that fin must have had some Original among men.

2. The pure and holy nature of God could never be the Original of

This is evident in it felf. God disclaims it; nor can any affirm it of him without denying his very being. He could not be the cause of unholiness, but by ceating to be holy, which would suppose him mutably holy; and if either God or man must be consessed mutable, it is no difficulty where to lay it; whatever he is, he is effentially; and necessity of existence of being always what he is, remains everlastingly the fundamental attribute of his being.

3. Tis blasphemous and absurd to talk of two principles, (as the Manichees of old) the one good per se, and the cause of all good;

the other evil per fe, and the cause of all evil.

Bradwardine de causa Dei.

3.

Jam. 1. 17.

Bradwardines two Arguments: 1. That this would suppose two Gods, two Independent beings; 2. That it would suppose an evil God; do sufficiently convince this to be full both of blasphemy and contradiction.

4. It was not possible that either external objects, or the temptation of the

Devil should necessitate the will of man to fin.

External objects could not; for that were to reject all upon God; for if he create objects with such an allective power in them, and create such an appetite in man as cannot but work inordinately and sinfully towards those objects, it must need infer his efficacious necessitation of sin, being it would destroy the truth already established, that God created man with such a rectitude as that there was a sufficient ability in his Superiour powers for the co-hibition and restraint of the Inferiour, that they should not work inordinately towards their objects. The Devil could not do it for the same reason, having no way to move the will of man but by the proposal of objects; yet that by this means (which he could in many respects manage most advantagiously) he did much help forward the first sin, Scripture leaves us not to doubt.

5. The whole nature of fin confifting only in a defect, no other cause need be assigned of it than a defective; i. e. an understanding, will and Inferiour powers however originally good, yet murably and desectively so.

I shall not insist to prove that sin is no positive being; but I take the Argument to be irrefragable, (notwithstanding the Cavils made against it) that is drawn from that common Maxime, that omne ens positivum est vel primum, wel à primo. And that of Dionyssus the Areopagite is an ingenious one; he argues that no being can be evil per se; for then it must be so immutably, which no evil can be, for to be alwaies the same is a certain property of goodness; 'tis so even of the highest goodness.

And hence fin being supposed only a defect, a soul that is only defectibly ho-

ly, might well enough be the cause of it; i. e. the deficient cause.

Nor is it in the least strange that man should be at first created with a desectible holiness; for if he were immutably holy, either it must be ex natura, or ex gratia; ex natura it could not be, for that would suppose him God;

The Rail Tave The Te and a district The Te and a district Dion. de Div. nom.

5.

;ć

if it were ex graità, then it must be free; then it might be, or might not be; therefore there was no incongruity in it that it should not be. And indeed it was most congruous that God having newly made such a creature, surished with such power, so capable of government by Law, of being moved by promises and threats, he should for some time hold him as a viator, in a state of tryal unconfirmed, (as he did also the innocent Angels) that it might be seen how he would behave himself towards his Maker, and that he should be rewardable and punishable accordingly, in a state that should be everlasting and unchangeable: The liberty therefore of the Viators and the Comprehensors Gibiens well distinguishes into inchoata or consummabilis, and persecta or consummata; the sormer such as Adams was at his Creation; the latter such as is the state of Angels and Saints in glory; and as his would have been, had he held out and persisted innocent through the intended time of tryal.

Gibieuf de libertate Dei & creatur.

It was therefore no strange thing that man should be created desectible;

'twas as little ftrange that a defectible creature should deficere.

For the manner of that defection, (whether errour of the understanding preceded, or inconsideration only, and a neglect of its office) with the great difficulties some imagine herein, I wave discourse about them; judging that advice good and sober, rather to consider how sin may be gotten out of the world, than how it came in. Though its most probable there was in the instant of temptation a meer suspension of the understandings act, (not as previous to the sin, but as a part of it) and thereupon a sudden precipitation of will, as Estima doth well determine.

6. Man being created mutable as to his holiness, must needs be so as to his

happiness too.

And that both upon a legal account, (for the Law had determined that if he did fin he must die) and also upon a natural; for it was not possible that his soul being once depraved by sin, the powers of it vitiated, their order each to other, and towards their objects broken and interrupted, there should remain a disposition and aptitude to converse with the highest good.

The Use follows which shall be only in certain practical Inferences that will iffue from these truths, partly considered singly and severally; partly

together and in conjunction.

From the first.

r. Did God create man upright as hath been shewn, then how little reafon had man to sin? how little reason had he to desert God? to be weary
of his first estate; Could Gods making him, his making him upright, be
a reason why he should sin against him? was his directing his heart, and
the natural course of his affections towards himself, a reason why he should
for sake him? what was there in his state that should make it grievous to him?
was his duty too much for him? God made him upright, so that every
part of it was connatural to him; was his priviledge too little? he knew and
loved,

Eftins in fent.

loved, and enjoyed the highest and infinite good. O think then how unreafonable and difingenuous a thing fin was! that a creature that was nothing but a few hours ago, now a reasonable being, capable of God! yet sin! Urge your hearts with this, we are too apt to think our felves unconcerned in Adams fin; we look upon our felves too abstractly, we should remember we are Members of a Community, and it should be grievous to us to think that our species hath dealt so unkindly and unworthily with God; and besides, do not we fin daily after the fimilitude of Adams transgression? and is not fin as

unreasonable and unjust a thing as ever?

2. Was our primitive state so good and happy, how justly may we reflect and look back towards our first state? how fitly might we take up Fobs words? O that I were as in months past; - As in the daies of my youth; --- When the Almighty was yet with me; I put on righteousness and it cloathed me: - When my glory was fresh in me, &c. With what sadness may we call to mind the things that are past, and the beginnings of Ancient time? when there was no stain upon our natures, no cloud upon our minds, no pollution upon our hearts; when with pure and undefiled fouls we could embrace and rest, and rejoyce in the eternal incomprehensible good? when we remember these things, do not our bowels turn? are not our souls poured out within us?

From the second.

1. Did man so voluntarily ruine himself? how unlikely is he now to be his own Saviour he that was a felf-deftroyer from the beginning, that ruined himself as soon as God had made him, is he likely now to save himfelf ? is it easier for him to recover his station than to have kept it? or hath he improved himself by finning? and gained strength by his fall for a more d fficult undertaking; is he grown better natur'd towards himself and his God,

than he was at first?

2. How little reason hath he to blame God, though he finally perish? what would he have had God to have done more to prevent it? he gave his Law to direct him, his threatning to warn him; his promise for his encouragement was evidently implied; his nature was sufficiently disposed to improve and comport with all these; yet he fins! is God to be charged with this? fins upon no necessity, with no pretence; but that he must be seeking out inventions, trying experiments, affaying to better his flate, as plainly despising the Law, suspecting the truth, envying the greatness, afferting and aspiring to the Soveraignty and Godhead of his Maker. Had we (any of us) a mind to contend with God about this matter; how would we order our cause? how would we state our quarrel? if we complain that we should be condemn'd and ruin'd all in one man; that is to complain that we are Adams children. A child might as well complain that he is the Son of a Beggar or a Traytor, and charge it as injustice upon the Prince or Law of the Land that he is not born to a Patrimony; this is a mifery to him, but no man

Job 29. 2, 4, 5,

14, 20. man will say it is a wrong. And can it be said we are wronged by the common Ruler of the world, that we do not inherit from our father, the righte-ousness and selicity we had wilfully lost long before we were his children? If we think it hard, we should be tyed to terms we never consented to: Might not an heir as well quarrel with the Magistrate, that he suffers him to become liable to his Fathers debts? and to lie in prison if he have not to pay?

But besides, who can imagine but we should have consented, had all mankind been at that time existent in innocency together? i.e. Let the case be stated thus; suppose Adam our common Parent, to have had all his children together with him before the Lord, while the Covenant of Works was not as yet made, and while as yet God was not under any engagement to the children of men: Let it be supposed, that he did propound it to the whole race of mankind together, that he would capitulate with their common Parent on their behalf, according to the terms of that first Covenant; if he stood they should stand, if he fall, they must all fall with him. Let it be considered, that if this had not been consented to, God might (without the least colour of exception, being as yet under no engagement to the contrary) have annihilated the whole species; for wherein can it seem hard, that what was nothing but the last moment, should the next moment be suffered to relapse into nothing again? Let it also be considered, that Adams own personal intereft, and a mighty natural affection towards so vast a progeny, might well be thought certainly to engage him to the uttermost care and circumspection on his own and their behalf. It must also be remembred, that all being now in perfect innocency, no defect of reason, no frowardness or perverseness of will can be supposed in any, to hinder their right judgement, and choice of what might appear to be most for their own advantage, and the glory of their Maker.

Can it now possibly be thought (the case being thus stated) that any man should rather chuse presently to lose his being, and the pleasures, and hopes of such a state, than to have consented to such terms? It cannot be thought.

For consider the utmost that might be objected; and suppose one thus to reason the matter with himself; "Why? 'tis a mighty hazzard for me to "fuspend my everlasting happiness or misery upon the uncertain determinations of another mans mutable will; shall I trust my eternal concernments to such a Peradventure, and put my life and hopes into the hands of a fellow-

It were obvious to him to answer himself, "I but he is my father; he bears a natural affection to me, his own concernment is included, he hath power over his own will, his obedience for usall, will be no more difficult than each mans for himself; there is nothing required of him, but what his nature inclines him to, and what his reason (if he use it) will guide him to comply with; and though the hazzard of an eternal misery be greatly tremendous; yet are not the hopes of an everlasting blessedness as greatly consolatory and encouraging? and besides, the hazzard will be but for

a time,

smaine, which if we pass faiely we shall shortly receive a full and gloriof ois confirmation and advancements Certainly no reasonable man, all this confidered (though there had been no mention made of a means of recovery in case of falling, the confideration whereof is yet also to be taken in by us of would have refuted to confent ; and then what reasonable man but will confess this to be a meer cavil, that we did not personally confent; for if it be certain we should have consented, "and our own hearts tell us we should, doth the power of a Creator over his creatures, fignifie fo little that he might nor take this for an actual consent? for is it not all one, whether you did confent, or certainly would have done it, if you had been treated with? Covenants betwixt Superiours and Inferiours, differ much from those betwixt equals; for they are Laws as well as Covenants, and therefore do suppose confert (the terms being in fe teafonable) as that which not only our intereft, but duty would oblige us to. "Tis not the same thing to Covenant with the great God, and with a fellow-creature. Gods prescience of the event belides that no manknows what it is, yet) whatever it is, 'tis wholly immanent in himself (as also his decrees) therefore could have no influence into the event, or be any cause of it; all depended, as hath been shewn, on mans own will, and therefore if God did fore-fee that man would fall, yet he knew also, that if be would be might frand, following france party ands for aft a progenty, told treell

in the quantity band star From both jointly.

to be remembred, tias all being town

1. Were we once to happy? and have we now undone our felves? how acceptable should this render the means of our recovery rous? That is a recovery we are to endeavour (which implies the former truth) that supposes us once happy; who would not be taken with fuch an overture for the regaining of an happiness, which he bath lost and faln from? 'tisa double misery to become from an happy estate miserable; 'tis yet as a double happiness to become happy from such misery ; and proportionably valuable should all means appear to us that tend thereto. Yea, and 'tis a recovery after felf-de-Aruction (which alleris the former truth) fuch a deftruction as might reduce us to an utter despair of remedies, as rendering us incapable to help our felves, or to expect help or pity from others. O how welcom should the Ro. 3. 24,8c. tidings of deliverance now be to usil how joyful an entertainment should our 1 Cor. 1. 30, hearts give them upon both thele accounts? how greatly dorh Scripture command the love and grace of Christ under the notion of Redeeming ? a word that doth not fignifie deliverance from simplemifery only, but also connote a precedent better state as they expound it, who take the phrase as Scripture uses it, to allude to the buying out of Captives from their bondage. And how should it ravish the heart of any man to have therey and help offered him by another hand,) who harh perifhed by his own? how taking should Gospel-grace be upon this account? how should this consideration engage fouls to value and embrace it? 'tis urged (we fee) tothat purpose, Hofe, 13.9. O Ifrael, then haft deftroyed thy felf, but in me is thy help; in _ Verse

Eph. 1.6, 7. Tit. 2.11--14.

Verse 10. it follows, I will be thy King; where is any other that will save thee, &c. And chap. 14.1. O Ifrael, return unto the Lord, for thou hast faln by thine iniquity. Now (friends) do but feriously consider this. If you believe the truths you have heard, how precious should Christ be to you? how precious should the Gospel, the Ordinances, and Ministry of it be? Do you complain that formerly you were not treated with? by all these God now treats with you. Now your own personal consent is called for; not to any thing that hath the least of hazard in it, but what shall make you certainly happy, as miferable as you have made your felves; and there's nothing but your consent wanting; the price of your Redemption is already paid; 'tis but taking Christ for your Saviour and your Lord, and living a life of dependance and holiness for a few daies, and you are as safe as if you were in glory: will you now flick at this? O do not deftroy your selves a second time. and make your felves doubly guilty of your own ruine.

2. Was our state so good, but mutable? what cause have we to admire the grace of God through Christ, that whom it recovers, it confirms? It was a bleffed state, that by our own free-will we fell from; but how much better (even upon this account) is this, which by Gods free grace, we are invited

and recalled to ?

a can mus a militaria arbandi kanada kaisa kaisa kalendar

er with the read and address of the re-

or english with the Fenuns are in . . . 1.



The Covenant of VV orks.

Gen. 11. 16, 17.

אכל תאכל *

And the Lord God commanded the man, Saying, Of every Free of the Garden * thou maist freely eat:

But of the Tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die. ——Hebr. Dying thou shalt die.

מת תמות

HE next head in the body of Religion which falls this Morning to be spoken to in Gourse is, Gods Covenant made with Adambefore the fall, which we call a Covenant of Works; and we ground our Discourse upon the Text read to you.

When God would communicate his goodness to the creatures, he made the world out of nothing for his own glory, but especially man after his Image; this inferiour world he provided for mans house and habitation; but he dresset and trimmeth one part for him especially, and calls it Paradise. In the Paradise or pleasant Garden he was not to live idly, but must dress and keep it. In the midst of all mans enjoyments which the Lord allows him with a liberal hand, yet he lets him know withal he was under subjection, though Lord of all, and therefore gives him a command; obsequit examen, es obedientia quoddam radimentum; a test and tryal of his obedience to which God trains him up.

As Lords when they let out their Lands to Husbandmen, referve somewhat to themselves which the Tenants are not to meddle with, that they may have some check upon them; so God here. That which the Lord commands Adam was no hard matter; he grants him a vast laritude to eat of all freely, only one sort excepted, in which exception, as God was not

Calvin.

Mifcul.

Ottol.

en-

envious to him, (as the Envious One suggested, so was not this commandment grievous to him.

Object. It may be objected from I Tim. I. 9. The Law is not made for

a righteous man; why then for Adam in his righteousness?

Refol. Paul means good men do not so need the Law as bad men do: for good Laws rose from evil manners; yet in a sense the Law is given for righteous men, not to justifie them, for it finds them justified already, and past the condemnation of the Law; it finding them also sanctified, it Beza. treats them not as enemies, but leads them, and delights them confenting to This serves to explode the errour of Antinomians and Libertines; so then God to declare his Soveraignty, and mans subjection, gave Adam though innocent, a Law. Mark how God bound mans obedience with a double fence; first, he fenced him with a free indulgence to eat of all but one, this was an Argument to his ingenuity; secondly, by a severe prohibition upon pain of death; by the first the Lord wooes him by love; by the second he frights him by the terrour of his justice, and bids him touch it if he durft. .

Observe among all the Trees of the Garden there are two here mentioned in a more peculiar manner; the Tree of life, and the Tree of knowledg, which are called by Divines two Sacraments, in a large fense; in which sense also, the Ark of Noah, the fire which descended and burn't the Sacri- Polanius. fice, the Buptism of the red sea and Cloud, the Manna, the water out of the Rock, the pouring out of the blood of the Sacrifices, the Land of Canaan, the Tabernacle, Temple, Ark of the Testimony, the propitiatory, the golden Candlestick, the twelve stones taken out of fordan, with the pool of Bethesda; all these I say in a large sense are Sacramental Symbols of the Covenant of Grace, or extraordinary Sacraments; but the Tree of knowledg, and Tree of life, are called Sacraments of the Covenant of works.

By these the Lord did signifie and seal to our first Parents, that they should always enjoy that happy state of life in which they were made, upon condition of obedience to his commandments; i. e. in eating of the

Tree of life, and not eating of the Tree of knowledg.

For it was called the Tree of life, not because of any native property and peculiar vertue, it had in it felf to convey life; but symbolically, Morally, and Sacramentally, it was a fign and obfignation to them of life natural and spiritual to be continued to them, as long as they continued in obedience unto God.

In live manner the Tree of knowledge of good and evil was spoken, from Aug. the fad event and experience they had of it, as Sampson had of God depart-

ed from him when he left his Nazaritish hair by Dalilah.

Now that a Covenant of Works lay in this commandment is clear; 1. Because that was the condition of mans standing and life, as it is expresly declared: 2. Because in the breach of that commandment given him, he

This obedience as it was Characteristical to Adams Covenant, and contradiftinguished

tradistinguished to the Covenant of Grace, was perfect, personal, and perpetual. In a sense, though different from the other, those three things are required in our obedience under the Covenant of Grace, nor in reference to the Covenant, nor to justification; neither is our personal righteousness perfect, I mean legally; yet is it perfect, though not in us, but in our surety; neither was the Covenant made Primarily with us, but with him, and with us in him, and on his account; even as God made the Covenant of works primarily with Alam, and with us in him as our head inclusively.

Now for our better opening this doctrine to you I shall propound and

answer some questions.

1. What is meant by Covenant?

2. What ground we have to call it Adams Covenant, or a Covenant of Works.

3. Wherein doth the Nature and Tenour of it consist?

4. Whether the covenant of Works was revived and repeated to Ifrael?

5. How long it lasted; whether till now unto any?

Quest. 1. What is meant by Covenant, name and thing?

Answ. The word in the Hebrew is problem Berith, which hath a threefold derivation, very fit to be taken notice of for clearing of the nature of the Covenant.

ברה

1. From Barah to choose, because the persons are chosen between whom the Covenant or Agreement is made: Indeed Gods Covenant with man is not only with his elect and chosen ones, but a fruit and effect of our election; yea, the Lord doth encline our wills to make choice of him, and of his terms. I have made a Covenant with my chosen; so again, Choose you whom ye will serve; ye are witnesses against your selves this day, that you have chosen the Lord.

Pal. 85. 3. Joih. 24.15,22

2. Or else this word Berith Covenant may be taken from Barah to eat, because they were wont to eat together of the Sacrifice slain and provided at the making of the Covenant, at which time they had a Feast; hence the Apostle speaking of the Eucharist, the sign and seal of the Covenant, and which is a spiritual Food and Feast upon a Covenant account, saith, This Cup is the New Testament, or New Covenant in my blood, I for: 11.25.

Illyricus.

בתר

en. 15.

Ver. 17, 18.

3. Or from Bathar to cut and divide asunder, by transposing a letter; for so the sacrifice was divided, and the Covenanting parties were to pass between the parts: Thus Abraham entred into Covenant with God, and he took a Heiser, Shee Goat, and a Ram, and divided them in the midst, and laid one piece against another, ver. 9, 10. And behold a burning Lamp passed between those pieces, in that same day the Lord made a Covenant with Abraham. This cutting of the sacrifice into pieces, and passing thorow was a lively and dreadful sign, that the party who should break Covenant, should be cut asunder, and into pieces, as he well deserved, and as he at least implicitely imprecated upon himself. Notable to this purpose is that in the Prophet Feremy, I will give the men that have transgressed my Covenant, which have not performed the words of the Covenant

Jer.34.18, 19,

which

which they made before me, when they cut the Calf in twain, and paffed between the parts thereof, the Princes of Judah, the Princes of Jerusalem, the Eunuchs and the Priests, and all the People of the Land, which passedbe-tween the parts of the Calf, I will even give them into the hand of their enemy, into the hand of them that seek their life, &c. -that is, to be flain and cut in pieces by the Sword. And herein I take the Emphasis of the expreffionto lie, I will bring a Sword upon you which shall avenge the quarrel of Lev. 26. 25. my Covenant; i.e. by cutting them afunder.

And this custom was conveyed to the Gentiles, they went between the fire, and carried a Sword in their hands, and so took an oath, as Cyril proves Lib. 10. centra

out of Sophacles.

Thus Virgil speaking of Romulus and Tatius,

Casa jungebant sædera pores.

They cut a Swine in Sunder, and made a League; and to name no more, Titus Livius speaking of the League between the Romans, and Albans, the Fæcialis, Herald or Minister of those Ceremonies, cryed, If the Romans Shall falsifie by publick and wicked fraud, in that day, O Jupiter, do thou fo smite the Romans, as I smite this Swine, and so knock'd the Swine on the head with a stone.

By all which it appears that Covenants have been ever held solemn, and facred things, and that men by breaking of them deferved dreadful punish-

In like manner there was the shedding, dividing, and sprinkling of blood at the making of Covenants, and hence it was called the blood of the Covenant; Moses took half the blood and putit in Basons, and half of the blood Exod. 24.6, he sprinkled on the Altar, and he took the book of the Covenant, and read in the audience of the people, and they said, All that the Lord bath said, will we do, and be obedient; and Moses took the blood and sprinkled it on the people and said, Behold the blood of the Covenant which the Lord hath made with you concerning all these words: Note, He sprinkled the Altar instead of God, who being incorporeal, and a Spirit, could not be sprinkled, yet being a Covenant party, would have the Altar sprinkled for him.

So much shall serve for the first question, setting forth in our Answer to it the name and nature of a Covenant in general; the second Question

follows.

Queft. 2. What ground we have to speak of Gods Covenant with Adam, and to call it a Covenant, there being no mention of it here in the Text, nor

elsewhere in Scripture do we read of Gods Covenant with Adam.

Answ. However the name be not here, yet the thing is here and elsewhere, comparing Scripture with Scripture; it is a nice cavil in Socinians to call for the word Satisfaction; others for the word Sacrament, others for the word Trinity, others for the words Faith alone justifying, others for the word Subbath for Lords day, &c. and thence to conclude against Satisfaction, Sa-

Ancid. 8. Hine fædus a toedo animali fæde mactato.

Chap. 3. 3.

craments, Trinity, Justification by saith alone, and Sabbath, for want of express words, when the things themselves are lively set down in other words; so in this case of Gods Covenant with Adam, we have 1. Gods Command which laies man under an obligation. 2. We have Gods promise upon condition of obedience. 3. We have Gods threatening upon his disobedience; 4. We have their understanding it so, as appears in Eves words to the Serpent. 5. We have the two Trees as signs and symbols of the Covenant. 6. We have a second Covenant, and a New Covenant, therefore there was a first and Old Covenant; a Covenant of Grace supposeth one of Works.

Object. If any shall say by first and old Covenant was meant Gods Covenant with Israel, and not with Adam; and so by Covenant of Works the same is meant, namely that which the Lord made at Mount Sinai.

Answ. Hereunto I answer; There is a repetition of the Covenant of Works with Adam in the Law of Moses, as in that of the Apostle to the Galatians, The Law is not of Faith, but the man that doth these things shall live in them; so likewise to the Romans, Moses describes the righteousness which is of the Law, that the man who doth these things shall live in them: Thus it was with Adam principally and properly; therefore he was under a Covenant of Works, when God gave him that command in my Text.

Quest. 3. Wherein then doth this Covenant of Works confist? what is the nature, tenour and end of it as such?

Answ. 1. This Covenant required working on our part as the condition of it for justification and happiness; therefore called a Covenant of Works; thus before, the man that doth these things shall live. Working indeed is also required under gracenow; but 1. Not to Justification; 2. Not from our own Power; 3. Not previous to faith, which worketh by love, and lives by working, but man lives by Faith.

2. A second Characteristical sign of the Covenant of Works is this, that in and under it man is lest to stand upon his own legs and bottom, to live upon his own stock, and by his own industry; he had a power to stand, and not to have fallen; this is meant when it is said, God created man in his own

Image.

And again, This only have I found that God made man upright.

3. In the first Covenant, namely, that of Works; manhad no need of a Mediator; God did then stipulate with Adam immediately; for seeing as yet he had not made God his enemy by sin, he needed no daies-man to make friends by intercession for him.

After mans Creation God said, He saw every thing which he had made, and behold it was very good; and after the Covenant made in Chap. 2. it is said, They were naked, and they were not ashamed; i. e. They had not contracted guilt by committing of sin, from whence only ariseth shame; therefore under the Covenant there needeth no Mediator.

Teb. 8. 7,8,5. Sal. 3. 12. Rom. 10. 5.

Gal. 3. 12.

Ephel. 2. 8. James 2. 20.

Gen. 1. 27. Eccles. 7. 29.

Gen. I. ulc.

And hence Mofes Law was not properly a Covenant of Works, because

that Law was given in the hand of a Mediator.

4. The Covenant of Works once broken, God abates nothing of his juffice, no not upon repentance, but the foul that finned, died. Mark our Text, Thou shalt die the death, by which doubling of the words in the Hebrew Idiom of speech, is meant Vehemency and Certainty, which was effected, and so had continued inevitably, without the help of another Covenant hinted in that first promise, Gen. 3.15.

For the first Covenant gives no relief to a poor finner when he hath broken it, but leaves him hopeless and helpless under a fearful expectation of wrath

and fiery indignation.

5. The Lord in the Covenant of Works accepts the person for the Works sake; that is, he mainly looks at the work how adequate it is to the command and rule which he so exactly heeds, that upon the least sailure his justice breaks out in wrath, neither can any personal excellency in the world salve thematter; Cursed is he that continueth not in all the words of the Law to do them, and all the people shall say, Amen; a doleful Amen; and whosever keeps the whole Law, and offends in one point, is guilty of all: Note that whosever, God respects no mans person in that case.

6. The Covenant of Works in performance of the condition leaves a man matter of boafting and glorying in himself, and makes God a debtor

to him.

Where is boasting? it is excluded; by what Law? of Works? Nay: as if he had said; the Covenant of Works affords matter of boasting to him that worketh to justification by his own personal power and righteous-

Now to him that worketh is the reward reckgned, not of grace, but of debt; i. e. it obligeth God to pay it him as a due, which is the language of Pharifees and Papists; which were justly challenged and claimed; 1. Were we indeed under a Covenant of Works, and not of Grace; 2. Were our works perfect; 3. Did we not lie at Gods mercy for our guilt; All which declare man impotent, and grace necessary, and withal Tews and Papists, to be enemies to the Cross of Christ and Covenant of Grace, and under a Covenant of Works, of which more anon.

7. The Covenant of Works leaves a man still in doubt while resting in it, in that state, because it is a mutable state at best; he had all in his own hands, and then Satan cunningly rooked him of all: God puts him into a good bottom, and leaves him to be his own Pilot at Sea; the Devil assaults him, and sinks him; and therefore the second Covenant takes all into Gods hands, that it may continue sase under his Fatherly care and custody; 1 Pet. 1.4,5. John 10.28,29. and so gives the soul good security against death and danger, which Adam had not while he stood; much less can any rich or honourable man in his sools Paradise here in this world, say his Mountain is unmoveable, his glory unchangeable, seeing it passet away as a Pageant, 1 Cor. 7.31. if Adams Paradise was so mutable,

Gal. 3. 19.

atablus.

Deut. 27. uit. Jam. 2. 10.

Rom. 3. 27.

Rom. 4. 4.

Rom. 3. 19.

much more theirs; if he flood not in his integrity, how shall they stand in

their iniquity?

8. The Covenant of Works was made with all men in Adam, who was made and stood as a publick person, head and root in a common and comprehensive capacity; I say it was made with him as such, and with all in him: Quo mansit remanente, & quo perennte perihat; he and all stood and sell together; for even the Elect may say, We are all by nature the children of wrath as well as others; and that of St. Paul, We know that what things soever the Law saith, it saith so them who are under the Law, that every mouth may be stooped, and all the world may become guilty before God.

But the Covenant of Grace is a discriminating thing; it takes in some, and leaves out others; Christ is not a head in Covenant with all, as Adam was, but of his Elect only; for we find many in the world under the head-ship of Satan and Antichrist, and old Adam, who are out of Christ, not only because unconverted, as Saints themselves are before regeneration, but out of Christ in the account of Gods Election, Donation and Covenant, who

have none of his special love, nor ever shall have.

Thus I have briefly opened the distinguishing Characters of the Covenant of Works, which might have been more enlarged by those of the Covenant of Grace, which is easily done by way of opposition and comparison one with the other; and therefore, and for brevities sake I omit it; and come to the next question.

Quest. 4. Whether this Covenant of Works made with Adam, was revived and repeated to Israel in Mosestime; and if so, in what sense,

and why ?

Answ. I answer affirmatively, that in some sort the Covenant of Works was revived and repeated to them, which appears from these grounds.

1. They were tied to Commandments under a curse.

Gal. 3. 10. Deut. 28. 1,2. and v. 15,16.

Deut. 5. 2.

2. Bleffing is promised to obedience; they are both set down by Moses at large in Deuteronomy, chap. 28. and elsewhere.

3. It is expresly called a Covenant, I mean the giving of the Law for obedience.

The Lord God made a Covenant with us in Horeb.

Heb. 8.6.7.8, 9, 10, &c. 4. It is opposed to the Covenant of Grace as another Covenant upon this very distinguishing account of obedience and faith, works and grace, as you may see at large among other places in that of the Hebrews.

Now there are four principal ends which the Lord had in so doing.

1. That he might hereby make men know what sin is, how prone we are to it, and how averse and head-strong against all good; this is done by a Law of Works, Rom. 7. 7. to the 13. vers. This indeed is Gods clear glass by which he discovers to us the moral and penal evil sin; so Rom. 3. 20.

2. That hereby the Lord might hold men in to obedience by a strong curb; because we are so apt to break fence, he hedgeth up our way with

thorns, Hof. 2. 5, 6.

3. That

That God might stop every mouth, and make all guilty before him, Rom.

4. That men may hereby be lash't and driven to Christ as with a School-Mafters rod, to fee an absolute need of him, and to make out hard after him, Gal. 3. 22, 23, 24.

For men care not to run to a City of Refuge unless the avenger of blood follow behind at their heels; neither do the whole need or regard the Phy-

fician, but the fick and wounded.

Yet notwithstanding all this, they were not properly under a Covenant of works, neither was the law given to them as fuch a Covenant meerly.

1. Because as the Law was to convince of fin, so it shewed the expiation of fin, and therefore their Sacrifices were killed and the blood fhed and fprinkled, Heb. 9. 22, 23.

2. The Covenant at Mount Sinai was not made with all without exception as Adams was, but only with a felect people, even with Ifrael.

3. Because the Lord still puts them in minde of his promise to Abraham Gal. 3. 16,17. which included Christ, and faith in him, and was not null by the Law.

Quest. 4. The last question is how long this Covenant lasted, and whe-

ther any be under a Covenant of works?

Answ. Most strictly it was but to the giving of the first promise, for then the Covenant of Grace began, but was more largly and clearly revealed (till the coming of Christ) by the Law and the prophets; but was most perspicuously and fully by Christ himself in his doctrine and death, and by the abundant pouring out of his Spirit.

Howbeit all along and to this day every natural man is under a Covenant of works, because out of Christ, therefore under the Law, and the curse of it; for which cause the Covenant of works is by some called the Cove-

nant of nature.

Again, all they which look for righteousness and salvation by the power of their wills, by the Arength of nature, and by performance of duties, as Jews, Turks, Philosophers, Papists, Socinians, Pelagians, these are all under a Covenant of works, they are not under grace; they are of Hagar the Bond-woman, of Mount Sinai which answers to Jerusalem which now is, which is in bondage with her children, as the Apostle speaks in his elegant Allegory.

I come now to draw some Corollaries from this doctrine of the Covenant of works thus propounded, in a practical way of application and that

Corol. 1. It serves for admiration, to wonder with a holy astonishment at the Lords infinite condescending love in making a Covenant with poor

1. Because it was a free act in him to do it, he lay under no compulfion to it; nothing of merit or profit in a despicable worth appears as a Rom. 9.15,16. motive to it; it was a royal act of glorious Grace from the King of heaven to vile creatures: O wonderful!

Fuchus natures

Gal. 4. 24,25.

2. Because as it was free for him to do it, so he bound his hands by it, and as it were lost his freedom by it; for his truth holds him fast to it,

Heb. 6. 18. by which 'is impossible for him to change. O wonderful!

Bullinger de fædere Dei unico, & eterno. first, 1 John 4. 10, 19. all this appeared in the first Covenant with us, in vouchsafing us to make any at all with him: Inestabilis misericordiae Divina Argumentum quod ipsum numen, ipse inquam Deus eternum sodus ipsum primus offert, nullis ad hoc hominum meritis adaltus, sed merâ & nativa bonitate impulsus; nec seio an humanum ingenium hoc mysterium vel plane concipere, vel dignis laudibus evehere possir. Unspeakable mercy that the eternal God should first offer to league with us, moved to it by no merit inus, but by his own native goodness only; a mystery which the mind of man cannot conceive, nor his tongue praise to the worth of it; thus a grave Authour. which Will the more inhance the love of God; if we

4. Consider that he makes Covenant upon covenant after breaches and forfeitures, renews them again, and ratifies them stronger than ever, as he did the new Covenant after the old was broken by our high and hainous provocation in the fall; and which he doth to every elect foul in the Sacraments, and after gross and grievous Apostasies; See Ferem. 3. 1. Ezek.

16. 60, 61, 62, 63. Hof. 2. O admire and adore this love!

Corol. 2. Seeing there are two Covenings on foot, one of Works, another of grace; and very many, yea, the far greatest part of the world are under a Covenant of Works, which is a most sad and doleful estate, because a state of wrath and death, a most wretched and accursed condition; O try under what Covenant thou art; for if thou art in the state of sinful nature, a sprowt of old Adam, never yet cut off from his root of bitterness, nor grasted into Christ, thou art undone; to be under such a Covenant is to be an enemy to God, and to be lyable to all his plagues; O make hast then, and slee as a Post, and as the young Roe into Christs Arms.

For confider, how thou canst stand before the Bar of God in thy sins, in thy nakedness; Adam fled away from the presence of God afraid and assamed, hiding himself in the Thicket, because he was noked, but where wilt thou hide thy nakedness in that dreadful day of the Lord! there will be

no shelter in that day for a sinner.

Corol. 3. Labour to understand and discern aright the nature, tenour and terms of both Covenants.

1. Because they are easily, mistaken, and many do mistake them; Rom. 10. 2, 3.

2. Because the mistake is dangerous, like a man in the dark as he travels, Prov. 14. 12. findes two ways; one way is wrong, yet it seems as good and safe as the other; he goes on in the wrong, which leads him to a Rock, where he falls down headlong, and breaks his neck; so many a poor soul imagines he is under a Covenant of Grace, and in a safe way to heaven, when alas he is yet under a Covenant of works, and in the high-way to hell. Labour then to discorn the difference, search the Scriptures, and thy own heart, go to the Lord

by prayer, and to his Ministers, that they may slew thee thy way, left thou go on to thy destruction. And therefore,

Corol. 4. Improve the Covenant of works for the conviction of fin, righteousness, and judgement; for till the Lord lets thee see what it is to be under such a state, thou wilt never see the evil of it, nor ever desire to

change it.

Corol. 5. Renounce thy Covenants with fin, Satan, and creatures, or else thou wilt never be admitted into Covenant with God; if thou break not with them, God will never close with thee; if thou be a Covenant-servant to them, thou art no Covenant-servant of the Lords; for how canst thou ferve those two Masters, God and Mammon? both which crave thy whole man, and thy whole work, and which are utterly inconfiftent with each 1 Joh. 2.15,16 other.

Corol. 6. Labour to relieve thy felf under thy greatest straits and fears by Covenant promises; I mean the promises of the new Covenant which are called better promises, because absolute promises; because they work that Heb. 8. 6, 10, in us and for us which God requires of us, when of our felves we can do 11, 12. nothing.

Joh. 1: .

As the new Covenant is the best covenant, and the promises of it the best promises, so the mercies of it are the best mercies, for they are the Sure mercies of David, 2 Sam. 23.5.

Ifa. 55. 3. Acts 13. 34.

Corol. 7. Bless the Lord that ye are under the best dispensation, and clearest discovery of the Covenant of Grace, better than Adams after the promise was made to him upon his fall; better than Noahs after the flood, better than Ifraels in the Wilderness, yea, better than the Patriarchs and Prophets who had much legality and obscurity in their administrations, in comparison of us who behold with open face the glory of God, 2 Cor.

That it is the lot of us Gentiles to be brought into the knowledg and participation of the Gospel in the last and best time; I mean after Christs ap-

pearance in the flesh.

The Apostle compares the Church to a tree, which hath the same root Rom. 11. 16, Christ, but several branches; now that the natural branches should be cut 17. off to make way for the ingrasting of us wildings, is matter of praise to Pet. Mart. the High God for his rich grace to us Gentiles, Ephef. 3. 8.

Corol. 8. Labour for a spirit of self-denial and debasement; for as the old Covenant spirit is a spirit of pride and boasting to advance natural abilities, to glory in our own personal endowments and performancies; so a New Rom. 3. 27. Covenant spirit is contrary to that, and is a spirit of faith, self-denial and Rom. 10. 3. debasement.

Corol. 9. Watch against Satan; as soon as ever God and man were in Covenant, he set himself to break that Covenant, and prevailed; for he beguiled their simplicity by his subtilty, 2 Cor. 11. 3.

Now albeit the New Covenant stands on a surer foundation, yet he will very much weaken our comforts, and increase our forrows by drawing us under.

Gen. 3.

under Gods displeasure by fin, forfeiting Covenant mercies by Covenant breaches, which mercies thoughthey are not loft finally to Gods Elect, vet are they often to be recovered, renewed and secured to our souls by a clear evidence.

Besides Satan will perswade men to slight and renounce their Baptism, as when he makes Witches, and turns Christians to be Mahumetans, because thereby he knows they renounce their Covenant with God to make one with himself; there are that upon fairer pretences, neglect or deny the Seals of the Covenant; Satan had a fair pretence also to draw away our first Parents, and make them break with God, which they little thought would have coft fo dear; but the fad event shewed the sinfulness of that sin; wherefore Watch and pray that ye enter not into temptation; Be not ignorant of Satans Devices in these back-sliding and fedifragous times, Remember from whence ye 1 Cor. 10.12. are fallen, and walk stedfast in Gods Covenant; you that stand, learn by others falls to take beed.

The



The Fall of Man.

Rom. V. 12.

Wherefore as by one man fin entered into the world, and death by fin, and so death passed upon all men, for that all have sinned.

His doctrine of Original fin, is not more difficult to understand, than necessary to be known, more full of knots than uses: if we confider, 1. The feveral batteries that are planted against this truth, by Rabbins, Pelagians, Socinians, Flaccians, Arminians, Anabaptists; batteries raised by Pelagius his pride, Philosophers ignorance, Papists policy, and Hereticks idolized reason. Or, 2. if we confider the dependances of other doctrines upon this truth. Augustine writing. against Pelagins, thought the summ of Religion consisted in the right knowledge of Original fin; As we know the pleafantness of a garden by the noyfomnels of a dunghil; the gratefulnels of a day from the darknels of a night; fo we cannot know the benefits of Christ so well as from the knowledge of our Original guilt and fin. By a strict survey of Original sin, we may better understand the honour of justification, the power of grace and sanctification, the sweetness of a Christ, the necessity of a Gospel, the preciousness of a Ministry; aud therefore it was a futilous and malicious affertion of Celestins of old, to call the doctrine of Original fin, rem quaftionis, non fidei; a matter of debate, not faith; and the Hereticks of late, to reproach it with the stile of Austins figment. 3. If we consider the influence of this truth upon our practice; The knowledge of Original sin, it is the curb of pride, the foyl to set off grace, the glass of man, the spur of industry; it is that which makes the best of Saints to weep in the best of duties, and the worst of sinners to look pale in their greatest prosperities; so that you see the doctrine is most useful, let it therefore be most grateful. Now this Original sin, Divines usually distinguish in peccatum Originale Originans, & in peccatum Originale

nale Originatum; into Original fin Originating, and into Original fin Originated; into the Cause, and into the Subject of this fin, the sountains and its streams; one man insecting, and all men insected; the first is my task, the second is referred to a more worthy hand.

In the latter part of this Chapter, where the Text is, the Apostle carries

on a double defign.

1. To shew the excellency of Christ, and grace by Christ.

2. The necessity of Faith in Christ; and both these he demonstrates by a full and large comparison between the first and the second Adam; the loss by the first, the gain by the second; the sin of the first, the grace of the second; the condemnation we are obliged in by the first, and the pardon we are enriched with by the second the first is a poysonous spring, the second; is a cleansing sountain.

The Text, if you look at the design of it, it points at the postern, where sin and death first entered the world; and that was by Adams eating the sorbidden fruit; the prohibited Apple, was the first Apple of contention between God and mankind. If we look at the parts of the Text, they are

three.

1. We have an unhappy Parent, viz. Adam; not only by his offence undoing himself, but making a bankrupt world. By him sin entered the world.

2. In the Text we have an unhappy posterity, not only to be linkt to the loyns, but the fins of the first Parent. The whole world had fin entered in-

to it, and all have finned, faith the Text, viz. in him.

3. We have an unhappy portion; fin and death the inseparable twins of misery; so saith the Text, sin enters, and death by sin; fin came by Adam, and death came by sin; the one sell in pell mell into the world with the other; and both are the unhappy inheritance of every child of Adam; indeed the Saints are exempted from the second, but not the sirst death; fin and death were married in Adam, and they shall not be divorced in any of the sons of Adam; believers die temporally, though not eternally; they seel the stroke, though not the sting of death.

Now for the further clearing of my way, it will not be a digression, to

take off the veil from the Text in a short explication.

By one man] and him we may confider; 1. His name, Adam, and this comprehends his person, sex, and kind. 2. His order; he was the first man, 1 Cor. 15.45. 3. His person in the individual. And so Original sin properly is not derived from the proximate Parents, but the prime-parent. 4. His nature; Adam was one, non tantum in individuo, sed in specie; one comprehending the whole root, representing the whole stock, the seed and generation of mankind; so Adam is taken for the species of man.

Sin The Apostle here speaks of sin, not sins, as if he would precisely determine it of that one root of sin, distinct from those many following fruits; this sin hath been the Original, the incentive, the cause of all sin:

his fin stained the world.

Entered into the world] viz. by propagation; fin entered like death; Now death is actually propagated, as he faid, scio me gennisse mortalem : I know I begat a dying child, a child subject to death; fin entered not by

example, but generation.

The world] By the world, we must not understand terrenam & corporalem vitam, the pleasure and delights of the world; for the Saints are crucified to the world, in this sense, Gal. 6. 14. and so Original sin should not seize on believers; Nor, 2. In locum mundi; for as Pareus observes, the Angels first sinned; and sin first entred by them into the place of the world. Nor 3. In Paradisum, into Paradise; for sin was first committed by Eve in Paradile. But 4. We must understand the inhabitants of the world : Uni-

versum genus humanum, all mankind, as Mart. Gor.

And death by sin] The querie among Divines is, what this death is ; Some suppose the death of the body, as Ambrose; some the death of the foul, as the Pelagians; but as Haymo observes, mors anima & corporis in omnes pertransiit; the death both of soul and body passed on all; for as Origen faith, Mors corporalis umbra est spiritualis, the death of the body, Grig. is only the shadow of the death of the soul, so that by death in the Text, we must necessarily understand the death of foul and body, with all the antecedents and confequents of both, fickness, weakness, corruption, guilt, wilet. horrour, despair.

Death passed upon all men] Corporal death on all; the most holy, most flouristing, most probable to live; spiritual and eternal death on all men, in the fentence, not in the execution, Rom. 3. 19. the fentence is reverfed,

the execution for ever forborn to believers.

For all have sinned] For the opening of this, I shall only give you the glance of Musculus; In Adam omnes fuimus, in lumbis ejus, &c. we were all in the loins of offending Adam; from that mass we sprung; and therefore as Levi paid tythes in the loins of Abraham, Heb. 7.9, 10. fo it is no wonder, if we being in the loins of Adam, are found finners

in him.

Now the mournful truth that the Text presents us with, is this, viz. That Doct. our first Parent by his transgression hath left an unhappy portion of sin and death to all his posterity; thus much the Text expresseth, thus much it confirms; we have this unwelcom entail from our first Parent. Concerning death, I shall not dilate, because the shade of death doth alwaies accompany the body of fin; but I shall only insist on that part of our portion, fin. We are entituled to Adams sin; 'Tis a derivation from the root to the branches; as poylon is carried from the Fountain to the Ciftern: as the Children of Traytors have their blood tainted with their Fathers Treason; and the Children of Bond-slaves are born in their Fathers condition. Omnes in Adamo peccaverunt, quia omnes unus ille fuerunt, Aug. All were entangled in Adams sin, because all were folded up in Adams person; and the same Father in another place, Traxit reatum homo, quia un un erat cum illo à quo traxit; Man drew down guilt upon

Grege

Brockman.

Cypr.

himself, because he was one with him from whom he drew it. And it is an excellent observation of Gregory, Genus humanum in parente primo velut in radice putruit; Mankind purified in the first Parent as in a root. Adam is as the poyloned root, and the clusters are envenomed, because the root was poyloned; had Adam Rood and preserved his perfection, his glory, as a royalty had descended to his seed, to mankind; but by his offence, forfeiting his beauty, and contracting on himself both guilt, and an universal loathsomness; both loss and loathsomness he transmits to his posterity; and it is upon his breach, that every Child that comes into the World, fucks in poyfon with his first breach; and is no fooner a living creature, than a deformed finner. This truth we find early confirmed in the world; fo Adam begat Seth according to his own likeness, Gen. 5.3. Non ad similitudinem Dei, sed ad similitudinem sui; and it is very confiderable the Original phrase, in his image, in his image, in his likenels; the word is as it were redoubled, to fet the greater brand up-And to shew the on corrupt nature; in his image, nay, in his likeness. necessity of our drawing corruptness from Adam, holy Job expresses it by a quick and smart interrogation, Job 14.4. Nay, this truth David feems to bedew with tears, and deplore with fighs, Plal. 51. 5. Behold, I was shapen in iniquity; and in sin did my Mother conceive me. In the times of the Guspel, this spot is more clearly discernable, and from whence we received the contagion, Rom. 5. 19. By God we are creatures, by Adam we are finners; fo that Text; By one mans disobedience, many were made sinners. And so most remarkably, I Cor. 15. 49. And as we have born the image of the earthly, &c. Nor is that gloss of Cyprian upon the place to be over-passed; Imaginem terreni portavimus, peccandi propensionem, & mortem; imaginem calestis portemus, constantiam in sanctitate, instaurationem ex morte & corruptione, ad vitam & immortalitatem; (i. e.) We have born the image of the earthly Adam, a propenfity to fin and death; let us bear the image of the heavenly, a constancy in holiness, and instauration from death and corruption to life and immortality. I shall only add one Scripture more, Epbes. 2. 3. We were by nature the children of wrath, as well as others.

Now there are three things which are considerable for the dispatch of the

doctrinal part of the Text.

1. To demonstrate more particularly the transmission of Adams sin to us. Now Adams fin is transmitted to posterity two waies. 1. By imputation. 2. By inhesion; the guilt, and the stain of his tin is propagated to all his posterity.

1. The fin of Adam is derived to us by way of imputation; and that upon

a double demonstration way be evidenced.

Demon. I .

Particle 1.

1. Ratione fæderis, by reason of the Covenant of Works which God made with Adam, we were in him all of uslegally; when God first made a Covenant with man, it was not with Adam, ratione individui, as an individual person; sed ratione natura, as he bore our nature with him,

as the representative of mankind; God makes his Covenant with Christ as Head and Mediator of the Church, with Abraham as the father of the faithful, with Adam as the stock of mankind; we were in him parties in the Co- 161. 53. 11. venant, and had interest in the mercy which should accompany the keeping Pal. 40. 8. of it, and were liable to the curse which should follow the breach of it; Now Adam violating the Covenant, the guilt of that violation descends upon all his posterity, Rom. 5. 19. Constituti sunt peccatores, they were con- Jude yeng'stituted finners; It is to be noted, that God never makes a Covenant with your walgaa fingle person, personally and individually, that all others are unconcerned with the person is a representation of the person is a person in the person in the person is a person in the person in the person in the person is a person in the person is a person in the p in it; but with whomsoever God enters into Covenant, that person is a reprefentative of others, and is to be looked upon as a publick person; otherwise God should make as many Covenants, as there are persons, which is the greatest absurdicy to affert; and so in Covenanting with Adam, he looked on him as the flock and root of mankind.

2. Ratione Collationis. The Apostle in two places makes a remarkable comparison between Adam and Christ, the first and second Adam, comparing the good of the laft, with the evil of the first, the grace of the one, with the fin of the other; the life conveyed by the one, with the death transmitted by the other, Rom. 5. 12, &c. 1 Cor. 15. 45, &c. Now the righteoufness of Christ redounds to believers to justification; so the sin of Adam redounds to his posterity to condemnation; by Adam we are cast, by Christ we are cleared; by Adam guilty, by Chrift innocent; the comparison would else be wholly infignificant; as by Christ we are made really righteous, so by Adam we are made really finners; we are Princes in Christ, Prisoners in Adam; Crowned in Christ, cursed in Adam; this is one great drift of the comparison.

2. The fin of Adam is derived to us, not only by way of imputation, but by way of inhefion; we receive from offending Adam, vitiositatem, libidinem, morbidum affectum, a vitiofity, lusting, and a contagious distemper; we receive not only a defect of holiness, but deordination, pravity, evil disposition, propensity to mischief, aversion to all good; this fometimes the Scripture calls the Old man, the flesh, devilish wisdom, the hell that fets the whole course of nature on fire, earthly members. And that Adams fin is propagated to us by way of inhæsion, is likewise demon-

strable by a double evidence.

1. From the confession of some of the best of Gods Saints, Pfal. 51. 5. The foul of David was no sooner united to his body, than sin was united to both; he had not only a Crown of gold, but grace; he was not only a King after mans desire, but a Saint after Gods heart; yet this sinful leprosie he 1 Sam. 13.24. drew from Adam, this Original stain clave to him; he was a sinner in the womb, though a Prince in the Throne, and a Saint in the Sanctuary. And so Paul, that excellent Apostle, how doth he moan this inward spot which he drew from Adam? how doth he complain of indwelling-fin? Rom. 7. 17. of an evil within him, verse 19. of a law of his members, verse 23. These groans of such eminent Saints are too

Partic. 2. Adamus genus noftrum tabificavit. Aug.

Ephef. 4. 22. John 3. 6. Jam. 3. 15. Col. 3. 5.

Arg. 1.

pregnant an argument, that the fin of Adam transmitted to us, doth not only cast guilt on our persons, but filth on our natures; lay a charge to us, but throw a stain upon us.

Arg. 2.

1 Cor. 1.30.

Rev. 1. 5.

Adamus. portavit.

Cypr.

2. As Christ doth not only vouchsafe believers imputed, but infused righteousness; the merit of his obedience, but the graces of his Spirit; to justifie, but to renew and sanctifie us; so the first Adam not only conveys guilt to condemn, but filth to defile us; else the work of fanctification would be wholly unnecessary, and the comparison between the first and second Adam. would be maimed and imperfect; Christ makes us heavenly, as well as pronounceth us heavenly; and Adam makes us earthly, as well as leaves us to the punishment of those that are so. The full comparifon between the first and second Adam, speaks this clearly; Adam had fin to defile, and therefore Christ had blood to wash; Here may that observable passage of Austin come in, Vidi ego zelantem puerum, &c. I Christus vulnehave feen, faith Augustine, a child with his eye full of envy, venting his ra fanarit,que malice, &c. Whence comes this incurvation and waywardness of nature, but from Adam? happily the Parents of this Child, were true and eminent believers; so that there must be a tabes, a disaffectedness transmitted from Adam to his posterity, against the opinion of Peter Lumbard and the School-men.

2. The second thing to be opened for the dispatching of the doctrinal part of the Text, it is this, To vindicate the righteousness of God in this transmission and conveyance; And the justice of God is most glorious in this propagation of Adams fin; and this may be cleared in a double Demon-

Demon. I. Pet. Martyr.

Adams fin is ours as well as his; as a Learned man most elegantly, Si quis peste laborans alios inficiat, hi moriuntur; dicitur illorum quisque, non alien, sed sua peste mortuus esse. Now there is a double Argument to prove Adams fin ours.

1. Else God did punish us for anothers sin, that fault which is not our own, which is against divine justice. God doth not usually strike the son for the Fathers crime, and make the son feel the bruise of the Fathers fall, that the Father should merit the stroke, and the posterity feel it; this is against his

own protestation, Ezek. 18. 2.

2. The Antithesis between Christ and Adam, would not hold, if Adams was not to be reputed ours; for as the righteousness of Christ, it a communicatur membris, ut quisque fidelis dicere possit, illam ese suam, &c. as Bucan well observes, is so communicated to us, that every believer may say, This righteousness is mine; so the iniquity of Adam is so communicated to all his pofterity, that every child of Adam may fadly fay, This iniquity is mine, and I am righteously punished for it. And now therefore I say, if Adams sin be ours in the guilt and stain of it, let us acknowledge Gods juflice in the transmission of it.

Demon. 2.

2. Had Adam stood, we expected the entail of perfection and happiness; that the Crown should have descended to us as his issue and offspring; we expected that the beauty of his mind, the harmony of his will, the holiness of his defires, the absoluteness of his Soveraignty should have fallen to us as a Princely inheritance; and therefore Adam falling, it is but

just that the entail of sin and death should be fixed upon us.

3. Now the third thing to be opened, in the finishing of which, the do-Arinal part will be dispatche, is to shew, that Adams sin is not propagated to us by imitation, but by generation, against the heretical Pelagian. And this shall be briefly toucht under the evidence of a five-fold Argu-

ment.

Arg. 1. As our Divines seasonably observe, Christs righteonsness is Arg. 1. not only proposed to us to be imitated; we should then all fall short in writing after the copy; but those that lay hold on his righteousness by faith, they are changed and renewed in their minds; there is a physical communication of this righteousness; they feel the power of his death in the cru- Rom. 6. 5. cifying of their lufts; and the vertue of his refurrection in their newness of Phil. 3. 10: mind and life, as the Apostle most pathetically; So Adams sin is not only our Copy, but our corruption; it doth not only feduce, but defile our natures; not only entice, but condemn our persons; Adam was not only a sinful pattern, but a finful Parent; the plague of his fin hath infected the humane nature; not only me but mankind.

Arg. 2. Baptfim that is administred to little ones, to our infants, it Arg. 2. cannot be thought to blot out fins of imitation; for they are guilty of none; then Baptim would in vain be administred to our infants; and this raises the feud of Anabaptists against this great truth of Original sin. They deny the fin of Infants, that they may deny the Baptism. Now we cannot conceive that the bleffed Ordinance of Infant Baptism should be administred for no defignes and purposes; and why doth the Apostle call Baptism the Laver of Regeneration? Tit. 3. 5. werethere no stain in Infants, what need of a

Laver or of washing?

Arg. 3. And as Ambrose observes; David ait, ante usuram lucis, se Arg. 3. accipere originis injuriam: David complains that he lay under the stain Ambrofe. of original fin, before he was bleft with the first light of the Sun; he was dog'd with native corruption; when the womb bore him, it bore a living but a leprous child; he was wrap't in fin, before he was wrap't in swadling

Arg. 4. And how many offend in the world, who think nothing of Adam? Arg. 4they transgress, and look not on his Copy: And what is murder, so often acted in the world, to the eating of an Apple? What proportion is there between those two Sins, Adams eating of an Apple, and Cains shedding of his brothers blood? How many transgressors are there in the world, that never heard of his offence, or that ever there was fuch a man in the world? whom did Philosophers imitate in their sin, that opinionated the world to be eternal, as Aristotle and his followers?

Arg. 5. And that Argument of a learned man is most considerable; Si Aig. 5. peccatum originis sit tantum ab imitatione, Paulus non dixisset ex Adamo fluxifle

fluxisse peccatum, sed à Diobolo; quia ipse peccandi exemplum dedit : (i.e.) If original fin were only propagated in a way of imitation, Paul would never have faid, that fin entred the world by Adam, but by Suan; for he fer the first pattern of finning. And now the doctrinal part is dispatch't, I shall only annex some few things for the clearer evidence of this truth.

1. If the guilt of Adams fin be not imputed to us, why do our Infants often labour under the wracking torments of fome diffempers? and why often is the Cradle turn'd into a Cottin? why come they crying and moaning into the world? why doth paleness of face, plenteousness of tears, and a multiplicity of diseases seize upon them, as the prisoners of sin? Surely God cannot forget the bowels of a father; this could not befall our Infants, were not the hand of justice armed with fin and guilt; let us not con-

ceive God trying practice upon poor moaning innocents.

2. If Adams fin be not inherent in us, why have we not free will to good? why do we not naturally burn in love to Jefus Chrift? and flourish with all vivacity in duty; why flye we not to the Sanctuary as to our Paradife? but on the contrary, why do we draw the Chain of a body of death after us? Duty is our burden, fin our Element; the world our beloved, the creature our Idol; How are we dragg'd to service? we fly to fin, but are drawn to duty: And in a word, how come our understandings to be prisons of darkness? our wills stages of rebellion, our affections heaps of dung or drofs; for naturally we love fin or the creature; what was then the inoffensiveness of infancy, thus to envenome our natures? how came in the evil Quis ante Dif- heart of unbelief? Hebrews 3. 12.

civilum Pelagii prodigiosum Calestium, reazu prævaricati. onis Adægenus bamanum negavit effe aftri-Etum.

Rom. 7. 24.

Actus ille adami, quo ipse peseavit, omnibus imputandus eft & censendus omnium este proprius, &c. A lap.

3. This Truth of original fin was generally held in the Church till Pelagius, who liv'd in the fifth Century, confirmed by divers Councils in the Primitive times; Concilio Milevitano, Concilio Toletano, &c. and the fixth Council of Carthage. This truth hath been acknowledged by Heathens: Plato complained, Homines natura sua effe pravos, & induci non poffe ut justiciam colant; (i. e.) That men were naturally very evil. and could not be induced to the embracement of what was righteous : And Cicero lamentatus est homines à natura noverca in lucem edi; Cicero complains that men were brought into the world by nature their step-mother; the Heathens themselves universally enjoyned a strict Discipline to curb the rankness and untowardness of nature. Nay, this truth hath been confirmed by the most learned of the Papists, Alapide in his Comment on the Romans, acknowledgeth that that one act of Adams in eating the forbidden fruit, wherein he offended, is to be imputed to all men, and is to be reputed the fin of all men; and from hence it comes to pass that every child of Adam hath contracted a necessity of sinning even with his first breath Nay, the very Rabbies have attefted this truth; and we finde it clearly though fadly witnessed by our constant and much bemoaned experiences. And here we might subpens and summon two witnesses for the further verification of it; our own averlenels to good, and our natural propenfity to evil.

4. Nor was this truth ever opposed, but upon some design: The Pelagians opposed it to maintain the perfection and power of nature, which is mans proper Idol: The Papists have opposed it to establish merit: The Socinian to overthrow the satisfaction of our bleffed Lord Jesus Christ: And the Anabaptift, to subvert the precious Ordinance of Infant Baptism; (as was before hinted.)

But that this truth may leave off its mourning as to us, let us be careful in

the application and improvement of it; which may be diverily.

U/e 1. Let this check those who pride themselves in their noble descent: that they are of a worthy Family, of an elder house, of a noble lineage, their Scutchion is blazon'd with more than ordinary honour; these should do well to look back a little further, and observe what their great Progenitour Adam left them, nothing but poverty, shame and guilt; and this would make them wrap the filver Star in Cypress, and cover their honour with mourning; this would put a half Moon into their Scu chion, and clip the Plumes of their boaft: Indeed a noble descent, it may be our priviledge, it must not be our pride; such vain-glorious persons should sometimes think of their first Parents: Adam left them nothing but a stock, not of glory, but of fin to trade with.

2. Let our loss by the first Adam be an incentive to us, to pursue advantage in the second Adam: Musculus observes, this is one of the general uses we should make of this doctrine; ut gratiam Christi ed subnixius ambiamus; (i. e.) That we should be the more importunate in our pursuits after the grace of Christ; rags and wants bring beggars to the door; we are bankrupts in the first, let us look after an estate in the second Atam; the first Adam hath betrayed us, let us study that the second may betroth us; that our forfeiture in the first may be abundantly repaired in our felicity by the fecond : Adams fall should make us more sensible to rise by Christ.

3. Let us fee what a miserable piece of Pageantry a gaudy sinner is; you fee happily what he hath received by his immediate Parents; but you do not fee what he hath received from his first Parent; you see his rich apparel, his fair complexion, his full estate, his great attendance, his splendid pump; but ye do not see those Mountains of guilt that lie upon him, those waves of corruption which rowl up and down in the dead Sea of his corrupted nature; ye observe not the unhappy portion that Adam lest him; his immediate parents may leave him the heir of an Estate, but his first Parent lest him the heir of Condemnation.

4. Let this truth be the plumb-line to measure out the length, the depth, the breadth and heighth of the love of Christ in the work of our Redemption, and of that work that Christ is pleased to work in the heart of every believer; how much fin must be remove? fin imputed upon the account of Adam, besides the manifold accessions of his own; and what blood must quench that hell of fin within : as Peter Martyr well observes, Commendat malitia Peter Mart, hujus peccati, dignitatem satisfactionis accepta per Christum. The knowledge of original fin puts a gloss upon the satisfaction of Christ. The work of Christ

Mufcal.

6.

Christ upon the foul, receives its admirable rarity from the full knowledge of

our fin by Adam.

5. Let us not triumph over our inferiour, afflicted, and distreffed brother. that Providence hath bruised with its frowns and strokes, and haply cast down in the dust: Adam left him and thee an equal portion of fin and misery: fo that all the distinction arises not from thy dignity, but from Gods pity; and if God hath had more compassion for thee, wilt thou have more scorn for thy brother? Gods pity should not be food for thy pride: Adam left thee as large an inditement as him, as corrupt a nature as him, as great a loss of original beauty and perfection as him; and shall the opening of Gods hand to thee, procure the lifting up of thy heel against him? you and your despised brother, were both co-heirs of original fin; Adam divided that portion exactly between you.

6. Let us see the nature of sin; one sin of Adam can subject the whole world to pollution and destruction. As we feethe scorching Sun doth not only dry up a Field, but bring a drought upon the whole Land; fin is of a poyfonous and propagating nature; if ye would view fin in its native and real deformity, look on it in the glass of Adams fall; Adam falls, and his whole posterity feel the bruise; one man (faith the Text) is sufficient to bring sin into the world; fin like chain-fhor, it can cut off many as well as one; how should this raise our holy zeal against sin? and how should we arm our selves with holy refolutions against this ruinous evil? sin is a ball of poyson that

can destroy a world.

7. Let all Parents be cautioned by the example of our first Parent Adam; he propagated death to his posterity: Oh that Parents would study, as instruments, to propagate life to their posterity! he propagated sin, let us study to propagate holiness to our children; I mean instrumentally, as moral, not as natural instruments; Adams fall should be every Parents Alarm: Our first Parent unravel'd the happiness of his seed; let us that are Parents endeavour to build up the felicity of our iffue; finful Parents that are miscarrying copies to their children, and serve to poylon the creature of their own generation, they are indeed the true children of Adam, they are in some Judg. 16. 30. fense like Sampson, that will destroy others with themselves. But let Adams example be our caution, his folly our warning-piece; fometimes shipwracks make them that follow more cautelous; and let us study to imitate the fecond, not the first Adam; this ruines his off-spring, but the other saves his seed and iffue: The forgetfulness of Adam might put bowels into every Parent towards the fouls of their children. Now there are three ways for Parents to preserve their Families, which Adam left to ruine.

1. By their holy pattern : Fathers are the childrens Looking-glaffes for to dress themselves by ; we know the old Aphorism, Ducimur Exemplis, we are guided and led by Examples; we more follow Copy, than Command; children will more mind the mothers Conversation, than the Ministers in-Aruction; let us fludy to build up our Families by a holy life. Adams fin ruin'd his iffue; let our holy Conversation preserve our iffue; and though

Adam

Adam were our common Parent, let him not be our authentick pattern.

2. By their watchful care: When Adam finned, he more minded his fense than his seed; to please the one, than to preserve the other: Let Adams neglect of his posterity move us to a greater watchfulnels over ours; we are often very solicitous to make our children rich in gold; let us be more solicitous to make them rich in grace: Not so much that they may be rich in Fields, as in faith; let us watch over them till the morning of conversition appear in them.

3. By their importunate prayers: Adam destroyed his posterity by a wantoneye; let us study to save ours by a weeping eye, by prayer mingled with tears; Hannah by a prayer obtain'd a Samuel, let us by prayer endeavour to make our children Samuels; the God of grace can give grace to our issue upon the account of prayer: Prayer may obtain that from the se-

cond Adam for thy children, which they loft in the first.

8. Let us consider this with our selves; that though from Adam we receive sin and death, yet that we charge not our sin and death upon him, as if we dyed by his fall, and not by our folly; it is true, our original guilt comes from him, but from whom comes our actual? he lest us a stock of sin, but who hath improved this stock? Perditio nostraex nobis; our destruction is from our selves; his sin is ours, as we were in him; but O those innumerable iniquities we our selves have adventured upon! we had the Egg from Adam, but the Serpent is from us that stings to death; we cocker lust, and warm corruption with our defire and delight, that it engenders into killing transgressions. Adam hath lest us death by original, but we apply this death by our actual sin. And therefore as our perdition was hatched by Adam, so it is sledged by us; it is seminally from Adam, but ripen'd by us, we our own selves perfect our own misery; we put the seal to our own destruction, by our softering of our own lusts, and by our actual rebellions.



Of Original Sin inhering.

Rom. VI. 6.

Knowing this: that our old man is crucified with him, that the body of sin might be destroyed; that henceforth we should not serve sin.

HE Apostles drift throughout the whole Chapter, is clearly to beat down sin, and to promote holiness. It was not known in his happy daies, how to ascend the Throne of glory, but by the steps of grace. Those Primitive, and truly inspired Saints, neverthought of commencing any degree in happiness per saltum; knowing that without holiness they should not see God.

Now to urge his already believing Romans to further fanctity, the Apossle uses the consideration of their Baptism as a special motive in the 3, 4, 5 verses, and indeed those Ordinances in which we receive most from God, are greatest obligations of the soul unto God. There are these mercies with him that he may be feared. When the direct beam of love from God to them is strongest, the reflexion of love and duty from them towards their God is hottest; then they are constrained, and cannot as it were, any longer choose but live to him that died for them.

This is that which the Apostle in this versetakes for granted. Knowing this; or we all know and grant this (the participle by an Hebraism being put for the verb) which hath reference unto the foregoing part of the Chapter. Of which the words following in my Text, are the sum and conclusion, viz. That our old man is crucified with him, &c.

Which words contain, 1. A duty or priviledge; for in Religion the fame thing is both; it being our happiness to serve so good a Master, and to be employed in so good a fervice.

2. The end of that duty or priviledge; That the body of sin might be destroyed, &c.

2 Cor. 5.14.

A Lapide in locum.

But

But my task being only to speak to some of the terms we here meet withal, I would not be curious in the division of the words. I am only to unfold a word or two in each part, viz. Our old man, the body of sin, and fin, all Pareus, chrys which fignifie one and the same thing; that is, they all are put here to express out Original pravity, and inbred corruption.

Concerning which I suppose you have in the former Sermon seen this fountain of death opened. I am only to shew you the freams that are from

it overflowing in every one of us.

And in the handling of this subject, give me leave to propound some things first more generally, (remembring that this discourse is intended partly in the nature of a common place,) and then I thall speak to it more particularly from the words now before us.

That which more generally I am to speak unto, is,

First, That there is a pravity, naughtiness, and corruption in every one.

Secondly, What this corruption, and spiritual pravity is.

1. That there is such a pravity, will partly appear from the forced consent and common experience of all men. To prove which I need not quote those passages which Austin hath formerly observed out of Plato and Cicero, or add any other; for certainly the wickedness man naturally tends unto is so gross, that the dim fight of nature may easily discover it; were this to be read of Pagans, I would confirm my affertion as Paul did his, Acts-17.28. Certain of your own Poets have faid it: But I remember I have to do with Christians, and therefore to the Law and to the Testimony. Alas, these poor men, like those that admired Nilm's streams, but were ignorant of its springhead, they could not see so far as to the true cause of all this sinful misery; they could complain that none were content with their condition; but qui fit, how, or whence it came so to pass, they could not tell.

Nay more, the wifest Heathen with the plummet of reason could never fathom the depth of this corruption : St. Paul, till a Convert, and favingly Rom. 7. 7 instructed in the Law, did not know this lust. And this I the rather premise, because I shall take my felf tyed up to Scripture-evidence and proofs in the business in hand. Scripture makes only a full discovery of this disease, and of its cure too. Here only invenitur venenum, here only nascitur antidotus. Hence then I shall chiefly fetch these Arguments instead of

many.

The first Argument of our finful condition by nature may be taken from Gen. 7. 3. where 'tis faid that Adam who had been created in the likenefs of God, ver. 1. after his fall by fin, begat a fon in his own likeness, who had now made himself like unto the beafts that perifh, or far worse, for an Ox knows his Owner, &c. Now what is it for God to create man in his likenes? 'tis fanctus fanctum. A holy God created man holy; and by consequence for Adam to beget Seth in his likeness, is corruptus corruptum; defiled Adam begat defiled, polluted Seth; and indeed who can bring a clean thing out of that Job 14.4. which is unclean? if the root be corrupt, the fruit is not found; if the fountain be poylon'd, the waters are not wholesome; if the Parents le leprous,

Original pravity inhering in us, spoken to in the general. Confidered first, that there is fuch a pravity. Arguments to prove it.

Contra Julian.

Arg. 1. From mans begeting children in his own

or infested with some other disease not to be named, they entail their malady as well as their nature upon their unhappy off-spring. Nothing can exceed the vertue of its cause, which is the ground of our Saviours affertion,

John 3. 6. That which is born of the flesh is flesh.

It is very remarkable that the like phrase is not used when Scripture speaks of Adams begetting Cain, or Abel, (though both these were begotten in Adams likeness too) because Abel being to dye without iffue, and all Cains progeny to be drowned by the flood, it is noted the rather of Seth by whom all mankind hath hitherto been continued in the world; that he, (from whom as well as from Adam we all came) was begat in Adams own image, that into which by fin he had transformed himself; and not in that likeness which was Gods, in which God at first made him.

Nay, though the Parents be regenerated, yet their children by nature are altogether defiled; because they beget children as they are men, not as they are holy men; though the Parent be circumcifed, the child brings into the world an uncircumcifed foreskin with it, as the purest Wheat that is cast into the Field comes up with husks and stalks. I might add that the holiest men upon earth, are but holy in part, they have a dark side as well as a light fide, and proles (as conclusio) sequitur deteriorem partem; their children are like to what they were by nature, and cannot without the same Almighty mercy be like what they are through grace, witness Fosiah's and Hezekiah's children; but there are too many fad Evidences of this amongst us daily.

Arg. 2. From the Redemption of man by Chrift.

furnishes us with, 2 Cor. 5.14. If Christ dyed for all, then were all dead. And the stress we lay upon it, it will very well bear; for what need all that are faved, to be faved by Christ, if in themselves they are not ruined ? De-Aruction is first afferted to be from our felves, and then it follows, but from me is your health; is not Christ made to all those that shall come to hea-1 Cor. 1. 30. ven and happiness, wisedom, righteousness, sanctification and redemption? Does not his death satisfie for their debts ? his Spirit sanctifie their hearts? Thus none go unto the Father but by him, and who oever would but fee the Kingdome of God, must be born again, John 3. 3.

Our second Argument for to prove our corruption by nature, the Apostle

This very reason St. Augustine urges concerning children. I shall give Aug. de verbis Domini. ferm. this, and fome larger passages in English that I may not overmuch entangle the 8. thred of my discourse. Whosever sayes, that infancy hath nothing from which Jesus should save us, he denies Christ to be a Jesus to infants baptized in his Name; for what is a Jesus? Jesus is by interpretation a Saviour, a Saviour is a fesus; these which he does not save, because they have nothing that he should save them from, or cure in them, he is not to them a fesus. Now if your hearts can endure that Christ should not be a Jesus to such, I know not whether your faith can be found, Oc.

Third Argument is taken from ordiments, &c.

Thirdly, Scripture Ordinances prove this corruption to be in us; for else nances, Sacra. what need their institution to take it from us? If there be no pollution in the foreskin, why was Circumcifion appointed to do it away? if we have no filth,

what

what needs baptismal washing? and if we may borrow light from any shadows of the Ceremonial Law, why should women be so long unclean, and need folemn purification after their child-birth, if the fruit of their womb had been so immaculate and pure as some would make us believe? Tis true, the Virgin Mary offer'd, though the brought forth a holy Child, 16a. 53. 11. but he was by imputation sin; for we know he bare in Gods account our

iniquities.

Saint Austine upon the bringing of Children unto Christ, observes this also, Children (says he) are brought to be touched; to whom are they 36.11 Evinge. brought to be touched but to the Physitian? if they come to a Saviour, they found Lucam. come to be cured; and presently after he addes, video reatum, I fee there is guilt in them. Another passage of his I shall the willinglier quote, because De verbis Anomany that oppose this truth, pretend much to reverence antiquity. Where- stoli. serm. 8. fore dost thou say this child, or this person is sound, and hath no disease? why then dost thou run to the Physitian with him? art not afraid lest he (hould say unto thee, Take him away that is sound? - The Son of man came not but to feek, and to save that which was lost; why didst thou bring him unto me, if he were not lost? And in his tract against Fulian the lib. 1. Pelagian, the same father quotes several that were his predecessors in the maintaining of this very truth, as Irenews, Cyprian, Hilary, Ambrose, &c. but I proceed, because we have heard a greater than all these, God himself so abundantly attesting of it.

This corruption shews it felf by its effects; if we be so spiritually foolith, as not to believe there is such impurity in us from any other Arguments produc'd for the proof of it, experience may be our Mistress to teach it.

1. Experiences of multitude of miseries that flow from it. This is that Pandora's box, which the Heathens so much talk of, out of which all manner of mischiefs flow abroad in the world. Why do we come into the world crying, rather than laughing? but as a fad Omen of the World of evils we are ever after here to meet with. But if there were no fin, there would be no suffering in those tender years. And what have these freep done? When I see a child lying bound hand and foot in its swadling clouts, skre ming and crying out, I cann't believe but God and nature would never have dealt so hardly with it (so noble a creature especially) if guilt had not procur'd these bonds and miseries; nay, methinks they speak its defert to be bound hand and foot for ever, to be speechless for ever, and to be cast too unless infinite mercy prevent) where there is weeping and wailing, and gnashing of teeth for ever.

Fourth argument. The fad effects prove 1. The mifera. ble effects.

De Civitate Dei.lib.21.cap 14.

And all thefe things Scripture makes only the products of fin; that only is the fruitful Parent of all evils. Wherefore does aliving man fo much as complain? 'tis for the punishment of his sin, Lam. 3. 39. Death which raigned over all, Rom. 5. 14. is the wages of sin, Rom. 6. 23. Nay, of that fin too which is communicated to mankind by Adams fall I Cor. 15. 21, 22. By man came death; death is not of Gods making, but of mans, of our fins; and so are all sicknesses and miseries (the tendencies to death)

2. The finful effects.

of fin's making; for God doth not afflict willingly; no, not to a bare grieving of the children of men, Lam. 3. 33. but as it follows, in Adam all die.

2. As the experiences of milery, fo of the abounding of iniquity attest this: there must be a root of bitterness, where there is so much bitter fruit. Our Saviours question, Does aman gather figs of thorns? it may in this case with the same strength of reason be inverted; Does any man gather thorns of afig-tree, or thistles of a vine? if our nature be yet so sweet and good, whence do the unfavoury fruits of vanity and rebellion (in the youngest ones) that I do not fay of blafphemy and impurity, whence do thefe grow? why must young ones be so long under the menaces and rods of their Parents and Mafters, and as the event testifies all too little too, to restrain them from undoing themselves, and damning their immortal fouls? is not vertue as amiable as vice, if we did but look upon them indifferently? can there be more faid for the ways of fin, than for the ways of God, which are pleasantness it self, &c. ? and why then hath God so few, and the world, nay, fin and Satan fo many fervants?

They that converse with children, or are any way concern'd in their education, can fet to their feal that this is true; how often do they fee puerum zelantem, if not worse, wilful and obstinate children; folly so deeply bound

in their hearts, that the rod of correction can hardly drive it out? Prov. 22. 15.

2. What this corruption

and spiritual pravity 15.

I shall omit many other Arguments which might be brought for the further evidencing of this pollution in us; but I know it is not their number, but their weight that is confiderable; And I hope by these God will reveal fo much of his light, that we may fee and be convinced of our own darkness. The second thing more generally concerning this subject to be considered,

is, what this corruption and inbred pravity is?

There are many names which Scripture and Antiquity have given unto it; those which the Antients call it by, you may read more largely in Aug. contra Julianum, lib. 1. cap. 2. By him, or about his time it began to be call'd original fin, which word we shall henceforth more frequently use; for though it be not found in Scripture, yet that which we intend by it, being so clearly grounded on Scripture, the name cannot distast any, who have not aquarrel against the thing; no more than the name of Trinity or Sacraments, and the like.

r. From its name.

And in these too, conveniunt rebus nomina; there is good reason why 'cis fo call'd.

Rivet in syno)s. Theol. Acts 17.26.

For 1. 'Tis call'd original fin, because 'cis in every one from his original; it may fay to every one, as foon as thou wert, I am; Or,

2. Because is derived from Adam the original of all mankind, out of

whose blood God hash made us all: Or,

3. Becaule 'tis the original of all other fin; it is the feed and spawn out of which they all grow ; this is that lust which when it bath conceived bring ethforth fin, Tames 1. 15.

As for Scripture names, Chemnitius in his common place upon this subject reckons up above twenty whereby it is called in the word of God : I shall not infift on any befides those which I shall have by and by out of this Text

to speak unto.

Which I should be too much prevented in, if I should set down any certain definition of it to be here explained, besides what every one may gather from what hath been already faid; only I cannot but mention those three things, which make up as it were, this original sin, and into which Anselm divides his definition of it.

1. There is in original fin the absence of original righteousness, which is 2. And parts the Image of God in which he made man at first; for he makes him upright, it confiss of.

and all his workmanship (when looked over) is exceeding good.

2. There is present in man its contrary image, that is, unrighteousness, concupiscence, &c. Aheart evil, and only evil; vitious habits, even before there were vitious alls; as afterwards a man hath the habits of grace in-

fused before he acts graciously.

This fouls disease is like unto those of the body, where there is not only a privation or absence of the former good constitution, but a present indisposition, &c. And though original sin be not altual, yet 'tis altive ; altuo-Tum, though not actuale. The fielh lufteth against the Spirit, and sin worketh all manner of concupifcence, Rom. 7.8. To understand these things the better, we must know:

1. That the foul of man cannot be indifferent to, or altogether without either of these images or likenesses; it hath either the image of a holy God, or of a sinful man upon it; to think that it is rasa tabula, like white paper without any thing good or bad written in it, is but a Philosophical fiction, which Scripture no where owns, and Christianity every where explodes; there are but two Cities made out of mankind, Jerusalem and Babylon; there will Aug. de Civil be but two forts at the last day, Sheep and Goats, and unto which should tate Dei.

these neuters or indifferent ones belong?

2. As none can be without one of these images, so none have both of them. A mans foul cannot be as some artificial picture representing on the one side a Beauty, on the other side a Monster; light and darknels; God and Mammon; Christ and Belial are too much opposite to enter into any fellowship or agreement in his soul. No, but 'twill be ask'd, whose Image and

Superscription (in the singular number thus too) hath it?

3. And as by this fin there is both the absence of Gods image, and the prefence of his enemies; that is, man by it, is not what God is, holy, &c. and is what God is not, unholy, &c. fo thirdly in this fin, is confiderable that debt which man owes unto Divine Justice, to fatisfie for this his irregularity. God might require, that man should make him satisfaction for this injury; and twill be exacted of all men out of Christ. It is no small crime to break the feal, to throw away the image and picture of any Prince or Soveraign. Now as the former ingredients into this fin, made us altogether finful, fo this confideration makes us by nature altogether miserable.

And thus I have spoken to this subject in general, and more by way of

Original fin

larly. I. As our

Mr. Burgeffe.

1. ir attends us

whilft men.

spoken to more particu-

old man. I.

Why call'd

man.

common place. I shall now confine my self in that which is behind, to speak of it only under those notions which this Text affords. As

1. Tis called here our Old man.

2. The body of sin.

3. This is that also which in the last words is called sin.

As to the first of these. Original fin is represented to us under our Old man; and that not without special reason, whether we lay the emphasis upon Old or Man.

We will first enquire why it is call'd Man; not our old understand-

ing, or affections, &c. only, but our old Man.

And I will only give you these two reasons for it, to omit others which are given by that learned Author who hath writ so fully on this subject.

1. Because this sin runs parallel with our being men, or partaking of mans nature in this world. This fin and our nature in us are twins in life and death. they live and die together; we shall not cease to be sinful, before we cease to be men. Our whole Fabrick is so overspread with this leprosie, that it can never be sufficiently cleans'd, till it be wholly taken down. Its ftrength indeed is abated; it does not rule in a child of God as formerly; nay, its deaths wound is received, it is crucified, or fastened upon the Cross, as my text hath it; yet it will not totally expire but with our last breath: it can be no more wholly parted with, than our very foul it felf; Quod natura nobis inest deponi non potest; What soever is in us by nature, will

flick by us till the dissolution of nature.

2. This fin is call'd man, because it hath overspread the whole man, that as the fubjectum gampeias is every manin a natural way propagated from Adam : it may be faid of every fuch one, he is guilty of this fin, he is infected with this Original fin ; So the subjectum vimiggews, or the subject unto which this fin adheres, and in which it is, is every part of every man. It is not in this spiritual malady as in corporal, where the head akes many times when the heart is hail; the Foot is wounded, when the hand is whole; but by this foul diftemper, every man is avery hospital of spiritual diseases; neque manus, neque pes, neither hand nor foot, neither head nor heart is as it should be, or does as it should do.

And because this is so material to our present purpose, I will shew

1. That this fin cleaves to the foul; and 2. It infects the very body also First, It hath overspread the soul, and that in its most noble faculties : I mean those two which do so much advance man above the common fort of creatures; Reason and Will, understanding and affections; the highest and inmost powers poor man hath, are surprized by it.

This fin appears in the mind, the eye of the foul :'tis dimfighted in natural things; 'tis quite out as to spiritual truths, I Cor. 2. 14. The naturalman receiveth not the things of the Spirit of God. What those things of the Spirit are, the Context tells us, no other than the plainest truths of the Gospel; nay, he counts these foolishness. Those things which are the wisdome

2. it overfpreads the whole man.

Gerrhard.

1. It infects the foul in its chiefest faculties. I. The underfianding.

of God, the product of infinite wildom, he flights and difefteems; and no wonder, for he cannot know them, because they are spiritually discerned, Spiritual truths as fuch, are no more within the cognizance of the natural eve of the foul, than spiritual substances are within the view of the eye of the body. There is none that understandeth, Rom. 3. 11. If Peter and fome few other here and there in the world may be recepted, no thanks to them, but to the Father who hath revealed these things unto them. Certain- Mat. 11. 25. ly did we know the things of God more, we should love them better; Good, when discovered, is attractive; if a child prefers an apple before a piece of gold, it is because he does not know the difference; and when the children of men prefer themselves, or any creature else before God, the reason is, they do not know, they do not confider.

And hence it is that in our spiritual recovery the eyes are anointed with eye-salve. Christ came to open the eyes of the blind; and his Spirit is a Spirit of illumination and revelation: Believers were darkness, but now they are light in the Lord, Ephel. 5. 8. What needs St. Paul to have prayed so earnestly that the eyes of the Ephesians understanding might be enlightened, if they of

themselves had not been blind ? Ephes. 1. 18.

The will is distempered with this sin also; it hath not seized only upon the head, but upon the heart. The imagination of the thought of mans heart is evil, and only evil, Gen. 6. 5. and Gen. 21. 17. Jer. 9. I forbear gloffing upon those places; hence it is that there is fo little love unto, or defire after heavenly things; can any man give a reason (which he will not be ashamed of at that great day) why he loves God no more? What iniquity have ye found in me? faies the Lord.

As the Elements have their proper principles of motion, gravity and levity, whereby they tend to that place in the Universe that best suits them; and fensitive creatures have their wings or feet to carry them towards those objects which are most convenient for them; so God hath endued rational creatures with a will and affections to carry them forth towards the enjoying of himself who only is the Center of their happiness, and without whom they

can never be at rest.

But does the will of man by nature do him this office to carry him unto God as his only blifs? why then do we fee and hear of fo many that are in the fearch of other things, not once to be named with God? how many are there of whom it may be faid, God was never thus to be fure in all their thoughts! like the Israelites they are scattered up and down gathering straw; nay, drofs and dung in the Apostles sense, is frequently preferr'd before Jesus Christ. How many may fadly fay as that good man, Quantum Mercator pro lucro, e.c. I have not done so much for my God, as the Merchant doth daily for his gain, or the Hunts-man for his game : and yet what gain or pleafure is comparable to our enjoying of, and communion with God? but further,

The body bears a part with the foul in this fore evil; 'tis comparatively I confess but a fm Ilpart, for it can according to its nature bear no greater.

Our Apostle speaks of sin reigning in our body, Rom. 6. 12. Every mem- from it.

Luk. 4. 18. Rev. 3.18.ult.

2. The will is perverted with it.

Non amo--nec possion di care quare.

2. The body is not free

ber of our body is ready to act in a fin; to be an instrument of unrighteousness, ver. 13. A servant to uncleanness, ver. 19. The temper or rather diftemper of the body enclining often, fometimes to one, fometimes to another fin, which the Devil (who is best seen in our constitutions) makes much use of in fuiring his temptations; hence he frequently tempts those that are melancholy to despair, and the sanguine he tempts to presume, with no small disadvantage to their fouls from the feveral inclinations of their bodies.

To be fure, whil'ft a man is or should be providing for his foul, the body too often interrupts him with What shall I eat? what shall I drink? wherewith shall I be cloathed? And if there be any fear of suffering, though for Christ and his Gospel, the bodie cries Spare thy felf, this may not come unto thee, &c. So that with Adam by reason of sin we need a clothing for, and may be asham'd of our very bodies. Even they also should be the Temples of 1 Cor. 6.19. the Holy Ghost, but are now become Cages for these unclean Birds.

Put but these things together, and 'tis too fadly apparent that this original

fin is as extensive as any thing in meer man can be.

So that in every one methinks I fee another Adam; if you confider the parallel, you shall find Adams image and likeness in each of his unhappy off-Take it with some enlargement out of Austin.

A short draft of Adams image in us. Aug. de Ger. ad lit. cap. 24.

1. Adam after his fall had his understanding darkened, he thought to hide himself from that God from whom nothing can be hid, Gen. 3.8. And are we not thus blind? does not man promise himself more security for a secret, than for an open impiety? The Adulterer, the Oppressor, the Proud and the Envious person saith, None seeth me, Isa. 47. 10. Durst men undertake that wickedness under the sense of Gods seeing of them, which they would be asham'd of if men look'd upon them, were they not thus blind?

2. We find Adam flying from Gods presence; his will and affections were defiled, or he could not have been averse from communion with God. Being now stain'd with fin, he trembles to hear him, whom before it was his chiefest delight to be withal. And this also fin hath brought upon the posterity of Adam; they do not delight in communion with God; in their hearts and

lives too they forfake God.

We do not read that Adam after the commission of his sin, did so much as once think of God, till he heard the voice of the Lord, walking in the gardenin the cool of the day, in order to the calling of him to an account for his fin, and then he is afraid, and flies, &c. So his wretched children (& mareds Ta must a) feldom think of God, at least seriously, and as they ought. till towards the end of their lives, when God by the voice of some extraordinary fickness, is a calling of them to judgement; and then no wonder if they be afraid.

3. I might observe a similitude we have in our bodies unto Adams sinful body, but that our very cloathes as I hinted but now, sufficiently evince it. We have the same use and necessity of them which he by sin fell into; The best apparel being but as plaisters which this fore calls for; howfoever too too often man makes himfelf proud of them.

Now

Now whether these faculties of soul and body being so nearly conjoyned, do corrupt and infect one another; as Ivy while cleaving to the Oak, draws away the sap from it, and destroies it, I shall not here contend: I confess there are many difficulties concerning this subject, of which we may say, as of other depths in Religion, with the Woman of Samaria, Joh. 4. 25. When the Messac comes, he will teach us all things.

I have been too long upon this first consideration in explaining, why Original sin is called Man. I must be the shorter in what follows: why it is

call'd Old man.

1. Because it is derived from the the eldest or first Adam; for though Christ as God, was from eternity; yet as an Adam, or common head, he nal fin is calwas the latest ---- Man must be fallen in the one, before he can be raised in led Old man. the other.

2. Why Origi-

willet in lo-

1 Cor. 15.46. Heb. 8. 13.

2 Cor. 5. 17:

2. Original fin is the Old man, because corruption is first in every one. Elan comes out first; first that which is natural, then that which is spiritual.

3. 'Tis call'd Old, because it is to be done away. This old man, all old things are to be done away. Compare it to the new man, or the work of grace, and then you will fay indeed, There is no loveliness in it, for which you should retain it; were there not an eternity of happiness or misery to

put into the ballance, vertue would out-weigh vice.

4. It may be call'd Old, because of its cunning and craft; as old men by reason of their abundant experience, are more wise and subtle than others. This old man, this corruption is cunning to deceive. Oh what excuses does it bring for fin, what pretences? You have heard it hath much of Adam, but know it hath somewhat of the wife and old Serpent too, for it was begot betwixt them both.

I shall pass this first particular only with this note, instead of further Ap-

plication, viz.

Observe (saith Pareus) that when the Apostle calls Original sin our old man, he distinguishes it from our selves. It is ours, too nearly cleaving to us, but it is not our felves. Whence we must learn to put a difference betwist the corruption of nature, and nature it self. Mans nature is from God, but the corruption of mans nature is from himfelf. And this original fin is not some Non x and row saver, any substantial part of man, but magazis- Rom. 7.20.21. mevor, evoluer, a comecisaror as the Apostle saies of it, Heb. 12. 1. The fin that To easily besets us.

Thus at length we are come to the second particular which the Apostle uses The second to express original sin by; 'cis the body of sin.

And herein I have only to thew how this Original fin is a body; for the other, how it may be call'd fin, or a body of fin, will be confider'd in the body of fin. third Appellation which is here bestowed upon it.

Now Original corruption is a body of fin,

1. In that a body, though it feems never so beautiful and fair, yet 'tis in it Why called felf but a stinking carkass, made of base, loathsome matter, &c. So a body. fin and wickedness, though it may feem specious and alluring, yet 'tis but

particular exprefling Original fin, the

an abomination, as Scripture in a hundred places calls it; adultery, Covetousness, excess, and all the parts of this body are not as they seem to be when varnished or painted over. They say there is no stench comparable to that of a humane body, when not falted or animated with the foul. I am fure nothing so noysomas this body of death; Paul that could with rejoycing endure scourgings and stonings, imprisonments and shipwracks, yet cries out mightily of this, O wretched man that I am, who shall deliver me! Rom. 7. 24.

2. As a body being material, is visible; so original fin discovers it self to every one that without prejudice will look to find it. It is discernable in its Though we cannot fee the foul, yet from the motions and actions it causeth, we know a man hath a foul; so we may know every one

hath original sin, from that vanity and fin that is put forth by it.

3. As the body hath divers members, so this fin; it is not so much one sin, as feminally and virtually all fin; there is a concatenation of vertues and vices; Scripture speaks of both under that notion; hence a single eye, a pure heart, &c. And on the other fide, that fin is a body, and is thus universally in us, the Apostle shews, Rom. 3. 13, 14. and the Prophet saith it hath overfpread us; from the foles of the feet even unto the head there is no foundness, Isa. 1.6. As the waters in Noah covered the highest Mountains, so these raging waves of iniquity over-flow the highest and choicest faculties of humane nature.

4. I wish I could not add, as a body is beloved and provided for, !so is this Rom. 13. ult. fin: We make provision for the flesh to fulfill its lusts; Who would willingly part with the least member of his body? men do not willingly forgo any fin a but if fomething of this body must be parted with, 'tis but hair and nails, &c. fuch as are rather excrements than members, and will foon grow again, which we are content to cut and pare off. And thus till that day in which God puts forth his Almighty power to make us willing, we are loth to leave any fin, unless such as for the present are troublesome to us, or may ere long grow again, and be with more ease or credit enjoyed by us.

5. This fin as a body hath strength in it, and Tyranny is exercised by it. The body leads poor Captives whither it lifts, and faies to this man Go, and he goeth, &c. fo does this fin, we are held Captive by it, till the Son of God fets us free. Man is not ingenum, but libertus; he is not by nature born free, but by grace made free; until he be established by the free Spirit, he goes and comes as the wind and tide of corruption drives him.

And this is far more fad than to be possessed, or to have our members acted by the Devil himself; for the incestuous person was given over to Satan (which some interpret thus) for the good of his soul, that his soul might be faved; but none are left under the power and command of their corruptions, but to their certain and inevitable destruction.

6. It is call'd here especially a body by the Apostle, to answer to the other Metaphor of crucifying in the words before; only bodies can be crucified, and this fin is crucified with Christ.

Which by the way shews the state of original sin in the people of God,

Peter Martyr.

Faius.

1 Cor. 5. 5.

J'A? ANS.

and how it should be in all others, especially such as are baptiz'd; it should by faith benail'd to the Crofs of Christ, we should by believing fetch vertue from Christs death to crucifie it; it must hang on Christs Cross, wa rarag-2013 a Metaphor taken from those that are crucified, who hanging on the Cross upon nails, grow weaker and weaker, till they expire and die; so must original fin be in us, (deadalready as to its reigning power, and) dying daily as to its in-being moving power, having every day less strength than other.

We have now but the last expression the Apostle uses for this original cor-

ruption; he calls it here fin, to shew that it is so; it is fin,

1. Properly and truly. 2. Eminently and especially.

It is truly and properly sin, it is not only a defect, but a sin; it is against the holy will of God, and is chargeable upon us by the justice of God; every foul-difease is not only a punishment, but a fin, and therefore far worse than the worst disease that is incident to the body; and our sinful state should be more terrible to us than our dying condition. To convince us of this, know

that this original corruption becomes our fin,

1. In that God imputes the guilt of Adams fin to us, which I suppose 1. By impuyou have had vindicated in the foregoing Sermon: I shall only fay this to tation. it, that God may as well by imputation make Adams fin become our fin for condemnation, as he may by imputation make Christs righteousness become our righteousness unto salvation; and yet Christ is made of God unto us wisdom, righteousness, &c. and we have no other righteousness to appear in for justification before him at the great day. Hence Rivet In Thesi de pecwell observes, that the Church hath ever found and still does, that those very cato Orig. men who are enemies to the doctrine of Original fin, are enemies alfoto the doctrine of the grace of God in Christ. Thus the Socinians, who deny that we have contracted any debt by Adams fin, deny also that Christ faisfied, and paid our debts to divine Justice, and if they take away this, let them take all.

2. Though original corruption be truly fin by imputation, yet 'tis not fin 2. By inhefiby imputation only. It is our fin by inhefion, inhering in us, and making on. of us otherwise than God made us. To blot a letter in a fairly writ Copy, to draw a black line over a beautiful picture, can't but prove a fault; what is it then to mar Gods curious workmanthip, which this fin does in man? Confider that God is many months in framing of the body, (for we are wonderfully made by him) and when this body is fitted, he unites it to a foul more worth than a world of bodies. This great-little creature man, hath many prerogatives too that advance him, especially in that Gods delight is faid to Ps. 139.13,14. be with him. Now when all this care and pains are taken, this cost and charges expended by God to make man for himself, this corruption comes and mars all, and will God hold it guiltless ?

No, this fin is exceeding finful; for,

1. Tis more extensive than other fins; every actual fin hath some particu- eminently. lar faculty in foul or body, which it does defile and charge with guilt, where- 1. Extensive.

The third expression of original corruption in the Text, 'tis fin. 1. Properly.

their

in it was conceiv'd, or whereby it was acted; but original fin stains all alike, so far as by their several natures they are receptive of its defilement; it ruines the whole little world of man. It does not only overspread the whole earth: mans baser part, the body; but his celestial part, his heaven-born foul is contaminated by it; the fun, moon, and stars in it are turn'd into blood.

2. Diffufive.

2. This Original fin is diffused, derived, and communicated, whereas actual fins are not. Personal faults of Parents are not imputed to Children. and defile not their Children, unless imitated or unbewail'd. Childrens teeth are not fet on edg by the sowre grapes their Parents thus eat, but Original fin being the fin of the nature of the Parent, becomes the fin of the Child, and will be entailed further to the last man upon earth; for Children have the nature, but not the person of their Parents.

An Objection answered.

And let it not feem strange, that God should suffer this original sin to be fo vaftly diffusive, that he should not exempt his own people wholly from it. There is the fame reason that corruption should remain amongst them, which there was for the abode of the Canaanites amongst the Ifrael of God of old. It tryes them and brings them often to Bochim, and makes their life a vally of tears; and whilft they go on their way weeping and crying unto God by reason of it, they bear precious fruit; for God does make good come unto believers out of this great evil, making it an Antidote against carnal confidence, and felf-love, a means to exercise their faith, and a fure evidence of his own power and presence in the keeping of them.

Besides, it is far better for us by this occasion to be under the second Adam. than ever it could have been being under the first. The first Adam was a head 1 Cor. 15.47. of clay, of the earth earthly. The Second Adam is a head of gold, The Lord from heaven. Though we were made holy in the first Adam, yet having a mutable will, we might under him perish everlastingly; but they that are in Chrift shall not perish, but have everlasting life; a glory beyond what we could have had, if we had continued in innocency; for under that first Covenant, we could have expected only a reward answerable to our own works; but under the fecond we hope for glory, in some measure proportionable to Christs merits. Though we know not what that glory is, yet this we know, that when he appears, we shall be like him, I Joh. 3. 2.

And in the mean while as the Ifraelites who were before but Brick-burners and potters, by reason of the Canaanites amongst them, learn'd the art of war, and became Renowned foldiers; so the true Israel of God by this means put on their whole spiritual Armour, and daily fight the good fight of faith, and become more than conquerors (to conquer a luft, being more glorious than to conquer a kingdome) through Christ that strengthens them; when these Philistines are upon them, (as upon Sampson) then the Spirit of the Lord comes upon them too, and what luft is able to stand before Josh, 10:24:25 his Spirit? As Joshuah took the five kings and shut them up in the Cave at Makkedeh till the Battle was over, and then flew them; So the Lord is pleased to shut up and restrain the corruption of his people in the Cave of

their body, untill their warfare be finished, but then he brings them out and flays them; they shall then never see these enemies more. And therefore holy Paul who cryes out, who (hall deliver me? addes prefently, Rom. 7.24,25. I thank, God, &c. as if he had breathed the same breath out in Praise, which he had taken in, in prayer for deliverance; fo foon does God answer prayer made against this sin according to his will.

And thus we have feen fomething towards the explaining of this difficult Application. matter. The nature of this undertaking being more to inform your judgments, than to deal with your affections; I shall the rather hope to be excus'd if I be not proportionably fo large in the Application, which I am come unto, and shall lay down what I intend to speak to, under these two heads. 1. Of instruction. 2, Of Exhortation; to inform your judgement,

and to quicken your practice.

1. If we all have corruption thus by nature inherent in us, it may filence all complaints against God for exposing of us to such wants and miseries at fruction. our very entrance into the world, and fo all along during our continuance init; 700 9 20 raya, whence come evils? was a question which did much puzzle the Philosophers of old; here we are resolved of it: The evil of sin, and sorrow comes from this root. No wonder now that our children are more miserable than the young ones of Beasts or Birds, because they are more finful.

1. Use of In-

2. Hence it follows that in the very best there is a mixture, both in their principles and actions. There was two in Rebecca's womb, there are two in their hearts; the Old man, and the New man; nature and grace; flesh and spirit: Hence that striving, that combate betwixt them daily. unregenerate person this sin raigns in; his body is as a Temple, and his soul as a Shrine for this his Diana. This keeps the house, and all things are in peace. In the glorified Saint, this fin is wholly done away; this unclean thing does not go with him into the new Jerusalem. Only the gracious person is the field in whom the flesh warreth against the Spirit, and the Spirit against the sless. He is like the Moon which hath its spots when it receives the fullest influence from the Sun. Sin in him will not die willingly, but, as a dying man, multiplies his stroaks at his enemy, though they are comparatively but weak ones.

For Exhortation, let me recommend these following Duties.

I. Get a right knowledg of thy felf according to this doctrine; it is horration. 1. folly in men to have travel'd much abroad, and to be strangers in their own To a right country. It will be found the greatest folly for thee to be never so knowing in other things, if thou beeft a stranger to thine own heart, and dost not know that it is desperately wicked. The very Heathens apprehended this precept, was ocaute, Know thy felf, to be of fuch consequence, as to grace it the more, they faid it came down from heaven; I am fure it is Gods meffage unto you from this truth this day. Know your felves, unless you know your selves thus lost, Christs coming will be in vain un-10 you; for he came only for the lost sheep. Nicodemus had never doubted John 3.4, 12.

2. Ulie of Exknowledg of

so much of Regeneration, and a new birth, had he understood the defilement of his first birth. I am afraid there are many Masters in Israel that are ignorant of this still, or else they would labour not only to reform their lives, but especially to get new hearts also. Thou canst not kill one lust unless thou layest the Axe to the root of it that is in thy heart; if thou cuttest but the branches off, and for a while refrainest only the outward acts of fin. upon the next temptation or occasion they will grow the faster; as Rivers that have for some time been kept up by Banks, run the more violently after they have broken them down.

2. To conteition of, and humiliation for it.

2. Be perswaded to make confession of, and be humbled for this sin this original fin; some think that Moses who was the Pen-man of Pfalm 90. ver. 8. understood those words of this fin : Thou hast set my secret sins in the light of thy countenance. Remember this corruption, though never fo deeply hid in thy heart with all the parts of it, is as perfectly feen by God, as if it were let in the light of his countenance; which is a thousand times brighter than the Sun in all its glory. We read of Ahabs mourning, as well as of Davids; and of Judas's repenting, as well as of Pauls; and why were not Anabs and Judas's forrow accepted as well as the others? One remarkable difference I will observe in them; Ahab that we read of, mourned only for the judgement denounced; and Judas repented only of the outward act committed, but neither of their tears or forrow went to the root, to bewail the original of all this their impiety, which we have seen Paul did, and we know David practifed; Pfal. 51.5. He faies not only, Deliver me from blood-quiltiness, but I was conceived in fin, &c. and that is as well matter of his forrow, as the other.

Possibly you would think much if I should recommend Austins example to you, who confessed he had need of mercy not only to pardon those sins which he had committed, but for those fins, which if grace had not restrained him, he should have committed; and certainly we owe as much to this foulphysician, for preventing those diseases which otherwise we should have faln into, as we owe him for recovering of us out of those diseases which we did fall into; nay, plures sunt gratia privativa, quam positiva, thus too: And therefore let me bespeak Gods dearest children in the words of the Prophet to Babylon, Come sit in the dust. Gods own inheritance is as a speckled bird, as he complains, Fer. 12.8. Oh be not Ingrati gratia, Unthankful

Ifa. 47. 1.

Ger.

You have heard a fad parallel between Adam and you; but Oh that you Sensus peccati, might be like Adam in one thing more; when he had fin'd, 'tis said, his eyes & confrientia were opened, Gen. 3. 7. by which some understand that God gave him a fight stimulus, &c. of his fin, awakened his conscience, so that he saw from what bliss, and into what mifery by fin he was now cast. He thus by lamentable experience underflood good and evil.

> Oh that your consciences were awakened, that your eyes were opened too! I shall pray for you as the Prophet did for his servant, and afterwards for the Syrians that came to take him; Lord open the eyes of these men,

2 King. 6. 17, 20. I am fure the more grace ye have, the more sense of this fin you will have also. Paul a Christian complains of it, though Paul a Pharifee did not.

If you have been prevailed with by the other exhortations, ye will yield 3. Exhortatiup your selves to the power of this. Did you but understand your condicion. on by reason of this fin, and were humbled for it, you would engage all that Look out for

you could against it. First then

Set your felves against this fin in your own hearts. Thou canst not be a man after Gods own heart, till thy heart be cleanfed, and made like unto In your God. A true Christian takes more care to get rid of the evil, than to reiovce in the good that is in him (though both be a duty) being it is better not to fee a friend which we know will do as no hurt, than not to fee an enemy which (unfeen) will certainly kill us. When Elisha would cure the waters of Fericho, he did not cast falt into the pots or dishes (that might take 2 King, 2, 21. it up) but into the fring that fent it forth. Labour to get thy heart which is the spring and iffue of life or death, season'd with grace. Bleffed be God, Means to be there are means to cure you of this evil.

1. Faith in Christ. Cast the wood of his Cross into these bitter waters : he was circumcifed, yet had no filthy foreskin of his own, but of ours to do

away. 'Twas our filth that was washed off in his Baptism.

2. The in-being of the Spirit of Christ, prevails against the in-dwelling of fin. Behold I have thewn you a mysterie, if ye would not all die, and

that eternally, ye must all be changed.

3. Prayer is a means in order to this. David, Paul, others were troubled with this evil, and they prayed; go thou and do likewise. Let it be thy daily prayer, From the evil one my felf, good Lord deliver me; thou complainest of bad times, oh complain more of a bad heart. The flood came meint libera upon the whole world, not so much for their actual abominations though me Domine. great, as for their heart-corruptions, Gen. 6.5. Gen. 8.21. If we ever be overwhelmed with sufferings, it is for this Abomination in chief.

Oppose thy self against this sin in thy relations; weaken the Kingdom of Satan every where, especially in thy Children; If their head ake, you pity them, and enquire after remedies for them; alas, spiritually every part is distempered; they are blind, lame, poor, naked, and what not that speaks misery? Oh bard-hearted Parents, that have not once gone to the heavenly Physitian for their poor children! 'tis usually said, venenati non patiuntur inducias; they that are poylon'd must not be dallyed with, but presently fome antidote (if I may fo call it) given them. They do but pledge you in this cup of deadly wine, and will ye not the rather be instrumental to help them to the cure, being ye have helped them to the disease? Wherefore do ye think your Children came into the world in such a piteous manner? What Vox nature do they cry for? the Naturalist will tell you 'is out of want that some body camanto, &c. might cloth them, feed them, care for them, &c. But a Christian will tell you, God hath given them bitter tears and cries to lament their spiritual necefficies, and to beg spiritual remedies. Their infignificant voice fignifies

remedy and help against

A malo homine

2. In our relations, children especi-

Nihil aliud faciunt nisi de precantur.

Pfal. 147.9.

4. Exhortation. Be wean'd from the world by reafon of it.

thus much; whil'st they are yet dumb, they speak aloud in their manner; Oh carry us to the Laver of Regeneration; let us be washed in the fountain set open for fin, &c. Surely God who hath not caused their tender voice to be in vain for their bodies, (though they know not what it means) would not have it to be in vain for their fouls; and he that hears the young Ravens when they call, would not have you deaf in this respect, when your Children cry.

Lastly, Let the consideration that Original sin is thus in us, wean us from the world, and that immoderate defire of living in it. Alas, wherefoever we go we carry these chains of darkness with us; if it be grievous to be in pain or want, how grievous is it to a gracious heart to fin? I know gravia non gravitant in corum loco ; fin feems not heavy to a carnal man, to whose heart 'cis naturalized; but if thou beeft spiritual, and tender, sin is a burden to thee to purpose. Now by death peccatum, non homo, moritur, it is sin that dies, a Child of God does not die, but only changes his life; this life for a better, these pleasures, relations, &c. for better; and if it be good to live, surely to live eternally is best of all.

Some have thought that the foul was put into the body for a punishment, as into a Prison; and who would not willingly be at liberty? If we consider what pains, care, torments, and diseases (which are but the effects of fin) we endure, we cannot but be of Theophrastus his mind, that the soul paies a dear rent for the body which it dwells in; and 'tis but a house of clay, how finely foever dawbed over. Being then we cannot be without these enemies, these mischiefs, let us be content when God pulls down the house of sin in which they all are, that he may bury them all in the rubbish of our mortality, and with the Spirit and the Bride, let us fay Come, even so Come Lord Jesus. Christ, come quickly. Amen.

Rev.22.17,20



The Misery of Mans estate by NATURE.

Ephes. 11. 3.

And were by Nature the children of wrath even as others.

E have heard the Doctrine of Mans Fall, and of Original fin opened and applied: This Text genuinely leads to speak of Mans Misery through fin. As to the Co-herence briefly, The Apoftles scope is, to display the glory of the Lords grace, by comparing the finful and curfed estate of the Ephesians and others by nature, with the dignity and priviledges conferred on them in Christ. He infifts mainly on three heads.

1. He describes the natural estate and course of the Ephesians and all other Gentiles in them; their estate, ver. 1. You were dead in trespasses and sins; their course, ver. 2. Ye walked wholly in fin, pricked forward by corrupt customes, which in several Ages had taken place, and were effectual to hold and hearten you in the same Tracts; and the Devil, that eminently bore sway in others, ruled and acted you likewife at his very will; this was yours, and

the Gentiles estate and course.

2. He applies the whole equally and indifferently, to himself, and to the whole body of the Fewish Nation, ver. 3. among whom also we all had our Conversation, &c. q. d. fuch children of disobedience were we also; as deep in fin, and open to wrath as you Gentiles were. He would by no means have any think that speaking so of the Gentiles, he exempted the Fews from a Ezra 9.2. the same ground of shame and despair in themselves; though he knew full John 8.33. well that this point went exceeding cross to the grain of that people, who Gal. 2. 15. greatly a boafted themselves to be the holy seed, and children of Abraham, chap. 11. 24. and despised the Gentiles as an idolatrous, unclean, bastard brood; and b Ads 26.5. especially of the Pharisces, of which b leaven himself once was, who not only Phil. 3. 5.

distained the Gentiles, but thought and spake contemptibly of Gods heritage, viz. the common people of their own Nation as a base and cursed crew, John 7. 49, and chap 9. 34. He pricks this bladder, affirming roundly of himself and all the Jews without exception, that as to their course, whilst unregenerate, they did whatsoever their sensual and carnal man willed, liked and inclined to; And as to estate, were children of wrath as much as others, even as the very despised Gentiles themselves were. The great temporary difference slowing from grace, Psal. 147. 19, 20. hindered not their being the very same with the Gentiles by nature, this and no other was the estate and course of the Jews likewise.

3. He fets over against all this, in them both, the quickening and recovering grace of Christ; in the Gentile, ver. 1. and in the Jew, ver. 4.

The words read, contain a brief comprehensive description of the misery that Jews, and consequently Gentiles with them, are under by nature. And

in the words observe these two particulars.

1. The Case of all men, Jews and Gentiles alike described, children of wrath; Do not understand this actively, as children of disobedience, ver. 2. are disobedient children, so that children of wrath should be angry and wrathful people; but passively, that are obnoxious unto wrath indefinitely, which though it principally relates to that chiefest pressing insupportable burden, viz. the Lords wrath; yet includes consequently the wrath and power of Satan, theterrors and rage of conscience, the vengeance and assaults of every creature, &c. The Hebraism, children of wrath, implies

1. Desert. Deut. 25.2. It shall be, if the wicked man be a child of beating, that the Judge shall cause him to lie down, and to be beaten before his face, &c. which the Sept. solidly renders, ἐὰν, ἄξιΘ ἡ Φληςῶν, worthy of stripes. And so the Targums in like manner concurrently with our Bibles, a son guilty and worthy to be beaten; so Mat. 23. 15. Ye make him two-fold more the child of Hell; that is, more worthy of Hell-sire, than your selves.

2. Tendency, bent and addictness to involve themselves under wrath, John 17.12. But the son of perdition, which poured out himself in waies of self-destruction. He had many and excellent means to the contrary, but nothing would hold him back; self-damnation is not proper to Judas, but a very common sin; and men ordinarily, Rom. 2.5. Treasure up to themselves wrath, Prov. 8.36. Love death.

3. The event and iffue which shall befall them, if they do abide such; viz. that they shall be destroyed; and the eternal wrath of God abide upon them; so Judas gave up himself to those sins, that not only deserved and tended to destruction, but would certainly destroy him; so I Sam. 20.31. He is the son of death; viz. deserves to die, and shall surely die.

Now gather all these things together, our estate and course is such by nature as deserves destruction, tends and leads to destruction, and will end, and the Lord hath peremptorily fixed and ordained without a change, shall end in Eternal destruction.

בן בכות

2. The rife of this case expressed by nature, which implies

1. The term from which this commences; viz. the very first receiving of our natures and beings from our Parents; from the first original, and moment of our being, we received withal a liableness to the wrath and curse of God, Psal. 51. 5. Behold I was shapen in iniquity, and in sin did my mother conceive me!

2. The ground for which this wrath impends and hovers; viz. nature not first created, for that was upright after God; but the corrupted nature Gen 1. 27. which is conveyed and derived with our beings: This very nature leads to, deserves, and will lodge under eternal wrath, every mothers child in whom regeneration and transplantation into Christ are not found.

The Doctrine then comprising the summe of the Text, is this.

Dottr. Every man and woman from their very first conception, through a corrupted nature, are under the Lords wrath, and continuing such, not new-born and engraffed into Christ, that wrath shall abide upon them for ever. We may not mince and extenuate here with the Pelagian, as if this only were by imitation. Flatterers of nature may lessen the wound, but Heirs of grace should and will rather magnifie their Physician. Nor may we limit and confine this truth as if it concern'd native Turks, canker'd Pa- Matth 23, 15. pifts, and the Proselytes of the Pharisees only to be children of hell, when it knocks at every of our doors, Jew and Gentile promiscuously: Neither people nor Ministers, nor Apostles can exempt themselves; great and small, rich and poor, those which the Lord hath not appointed unto wrath, but to obtain Salvation by their Lard Jesus Christ, 1 Thes. 5. 9. yet by nature are children of wrath; even as others.

This wrath in the Scriptures hath feveral Names ; respectively to the Lawgiver, it is called wrath; respectively to the Law it self, the curse; respectively to the effects of both, it is translated vengeance, Rom. 3.5. Man

by, nature is exposed unto all these.

1. He is exposed to the wrath of the Law-giver : Here,

I. Take some Cautions, that we may duly conceive of wrath, the root of all penal afflictions on Gods part, as fin is the meritorious root on mans part. All wars with men began in wrath; Animosities first boil within, and then wars break out. James 4. 1. From whence come wars and fightings among you? Comethey not hence, from your lusts which war in your members? and in speacial, this of wrath; so there is somewhat proportionable in God, if understood sutably to his glorious Being; namely, wrath perfectly clean from all dregs of, 1. Folly; the fool never more peeps out than in passion. Pro. 14. 29. He that is hasty of spirit, exalteth folly; that is, seis it aloft that every body may discern, and take notice of it; but the Lord is, 1. Sam. 2. 3. a God of knowledge by whom actions are weighed. 2. Injuflice; Gods wrath is a clear fire without any smoak of unrighteousness, Rom. 3. 5. Is God unrighteous that inferreth wrath? he cannot be. We prant & rickplough with an Oxe and an Asse; mingle dross with our zeal, &c, 3. Aur. Perturbation; the wrath of men is the rage of men, who disjoint and dif-

rrov. 11. 17. compose themselves as well as others; but the Lord acts, and suffers not in his wrath; he strikes, wounds, destroys from the infinite holiness and justice of his nature, declaring it self against all sin with the exactest serenity and oneness of mind and frame within himself from everlasting to everlasting. This is the root of all wars with sinful men; Moses saw the plague growing up out of this root. Num. 16. 46. Wrath is gone out from the Lord, and the plague is begun. Job 21. 17. He distributesh sorrows in his anger.

2. Consider what this wrath implies; two things.

1. That the Lord is highly displeased with men and women in their natural estate; though never so goodly a varnish of Religion be above, yet if nothing but nature be underneath; Isa. 10. 6. an hypocritical Nation are the people of the Lords wrath.

No created understanding can conceive exactly what this displeasure is.

Psal. 90. 11. Who knoweth the power of thy anger? even according to
thy fear, so is thy wrath. Take some short ladders that our thoughts

may a little climb up by; and confider feriously and deeply,

1. What a Kings wrath is. Prov. 20. 2. The fear of a King is as the roaring of a Lyon; whoso provoketh him to anger, sinneth against his own soul; that is, acteth as an enemy to his own life; and Prov. 16. 14. The wrath of a King is as the Messengers of death, but the wise man will pacific it, as that which he cannot resist. Eccles. 8. 4. Where the word of a King is there is power, and who may say to him What dost thou? that is, where not only the name, but the reality of a King is, he sustains the person of the Common-wealth, and hath the strength and power of all put into his hand; and hath power to execute his wrath, and will not be controlled nor expostulated with. And what can a branch do against the whole Tree? The King is wroth and Hamans sace is covered. Prov. 27. 3. A stone is heavy, and sand is weighty; but a sools wrath, that is, that hath power, is heavier than them both, to crush a weak person that standeth in his way. All these are but toyes to the power and weight of Gods wrath.

2. What an incensed brothers wrath is, that hath a little more power. Rebecca understanding Esau his wrath against Jacob, packs him away till that wrath be over, Gen. 27. 43, 44. If a mother dare not venture a child into an angry sons presence, nor a brother himself into an angry brothers presence, how insufferable will the angry presence of the Lord be?

3. What Gods Fatherly refining wrath is against the dross that mingleth it self with his worship and Ordinances, and what dreadful Furnaces he hath put the Vessels of mercy into, to take away their tin from them. Mal. 3. 2. Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a Resiners sire: If men cannot bear Christs coming with a resining fire to purge out dross, much less not his coming with staming sire, 2 Thes. 1.8. to consume and burn up persons and dross together. We have need of grace to serve him acceptably with reve-

rence and godly fear; for our God, that is related to us in Christ, is a con-

suming fire, Hebr. 12. 28, 29.

4. What afflittions are, how very bitter, yet separated from wrath, they may be born with comfort. The mingling of fire with the hail in Egypt, made it so very dreadful, Exod. 9. 24. The fire of the Lords wrath mingled with ftorms, renders them fo grievous to be ftood under. Hell it self would not be so dreadful, did not the breath of the Lord, that is, the wrath of the Lord, like a stream of brimstone kindle it, Isa. 30. 33.

The Prophet submits to any stroaks, only deprecates wrath, as worse than any stroaks, and more deadly than death it self. Fer. 10. 24. Correst me O Lord, but not in thine anger. Apprehensions of wrath were the dregs in Jobs Cup. Job 14. 13. O that thou wouldest hide me in the grave, and keep me in secret till thy wrath be passed over. He cannot stand in the face of Gods wrath, though he knew it was passing, and not abiding wrath; and therefore begs a hiding any where, and in the very grave, till that wrath be over; who then shall dwell with abiding wrath? John 3. 36. With everlasting burnings? Isa. 33. 14. with fire and brim-Stone, and tempest, that hath hatred in it ? Psal. 11.5, 6.

5. What the Lords glory is, when it is proclaimed, and paffeth forth in a way of grace; only in a little more lustre and brightness. Moses needs putting in a clift of the Rock, and to be covered with the Lords hand, while the Lords glory passed by, Exodus 33. 22. Peter is swillowed up at a glimple of the power of Christ, Luke 5. 8. depart from me, for I am a sinful man, oh Lord; what then, when he speaketh in

his wrath, and vexeth in his fore displeasure! Psal. 2. 5.

6. What the Lords wrath is passing upon others. All the children in the house tremble when the rod is taken down, though not with respect to themselves, but their fellows only. Take a man whose heart is touched with the sense of the Lords greatness, and that will be his temper. Isa. 2. 19. They shall go into the holes of the Rocks, and into the Caves of the earth, for fear of the Lord and for the glory of his Majesty, when he ariseth to shake terribly the earth.

7. What the Lords wrath is, only hanging in the threatning. His rebukes made both the ears of Eli to tingle. There is a terrour when a Prince convenes and rates his Rebels for their conspiracies, and insurrections against him, though not yet brought to the bar or block. Hab. 3. 16. When I heard, my belly trembled, my lips quivered at the voice, rotteness entred into my bones, Ge. Josiah his heart was tender, 2. King. 22. 19. When he heard what the Lord speak against Jerusalem, and against the inhabitants thereof.

8. What Christ himself did, under the sence of this wrath to be poured forth, though supported with all the fulness of the Godhead dwelling bo- Col. 2.9. dily in him, and faw the glory beyond, and the certainty of his refurrection, and the fruits of the travels of his foul that should be; yet sweats, and that clods of blood to the very ground; prayes, and that with strong cries Luke 22. 44. and tears, that if possible, this cup might pass. Though other considerations Heb. 5. 7.

made Luke 12. 50.

made him drink it chearfully, yet nature droops, and cannot bear up under this burden. Those pills are very bitter, that very health it self doth hardly sweeten.

You that are yet in the mire of meer nature, steep your thoughts in these things, that ye may have a little taste, what an evil and bitter thing it is, that Gods wrath and displeasure is out against you. But this is not all, God may be displeased, and very highly with his own people. Is a. 47.6. I was wroth and polluted mine inheritance, viz. dealt with it as if a polluted and

unclean thing.

2. God reckons, and will deal with men and women found in their naturalestate, as his enemies. Gods tender-hearted servants, have not been able to bear the apprehension of this. Fob 19. 11. He hath kindled his wrath against me, and counteth me to him as his enemies; the plural number encreases the sense; as his deadly enemy. He that takes the Bible, and carefully turns it over, and considers the contents thereof, and what he hath faid of those he reckons his enemies, will have a further glimpse of the dreadfulnels of this condition. Nahum 1. 2. He reserveth wrath for his enemies : that is, he hath built and made wide the storehouses of Hell, that there might be wrath enough in due seasonto be drawn forth for them. Luke 19.27. Those mine enemies, that would not that I should reign over them, bring hither, and flay thembefore me. Ifa. 1. 24. Ab, I will ease me of my Adversaries, and avenge me of my enemies. Heb. 10. 27. Judgement and fiery indignation shall devour the Adversaries. And this must be applyed to both forts of enemies. I. Close. That go closely on in waies of fin. fecretly correspond with the Devil and his temptations, and their darling lufts, and will not lay the bucklers down, though they smile in the Lords face: and Isa. 58. 2. Seek him daily, and delight to know his waies, as a Nation that doth righteousness, and forsaketh not the Ordinances of their God. Flatter him with their lips, and lie to him with their tongues, Pfal. 78. 36. 2. Open enemies, that proclaim and declare War against Heaven, that do and will do what they please, let the Lord say and do what he will to the contrary. As Pharaoh, Exod. 5. 2. Who is the Lord that I (hould obey his voice? Plal. 12.4. Our lips are our own, who is Lordover us? Luk. 19. 14. His Citizens hated bim, and fent a meffage after him, faying, We will not bave this man reign over us.

And understand, when the Lord so deals with this sort of sinners, he takes a kind of comfort init. Ezek, 5.13. Thus my anger shall be accomplished, and I will cause my fury to rest upon them, and I will be comforted. To others, the Lord distributes sorrows with sorrow; and speaks of himself as grieved, when he puts them to grief, Judg. 10. 16. Lam. 3. 3.3. Isa.63.9. But here he is comforted, in making them the resting place of his surv, Prov. 1. 26. The heat and height of his surv poured forth upon incurable sinners, is comfortable and pleasing to him. Isa. 30.32. In every place where the grounded staff shall pass, which the Lord shall cause to rest upon him, it shall be with Tabrets and Harps. Vengeance on such, is musick and

delight to the Lord, Rev. 18. 20. and to his people.

This

This is the first, and not the meanest part of the milery of faln man, that he is under the Lords wrath; that is, such as God is displeased with, and will

reckon and deal with as his enemies.

2. Every natural man and woman is exposed to and under the Curse of the Law. Is this nothing to have the Word against thee? and to have the Lord write bitterly against thee in that very Book which is the storehose of comforts and supports to others? Dreadful is that language of Abab, concerning Micaiah, I King. 22.8. There is yet a man by whom we may enquire of the Lord, but I hate him, for he doth not Prophesic good concerning me, but evil. So that language of a natural mans heart. Gods mind is in that book, but I cannot abide to read therein, or to hear it opened and applied by a lively rowzing Preacher; for it only raises storms and tumults in my conscience, and speaks not a word of comfort to me. The Word,

1. Rings many a fad peal in the ears of conscience, and which he cannot.

abide to hear or think of; in that it doth declare,

1. His sin; The Word faithfully discovers Gods straightness, and mans crookedness, and swervings from that platform and rule, to which he should be conformed, as the Counter-part to the Original. This charges omissions, commissions, and bunglings in the good which he does do, and sets all in order before his eyes, it possible, to make him ashamed and consounded in himself.

2. The due and defert of sin; every breaker of the Law, the Law pronounces and dooms to be curfed. There is that necessary connexion, that it is impossible to be chargeable with fin against the Law, and not liable to the Curse of the Law. Gal. 3. 10. Cursed is every one that continueth not in every thing that is written in the Book of the Law, to do it. Justification it felf takes not away the defert of fin ; pardoned fins are as well fins, and as much fins as they were; pardon makes not the Malefactor none; makes not that the fact was not committed, or not faulty, or that it deserved not death; for then he should have been legally acquitted, not graciously pardoned. Those will never take Heaven of grace, that take not Hell as their proper defert. The Lord will have his own wearthis rope about their necks, the defert of Hell in their hearts to the very grave. Assurance, and in the very highest degree, takes not away the sense of the deserts of fin, but amplifies and enlarges them. The deferts of fin shall be perfectly acknowledged in the state of glory, and the Ransomer adored and admired upon this score. Nothing to heightens grace as this, that perfons deferving to fuffer, are yet freed in Christ from suffering eternal wrath, as if they had not deserved it. This defert, was no doubtful and dark point in the consciences of the Heathens themselves, Rom. I. ult. They know the judgement of God, that they which commit such things, are worthy of death. But the Word more difindly laies this home to the heart : Prov. 11.23. The expectation of the wicked is wrath. There is nothing else that he can justly and solidly expect in that estate; and expecting otherwise, he does but cozen himself.

3. The sinners exclusion while in that estate, from any part in the great

Job 13. 26.

and precious promises of the Gospel. The Word opens the promises, but knocks his fingers off from touching and eating of this Tree of life. This is none of the meanest heart-cutting terrors to natural men, to see many come from the East and West, and si down with Abraham, and Isaac, and Isaob, in the Kingdom of Heaven, and themselves cast out, Mat. 8. 11, 12. incorporated with the Patriarchs, into fellowship of the same grace, and title to the same glory, and themselves debarred from both. To view the unsearchable riches of Christ displayed, and themselves justled off from any intermedling, as to present application or grounds of application of them as their own. I met lately with a godly woman who heard a Sermon sull of choice comforting supporting promises to weary and heavy laden sinners, which warmed her heart, but in the closure was strucken through with the first arrows of God, discerning her self excluded in her present estate, from any part in them. This makes the Gospel a stery Serpent to sting them, which is the Pole holding up the brazen Serpent for healing to others.

2. The Word attaches and binds him over. Ye shall answer this at the day of Christ; and hangs the writ upon his door; as the man that is in Gods debt, and is to look for an Arrest, and to be dragged into prison till the utmost farthing be paid, unless a speedy, timely peace be made; and inforces this partly from the will and justice of God, that hath made indignation and wrath, tribulation and anguish the portion of every soul that goeth on to do evil, Rom. 2. 8, 9 and partly from the nature and circumstances of sin it self. Debts may be so great, so long owing, so growing, and the negligence and boldness of the debtor such, that makes it necessary in point of wisdom,

not to keep the writ longer off from his back.

3. The Word excites terrours. A man bound in a very great fumm, in which the forfeiture will be his undoing, the very obligation troubles. There are no debts, but where any ingenuity is, induce answerable cares. And the Lord knowing the frame, and tendering the peace of his people, advises therefore against all debts, especially sticking under them, and not coming timely and carefully off. Rom. 13. 8. Owe nothing unto any man; much more to be over head and ears in Gods debt, and no care to agree with him, is a very dreadful condition, Mat. 5. 25. If these terrours attually are not, yet they are very subject every moment to be excited. The Sea may be very calm, but the least storm makes it nothing but commotions; conscience, though now quiet, hath a very wide and clamorous mouth, when the Lord commissions and commands it to rebuke for sin. These terrours hold the sinner in bondage, or all his life time subject unto bondage, Heb. 2.15.

This is the second branch of the misery of a natural estate, to be in all these respects under the Curse of the Law, and to have the Lord sight against him with the sword of his mouth, Rev. 2.16. Here is patience, that the Lord will sight with this sword sirst, that he may reclaim and lead to repentance, rather than destroy him; and if this prevail, then is the curse turned into a blessing, and the bondage ends in liberty indeed; but if this do not prevail, then there remains nothing else but a certain fearful looking for of judgment and siery

fiery indignation, which shall devour the adversaries, Heb. 10. 27.

3. Every natural man and woman is obnoxious to all the effects of the wrath of God, and of the curfes denounced in his Word.

1. There are manifold effects of Gods wrath that are upon him, or are

apt every moment to be rushing in upon him in this life.

1. Upon the body: Look upon all the breaches, flawes, defects, moustrofities in the body, and fer them upon the score of sin. Every man else had been like Absalom and much more, 2 Sam. 14. 25. From the sole of his foot even to the Crown of his head there was no blemish in him; these argue not special sin, Joh. 9. 2. yet had never been without sin. Look upon all diseases natural or adventitious, Joh. 5. 14. Sin no more, lest a worse thing come unto thee; there had never been a stone in the reins, or in the bladder, if not first in the heart. These crumblings by degrees into the dust, flow in by sin. We pity the ruins which War hath made in goodly Palaces, but those are nothing to the havock which sin hath made in the more noble Fabricks of our own bodies. Look upon the difficulties, cares, turmoils for provision of us and ours, Gen. 3. 17. Labour is with toyl, weariness, vexation, disappointment: We plough and fow, and reap not; earn and put in a bag with holes, Hag. 1.6. Look upon shameful nakednes: We have lost our Robes of glory, and need now the spoils of beafts to cover our shame with. How many trades are there, and what toil in them, meerly for this end, that the dishonor of the body may be hidden! Look upon the forrows of the female fex, Gen. 3.16. which though mitigated and mingled with promifes, yet still are arrows which fin hath shot into their sides, and grace doth not quite pluck them forth. I Tim. 2. 15. Look upon the affaults made even to our ruine, by those things that otherwise were under our feet, Psal. 8. 6. But now withdraw from the yoke, ferve with groans, remissness and much unserviceableness, and often lift up their heel, and turn and tear us; these are a very small part, and only bare hints of those confusions, and effects of the Lords wrath, which sin hath let into the body, which else had been invulnerable in the very heel.

2. Upon the foul; Confider,

rehensions of God, his very being, most self-evidencing Attributes, in the very mysteries of the first magnitude, which are the rules of our duty, and the grounds of our hope! incapableness, dulness, slowness to believe, lothness to inquire or receive the light which shineth forth from heaven; doubts, distrust, mistakes, wandrings after that which is not light, and into waies that seem right, but the end of them are the waies of death, Prov. 14. 12. The heresies of the whole earth are seminally in the blindness of the mind, and would grow up from thence, though there were none of our many sowers to scatter them, being nothing else but corrupt imaginations formed into a systeme. Unprositableness in the knowledge of truths, which we most clearly and distinctly conceive: Unsteadiness, that we cannot fix and close upon holy thoughts, till the impressions thence be powerful, and work a real change. There is no Spaniel more wild and running after every Lark.

and Butterfly that rifes in his way, than our thoughts are gadding after every thing that comes in our way. Yea, our mind gathers vanity to it felf, when the eyes are shut, and no objects to divert and inveigle us with. These are sins, and yet are rushing in further, as the recompences of former sins, which

are meet, Rom. 1. 27.

2. The memory: Things stick there that a man would gladly learn, and count it a singular mercy to attain the art of forgetfulness of; and other s leak and slip away though taught often plainly; repeated, mused upon, and we felt the power of them in a degree upon our hearts; what Indispositions to the use of means in order to a cure? what Proneness to cumber our selves with by-matters, till they talk with us sleeping, and crowd in and suck away Lords-daies themselves, and leave nothing but scraps of prayer and preaching to us; fin first brought in these plagues, and wrath binds them

on, and leaves judicially the reins loofe to them.

3. Conscience. The directing part is out of tune; and either gives no directions, as a Master that is no body in his Family; or gives wrong directions, as false lights on the shore lead the Ships upon the Rocks and quickfands; forbids where the Lord commands, and urges to that which he forbids. Joh. 16. 2. Tit. I. 15. or gives right directions, and hath no authority. And the judging part of conscience is out of tune, and gives no judgment of what is done; lik a Bell whole clapper is out, or a dumb dog that cannot bark; or gives perverse judgment, and excuses where it should accuse; makes sin no sin, or very little; and staies the heart with empty comforts; or accuses for baving done that which he is bound to do, and disquiets with undue fears; or accuses rightly for the matter, yet with excess, and so sinks the soul under despair; so that there is as much need for conscience to be overseen as to oversee, to be guided as to guide. These arrows abide in, and the venome of them invades more and more, and that is a very dreadful effact of the wrath of God.

4. The Will. There are fad ftrokes there. Averseness and impotence unto that which is spiritually good, Phil. 2.13. Psal. 110. 4. Actinations and byasses, to drink in the very first, and the very worst motions and suggestions unto sin. Lustings after evil things, Job 15. 16. and against the Spirit, Gal. 5. 17. stubborness, Rom. 8. 3. Contempt of the offers of reconciliation, Joh. 5. 40. Ezek. 33. 11. incompliance with the counsels of the Holy Ghost, Act. 7. 51. These are cords of mans twisting, and the Lord in dreadful wrath saies, Beit so; and pinions him with them to the last judgement.

5. The affections flie upon unmeet objects, headlongly inclining to them, and class, and cleave there, and cannot be gotten off. Recoil from that which is good, are stirred in respect of evil to embrace it; and in respect of good to eschew and be weary of it. Ahab imprisons the true Prophets, and sets the false at his own Table, and gives them his ear and heart. Are full of disorders; more offended with our injuries than Gods: merry, and the Holy Ghost calleth it madness; mourn and swallowed up. Cannot be raised to things above, and settled on them. We complain, and justly, of

fer-

Ecclef. 2. 2. 2 Cor. 2. 7.

fervants that are nimble and expert in any piece of knavery, and lozels at their work; this is the very temper of our hearts, nimble and wife to do evil; but in the things and waies of God, and which are of greatest necessity and advantage, we have no knowledge. And a sharper wrath is not, than the Lord Pfal. 81. 12. to leave us to our selves. These are hints, and no more of the Lords wrath Pial. 78. 30. upon the foul.

3. Upon the Estate. Look upon the general estate of the whole Creation, impaired, groaning, and subject unto vanity; into the Publick state, Confusions, stumbling-blocks, underminings of civil and spiritual liberties, &c. into the particular estates of men, snarles, damages, wrongs, powlings; men taken and carried whither they would not, build, and dwell not therein,

gather, and it melts as butter against the Sun, &c.

4. Upon Relations. Unequal marriages, yoke-fellows disloyal, wastful, idle, with-holding more than is meet; troubling their own flesh, dampers in the waies of God, suddenly strucken, and the greatest comforts leave the smartest wounds after them, &c. Unfaithful servants looking only to the Masters eye, invading that which is not theirs, imbezeling or suffering to go to wrack, that which by care they might and ought to preserve. Children fickly, unnatural, taking to no Callings, or not diligent and faithful in them, dispose themselves without consent, run themselves into briers, and see their errour when too late to retreat. This is wrath in Dome stique relations. And warth as terribly mixeth in Publick Relations. Ministers preach not, overfee not, are not ensamples to the flock, have not experience, nor ability, or care, rightly to divide the Word of truth, and muzzle the gain-fayer. Missed themselves, and missead others, &c. Magistrates mind not the things of Christ, are right and vigilant over the good, indulgent to the evil. Bear the fword in vain, &c. Such vials there is much wrath poured through.

5. Upon the holy things of God, and of his people. Ours come not with acceptance to God. The Lords, not with favour, closeness, authority, &c. to us. The very book of the Covenant needs sprinkling, Heb. 9.19. The Law which is pure and clean, Pfal. 19.8, 9. is made a killing letter, 2 Cor. 3.7. The Gospel which is the grace of God bringing falvation, Tit.2.11. is made a favour of death unto death, 2 Cor. 2. 16. The Lords Supper an eating and drinking judgement to our selves, I Cor. 11. 29. and Christ himself is made for falling, Luke 2. 34. and a stone of stumbling, and rock of offence, 1 Pet. 2.8. Without Christs blood taking away fin, the very book of grace had never been opened, Rev. 5.4. and though the choicest init felf, being opened, would never have been ufeful unto us; and forer wrath cannot be, than to curse our very bleffings, Mal. 2. 2. and the very means of

grace that they shall be useless, and for judgement.

6. Upon the whole man; the person is under the effects of wrath.

1. Inslaved to the Devil. This is plain, 1. From the Scriptures. Else converting grace could not a deliver from the power of darkness; nor a Col. 1. 12. men be faid when b God gives repentance, to recover themselves out of b2 Tim. 2.26. the snare of the Devil that were taken captive by him at his will. 2. From the likeness of mans work with Satans; δμό τεκνοι; Men of a Trade are orainarily of a company together; but here the rule fails not; I Joh. 3.8. He that committeeth sin is of the Devil; that is, by doing the same work discovers himself of communion with and in thraldom to him. The first finders of a Craft, are Fathers; and Successors and Imitators in the Craft are called children, Gen. 4. 20. We naturally and freely do the Devils work; Joh. 8. 44. The lusts of your Father ye will do; and have no mind to the Lords work, nor can brook the same to be done circum spectly and exactly by others; Act. 13. 10. Thou child of the Devil, enemy of all righteousness. 3. From the community of principles; the very mind and will of Satan is engraven upon our spirits, and express themselves in efficacy and obstinacy of finning. These principles are Satans image instead of Gods. 4. From the natural mans subjection to the guidance of Satan; regenerate persons are led by the Spirit, but Satan filleth the hearts of natural men. He had possession of Judas his heart, and by a piece of money rides deeper into him, and prevails to engage him to betray Christ. This is a lamentable branch of the natural mans mifery.

2. He is banished and separated from God, both from conformity to, and communion with him, and doth electively banish and cast himself forth of the

Lords presence: This appears,

1. From the former point; viz. mans fellowship with Satan; there cannot be fellowship with God and with Satan together. These communions are inconsistent, in the same Spirit, at the same time, in a reigning intense

degree.

2. From Gods end, and his Apostles and Ministers, in the writing, explanation and application of the Scripture. I fol. 1.3. That which we have feen and heard, declare we unto you, that ye may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. Were this fellowship already in the state of nature, there needed not this means of rebringing into fellowship with God. Desires of the evil one with their mouths, are not the less in league with him in their hearts.

3. From the language of the carnal heart; Job 21. 14. Depart from us, we defire not the knowledge of thee. This they speak internally, and the defire of their souls is to be rid of God; notions of God are a sapless and burdensom piece of knowledge. Rom. 1. 18. They did not like to retain God in their knowledge. To banish our selves is the height of mans sin and folly; and to be banished, the height of the Lords wrath and of

mans misery.

Now do we know what a man lofeth in the lofs of God? that is impossible

for any created understanding to conceive!

The world is a Dungeon without the Sun; the body a carrion without the foul; but neither so necessary as God is to the soul. A tast of the goodness of God, made the world and the lives of the Martyrs nothing to them. Psal. 30.5. In thy favour is life; and Psal. 63.3. Thy loving kindness is better than life.

The very heaven of heaven lies in the enjoyment of God, and the hell of hell in the loss of him. The loss of him is the loss of the Fountaine, from which all kind of good doth or can come. The loss of the cause, is the loss of all the effects, of all the blessed affections, influences, and promises of God; The loss of all those blessed hopes that fill the soul with joy unspeakable, and full of glory. No prayer, praises, faith, love, fear, or any spark of other grace, are to be found in truth upon the hearth of that heart. Now the person in league with the Devil, and banished from, and without God in the world, must needs be miserable and accursed.

They are altogether become unprofitable. The Holy Ghost makes a natural man of no more use, than rotten things, which we cast to the dunghill for their unprofitableness; This is a dreadful ruine, that a creature so excellent, should become unprofitable to others; and very far from comfort to himself in any condition. The wise having all for use, and the husbands heart; hath nothing, because not the authority, dominion, and disposition, which is proper to the husband. Is rael have bread and quaits from heaven, and water from the Rock that followed them; atable everywise surnished for need, and for delight, and yet grumble because not meat for their lusts. Many have all things very good, and the wisdome of heaven could not carve fitter and better things, and yet all not good enough. Let sin creep in, and Adam will not be content in Paradise, or the Apostate Angels in heaven, but leave their own habitation. Go from God, and take thy leave and farewel of contentment and satisfaction.

4. He is grown a Wolf and a Devil to his brethren. Biting and devouring, Gal. 5. 15. tearing, pulling, catching at advantage, flying upon the necks of the weaker. Men execute much of the wrath of God in these feuds among themselves; so that the Caution is very necessary, Matth. 10. 17. Beware of men; in a sort, as of any wild beast, or the very Devils themselves. This is a glimpse of that wrath which the Lord draweth forth against natural men, in this life before the sons of men.

2. There are further degrees of this wrath that rush in at the end of this life. Rom. 6. 23. The wages of sin is death. The bodies of the very heirs of glory, and which are Temples of the holy Ghost, lie trampled upon under rottenness, and suffer loss of their appointed glory till the last day. The Lord batters them, till the house tumble about their ears. He layes on load till the heart-strings crack; and to whom Hell is remitted, death is not remitted; those must dye, that shall not be damned for their sins, and death shall have dominion over them till the morning of the resurrection. There is a progress in Gods wrath, which will not stop in the midway, but goes on till it shall be accomplished, Ezel. 5.13.

3. The full vials and very dregs of his wrath shall be poured out in Pad. 73. 38. the world to come, which now God reins in, and lets not get loose, and break over the banks; or if it do, calls it back and turneth it away, but then all his wrath shall be stirred up and let forth to the full.

IThere :

1 Thef. 4. 16.

1. There shall be the general judgement of the great day; in which the Lord himselfshall descend from heaven in a shout, with the voice of the Archangel, and with the Trump of God, and shall be revealed. 2 Thes. 1. 7. with his mighty Angels in slaming sire, terribly to execute the curses of that Law which was so terrible in the promulgation. Then shall the sinner be forced from his grave, dragged to the bar, arraigned, the books opened, all the secrets of darkness, and of the heart made manifest; and the Goats put on the less thand, and have that dismal sentence, Go ye cursed, &c. Mat. 25.41.

2. There shall be dreadful and final execution, and this stands in two

things.

I. In loss; expulsion from the Lords face, and presence, and glory. As incurable lepers, from the Camp and fellowship of the Saints. From the good things which they never cared for, and from the good things of the world which they grasped, and were their portion; from all hopes of grace, all preachings of peace, all strivings of the Spirit; never a friend to comfort, a sun to shine, a drop of water to cool the tongue, nor any blessing to come near them any more for ever.

2. In fense; which is sometimes termed, suffering the vengeance of eternal fire, Jude ver. 7. wrath to come, I Thes. 1. 10. where there shall be with the damned Angels, subjection to the eternal wrath of God, the worm of a guilty conscience that never dies; where the Lord will bear up the creature with one hand, that it continue in being, and beat it with the other, that

it shall be ever dying, in death alwayes, and never dead.

Use 1. Inform. We may clearly gather divers Corollaries hence.

This may inform us of the vast and wosul change that sin hath made. Men could not come, possibly, such out of the hands of God. Gen. 1.31. God saw every thing that he had made, and behold it was very good, and therefore blessed; but sin hath taken him from Mount Gerizim, and set him upon Ebal; and the misery now is such, that if the Lord should open the same to the conscience fully, the very view should drive men out of their wits, and men could not tarry in their beds, or relish a morsel of bread till delivered, and blessed with some evidence of deliverance out of that condition.

This may inform us of the caustesness of the offence taken at Ministers for preaching this point.

Now confider feriously,

1. Is there a parallel to the offence taken here in any other case in the whole earth? Who is angry with a watchman for giving notice that the house is beset, and ready to be broken up, or on fire; though all be disturbed, some half-trighted out of their wits, or wholly with the tydings; and very great pudder follows till the house be secured, and the fire quenched men might otherwise have been undone and destroyed in their beds. Who slyes our against a Centinel that gives a true Alarm, and rouzeth the Souldiers at the deadest time of the night? he prevents their surprizal, or throats being

Deut.27.12,13

cut in their beds, and the Town from being sacked. Who storms at a passenger that sticks up a bough in a Quagmire, that other Travellers going securely on, may not be laid fast ere they think of any danger? Who takes it ill of a friend, that feeing a bearded arrow coming that would firike the stander next him mortally, pulls him aside with that force possibly as to draw his arm out of joint, and the arrow goes not through his heart? Who thinks amiss of a Lawyer that opens the badness of his Clients cause to him, that he may not infift on a wrong point, in which necessarily he must be cast?

2. Should we to avoid your displeasure, not give you warning, and so draw Gods diffleasure and the blood of you perishing upon our heads? is this Ezek. 3.18,19

good for you or us?

3. Do you well to provoke poor Ministers to bank that part of their office which flesh and blood makes us too willing to have our edge taken off in? Defire we to be messengers of sad tydings, or rather to come in the abundance of the comforts of the Gospel? A pettish Patient makes the Chirurgion fearch the wound less than is necessary to a through cure. Ye tempt us to stop from speaking needfully of your danger, by your lothness to hear on that ear, and by your rage and regret against the teller. Those which have most need of faithful intelligence of the Lords wrath, have least upon this very score. Job 21. 31. Who shall declare his way to his face, viz. that is respited, and prospers, and tramples the doctrine under foot, and turns again, and tears the Preacher?

4. This is no other than what the Scripture speaks, and conscience upon retirements will fpeak; and Satan will lay in your dish, and the Lord will pay into your bosome. Will those flye in the Lords face, and of conscience, telling this story to them, and pronouncing thesentence against them? Oh profane partial spirits that cannot endure such Preachers as themfelves shall be unto themselves; that cannot bear the hearing of those terrours that themselves shall be relators and inflicters of upon themselves! Ye had better have the commodity at the first hand; conscience will preach in another note and loudness than we do, and the more, because your

ears have been stopped against our words.

5. There cannot be a greater madness than not to be able to live under the noise and news of this wrath, and yet stick under the wrath it self; the hearing makes the ears tingle, but the wrath does make the heart quake. Ye had better hear the Heralds in the Princes name denouncing the war, and fend out for peace, than have the Prince himself come with fire and fword into your bowels upon the contempt.

3. This may inform us of the righteousness and wisdome of the Lord in

this wrath annexed and declared against fin.

1. Confider the high rewards the Lord hath Propounded : The Law is not To fiery in comminations against sin, but the Gospel is as full of a) grace and a + Con. 2. 2. promises to ways of duty. Now bring things to the bar of reason it self, and 2 Cor. 12. 4. may not the Lord annex this dreadful wrath to fin, that doth annex fuch

Videfis Greenhil inloc.

Luke 14. 24.

glorious incomprehensible promises to the duties and weak services of his people? fin strictly deserves; these not. May not he punish severely, that rewards eminently? how just is it that persons invited to the Supper, and making excuses, should not tast thereof? that despisers of the recompences of God should suffer eternal loss of them, and be scourged with the contrary to them?

2. Consider the Ends the Lord hath designed to reach.

1. In the Elect. 1. To fartle. Luke 12. 5. I will forewarn you whom you shall fear: Fear him which after he hath killed, hath power to cast into hell; yea, I say unto you fear him: Faith in the threatning engenders fear, as faith in the promise genders hope; faith and fear were conjoyned in Noah, Heb. 11. 7. and wrought together in his obedience and prefervation. 2. To make all things else little that meet them in the world, to shoulder them off from the truth and homage of Christ. A Merchant in a Storm throws his goods over-board; the wrath of God makes the flartled sinner part with any thing, and incur any thing rather than incur that : Moses had rather incur the wrath of a thousand Pharaohs, than the wrath of God, because he knew the pomer of his wrath. As Gods people have rewards promised that out-weigh all that they are called to part with; so terrours propounded that all other terrours may be over-looked, and incurred rather than thele. 3. To work out the esteems of the world; and the sensual pleasures, honours and profits thereof, the fewel of lust; there is need of violence to pull out of this fire. Now he that propounds an end, pitches upon means fitted to compass that end. A Cleaver of knotty timber, must have a wedge that will go through. The mother that will wean the child, must lay such bitter things on the breast, as will make the child loath the milk. So the Lord hath declared those wages to fin, that shall turn the edge of love and liking to fin. That had need be very bitter, that shall make those very sweets bitter to us: No leffer evils would work the sense of that evil of fin into the conscience. And those secretly grudge and complain of the pains as too great, to whom they are too little to awaken and lead them to repentance.

2. In the Reprobate. 1. That he may discover his perfect and infinite displeasure against sin; and in these great letters, that all the world may read his full hatred of it. Eli his faint checks, proclaimed his faint distinct of his sons sins. High dislikes produce answerable checks. Affections in men, are the feet the soul goes sorth upon; and strong affections go a very nimble eager pace. The Lord much more, because of his infinite contrariety to sin. 2. That he may discover the power of his justice and wrath, Rom. 9, 17. For this same purpose have I raised thee up, that I might shew my power in thee, and that my Name might be declared throughout all the earth. Those which gloriste not God in that manner which he would, he will gloriste himself in the manner that they would not. Pharaob said who is the Lord? and trampled his authority and commands under soot. Now as he did sometimes bring light out of darkness; and the Apothecary doth.

Pre.

Preservatives out of rank poysons; so the Lord not actively gloristed, doth fetch the glory of his power, and vindictive justice out of sin it self. The walkers in greatest pride and scorn of God, the Lord will have everlasting glory in their everlasting smart; and he will so punish, that Heaven and Hell shall ring of his justice and power, and displicence against sin, and that his threatnings to the utmost are made good, and were not scare-crows.

3. Confider the dreadful aggravations of fin. It is,

1. A confederacy with the Devil. A sworn servant about the Princes • person, to contract amity, and hold correspondence with the worst of his enemies, makes the sin rise, and his judgement without pity. Should a Christian sall from a mild and gracious Prince without a cause, and side with the Turk, or worshipper of the Devil, against him, we should think no punish-

ment too much for him.

2. A defettion from, and insurrection against God, and ateasing the Lord into the lists and field. I Cor. 10. 22. Do we provoke the Lord to jealousie? are we stronger than he? Goliah challenges and desies the Host of Israel, till David comes forth, and sends a stone into his brains, and cuts his head off with his own sword, and gives his stell to the sowls of Heaven; so sinners, till they draw the Lord, and the weight of his infinite and eternal displeasure forth against themselves, even that weight which sinks them, and they are never able to rise from under it again. Now sins rise, as the quality of the person that they are done against. He that slies in my sace, and gives me blows and wounds thereby, there is an Action of battery and damages to be had against him; He that doth the same against the Judge of Assize, or the King upon the Throne, that is Treason, and his life and estate are hardly enough to make amends for it. The infinity of God, makes the infinity of the evil and meritorious ness of wrath in sin. The Majesty rises, and so the guilt and demerit rises infinitely.

3. The contempt of all means used for fetching the Rebel in. How often would I have gathered you? ——and ye would not. Men stand out, and if they could have stood, would have stood out, and continued hostility against heaven for ever. How equal is it, that a creature nigh to God, falling off to the Devil without a cause, and which chooses to have God his enemy, and that no means can reduce, though the danger and evil of sin be evidenced, and his inability to stand, an act of oblivion offered, and highest preferment, and yet will not come in: How just is it, that he reap the fruit of his continuing

at a distance from his Soveraign, and in disobedience against him?

4. This may inform us of the distemper and pride of mans heart, that will charge his misery any where rather than upon himself. 1. Upon instruments foreign that do inslict, rather than sin within, for which the same is inslicted. The Lord scourges sin by that which is the inslicters sin too. They have no warrant to do, and vet we instity suffer from them as Organs of wrath in Gods hand. 2. Upon God himself. Prov. 19. 3. The foolishness of man perverteth his way, and his heart fretteth against the Lord. The Malesactour blames the Judge, when it was himself that delivered himself over into the

Matth. 23.37.

Judges power, and Armed the Law with power of doing all that is done

against him.

5. This may inform us of the grounds and advantages the Lord hath given us to humility, and self-abasement. Wipe the sweat off from thy brows, and fay, This is the fruit of fin. See the cloaths on thy back, and thefe are the coverings of that shame which came in by sin; look into thy body, foul, estate, relations, person, whatsoever is crooked and afflictive, pertains to this account, and is to be fet at the foot of fin. When beaten, confider the fault that thou art beaten for, and accept of the punishment of thy iniquity, Lev. 26. 41. Thy eye cannot turn, but there are remembrances of fin, and provocations to lay thy felf in the dust before the Lord.

6. This may inform us of their folly, that kindle this wrath yet more. The Princes spake well to the two Tribes and a half, Josh. 22. 17. Is the iniquity of Peor too little for us, from which we are not cleansed until this day? &c. So are those wrath-provoking pollutions of nature too little for us, by which we are fo far defiled and troubled unto this day, that by increases of fin we should augment yet the sierce anger of the Lord? Num. 32. 14. While

abiding in this effate, ye do this more and more continually.

Use 2. Exhort. And this is double.

I. To carnal and unregenerate persons: Arise ye and depart, for this is not your rest, Micah 2.10. This is not an estate to be quietly abode one moment in. Motive 1. Who can dwell with this wrath which God describes to be. 1. Burning wrath; Job 19. 11. He hath kindled his wrath against me. 2. Tearing wrath; this fet the Bears awork, 2 Kings 2. 23. Consider this ye that forget God, lest he tear you in pieces. 3. Piercing wrath, that goeth down into the very inwards of the conscience, when all visible blessings. stand intire round about, and not a hair of the head is ruffled. curse often works in the middle of bleffings, and ripens by them insensibly. for hell it felf. 4. Abiding wrath; the prisoners of which are bound hand and foot, and there is no ftarting, Zach. 3. 4. 5. Surprising wrath ; Fob 20. 23. when he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating, and so of all other times, is most chearfull. 6. Reserved wrath; Job 21. 30. 2 Pet . 2 . 9. which like a woman with child will travel, till it have brought forth judgment against all the enemies of the Lord, though upon Thrones, and having Nations under their feet, Pfal. 78. 30, 31. Was Sodom a City fit to be dwelt in, especially for Lot, when the Lord had given him notice of the cloud of fire and brimstone hovering, and ready to come down upon the fame? This Climate is too hot for any that have spiritual fenses, to dwell. minute in.

2. Shall all your warnings be lost, that tell you of the storm, meerly to drive you under covert; and that ye may understand and savour that glorious name, Jesus that delivers from wrath to come! The Avenger of blood is in your necks, to quicken your hasteinto this City of Refuge. Why should ye make the Furnace botter, and to the Fathers wrath which is quenchable in

Pfal. 50. 22.

the blood of Christ, superadd the wrath of the Lamb, which is absolutely unquenchable? Shall we only stand forth to clear the justice of the Lord against you in the last day?

3. The great and swaying care of all Gods people assoon as ever they saw themselves in the glass of the Law of liberty, was to be found in Christ, Jam 1. 15. Phil. 3. 9. This was Pauls prevailing care, when fought for, and to be fet to Gods bar, to be found cloathed with Christs righteousness, and to have his

Image legibly ingraven upon him; the like care should be ours.

1. Stirup shame, and sorrow, and fear, and indignation against your selves; Directions no fins are heavier than those we count light of; Ezek. 8. 17. Is it a light thing to the house of Judah that they commit the abominations which they commit here? Take this oppositely to a double evil. 1. Men pare and leffen their fins, and make a very small matter of them, and consider not, that lessening their own indignation, they increase Gods. Prov. 14. 9. Fools make a mock at sin; chap. 10.23. It is a sport to a fool to do mischief: So those, Isa. 57.4. Against whom do you sport your selves? Against whom do ye make a wide mouth, and draw out the tongue? They fell to other Gods, and laughed the Prophet to fcorn, that made such a business of it; so when Christ and grace, and life were offered, Mat. 22.5. They made light of it, and went their waies; that is, made light of grace, and of the fin of contempt of grace. 2. Men stick in vile practises, and think their sacrifices and prayers will salve all up again, which the Lord so earnestly declares against, Isa. 1.14. But ftir ye up forrow, shame, displeasure; repentance hath these adjuncts, and 2 Cor. 7. 11. proceeds to, and deals with, and chiefly with this first bottom-fin.

2. Lie down meekly at the Lords feet; this follows upon the practife of 1. In Submission to any the sharpest dispensations. As the first direction. passions stir up passions, and one Coal kindles another; so our frettings, the 2 Sam. 5.8. Lords wrath. There are tangs of this fin in the godly themselves; but grace Jonah 4. 5. takes it by the throat, Pfal. 51.4. 2. In supplication. The Lords servants Jer. 10 24.

have humbly and earnestly deprecrated wrath.

3. Embrace the Lord Jesus in the force of all his blessed offices, and then go fly to, and lift up thy face without fpot before the Father in him. Know 1. That it is a dreadful thing to have a fettled War and Plague in a Nation; much more to be in the Jews case, that rejected, and would not be under the bleffing of Christ, and are under the curse of God, and wrath is come upon them to the uttermost; and hath rested already these One thousand six hundred years. 2. That there is no other remedy propounded to remove this wrath, which we came into the world children and heirs of, but only Christ. He hath the keyes of hell and death, to let the foul out of the body, and into hell when he will; to infer and remove wrath. If any receive not him, this wrath tarries still, and will cleave to, and abide upon him for ever. He speaks John 3:36. with authority. Luke 19.27. Those mine enemies - bring them and slay them before me; and it shall be done. 3. That the Psalmist makes it (esit is) a point of wisdom in the greatest, to kis the Son with a kis of homage and subjection, lest he be angry; what is the danger of that ? and ye perish in P.il. 2. 11. 12.

1 Thel. 2... Acts 4. 12. Rev. 1. 18

the way, of your hopes and purposes, and never compass grace nor glory. If his wrath be kindled but a little, blessed are all those which put their trust in him. 4. That then ye may plead with the Lord with humble boldness. Ps. 1. Why doth thine anger smoak against the Sheep of thy Pasture? remember thy Congregation which thou hast purchased of old, the rod of thine inheritance which thou hast redeemed, &c. 5. And assure your hearts of welcom. Prov. 21. 14. A gift in secret pacifieth wrath, and a reward in the bosome strong wrath. Mark their policy, Act. 12. 10. and be assured the relations of Christ are beloved of the Father. Job 33. 24. Then he is gracious to him, and saith, Deliver him from going down to the pit, I have found a ransom.

2. To those which the Lord hath translated out of their natural condition.

1. Bring the work often to the touchstone, that you may not boast in a false gift; gold will endure the test, and be more fully manifested to be gold indeed; and finding the work to be right, live with an enlarged heart to the praise of that grace which hath made this change.

2. Deal feriously in the mortification of sin, which God only strikes at; and in order thereto, count sin the worst of evils; if this were done, and throughly, and fixedly done in our spirits, there is nothing of any other directions would be lest undone. To set up this judgment, there needs.

1. Ploughing carefully with the Lords heifer, viz. fearch into the Oracles of God; there, and there only are lively portraictures of fin, and the genuine

products and train of fin.

2. The eye-falue of the Spirit. We are blinder than Batts in this matter; and are indisposed very much, or rather wholly, to let this truth fink down into our hearts.

3. Applications to the Throne of Grace. None but those which deal in good earnest in heaven, will see the hell and mysterie of sin in themselves.

He gives the Holy Ghost to them which ask him.

4. Excussions and communings with your selves. Prov. 20. 27. The spirit of man is the candle of the Lord, searching all the inward parts of the belly; and duly made use of, will tell many stories correspondent to the Word of truth; use conscience, and use therewith another and bigger candle, to rummage the dark room of thy heart with. Superadd to conscience, the succours of the Word and Spirit, and thou shalt do something in the search; and find out convictively, the swarms of evil in thine own heart.

5. The work of Grace. There will be else a beam in the eye, and plain things will not be plain tous; Gods work holds intelligence, and is of amicable affinity with bis Word; grace hath the only excellent faculty in looking

through fin.

6. Attendance to the Lords administrations against sin; God writes in great letters in the world, what he had first written in the Scriptures; every breach by sin, should lead down into more hatred, brokenness of spirit, and shame before the Lord for sin. This is the engaging evil; this engages God and the holy Angels, and Devils, and the very man against himself. Nothing

can be his friend, to whom fin hath made God an enemy. Wo to the man that is in this fense alone, and hath heaven and earth, and hell, and all within the Continent of them, against him; it is impossible for that mans heart and hands to stand strong. This is the mighty prevailing evil. Never was man so stout, as to stand before the face of sin, but he shivered, and was like a garment eaten up of moths. This hath fretted the joynts of Kingdoms in Pfal. 39. 11. pieces, and made the goodlieft houses in the world a heap of rubbish, will Zech. 5. 4. make Babylon that fits as a Queen, an habitation of Devils, and the hold of Rev. 18. 2. every foul spirit, and a Cage of every unclean and batefulbird; made the Angels Devils, and heaven it felf too bot for them. Never were the like changes made as by fin; grace makes not changes of richer comfort, than fin doth of dismal consequence; it is made by the Holy Ghost an argument of the infinity of the power of God to pardon and subdue fin, Micah 7. 18.

3. Bear all afflictions incident to an holy course chearfully. The Martyrs went joyfully into the fire, because the fiames of Hell were quenched to them; bore their Crofs easily, because no curse and damnation to them in Christ Jesus, Gal. 3. 13.

4. Reduce your anger to the similitude of Gods, which is very slowly kindled, and is an intense holy displicence only against sin; and is cleansed from all dregs of rashness, injustice and discomposure; such zeal should eat us up.

Pfal. 103.8. John 2. 17.



Mans Impotency to help himself out of that Misery.

Rom. V. 6.

For when we were yet without strength, in due time Christ dyed for the ungodly.

Nthis Chapter there are two parts; in the first the Apostle laies down the comfortable fruits and priviledges of a justified estate; in the second he argues the sirmness of these comforts, because they are so rich that they are scarce credible, and hardly received. The sirmness and soundness of these comforts the Apostle representeth by a double comparison. I. By comparing Christ with Christ; and 2. Christ with Adam. Christ with Christ, or one benefit that we have by him with another, from the Text to ver. 12. then Christ with Adam; the second Adam with the sirst, to the end of the Chapter.

In comparing Christ with Christ, three confiderations do occur.

1. The efficacy of his love towards us before justification, with the efficacy of his love towards us after justification; the argument standeth thus; If Christ had a love to us when sinners, and his love prevailed with him to die for us, much more may we expect his love when made friends; if when we were in sin and misery, shiftless, and belpless, Christ had the heart to die for us, and to take us with all our faults; will he cast us off after we are justified and accepted with God in him? This love of Christ is afferted in the 6 verse, amplified in the 7 and 8 verses; and the conclusion is inferred, verse, much more then being now justified by his blood, we shall be saved from wrath through him.

The second Comparison is of the essicacy of the death of Christ, and the essicacy of the life of Christ; 'tis absurd to think that Christ rising from the dead,

dead, and living in heaven, should not be as powerful to fave, and bring us to God, as Christ dying was to reconcile us to him.

The third comparison is the privative mercy, or being saved from hell, with the positive mercy, or obtaining a title to heaven. Ver. 11. and not

only so, but we joy in God, as baving now received the atonement.

2. For the comparison between Christ and Adam, the sum of it is, that Christ is more able to save, than Adam to destroy; and therefore justified persons need to fear nothing. As Adam was a publick person, and root of mankind, so is Christ a publick person; for Adam was * τύπ Φ μέλ- The figure of NOVIG. Adam was a publick person, but a finite person; having no in- him that was trinsick value in himself, and only was all us by divine institution; but Christ besides the institution of God, was an infinite person; and therefore there is a work we wantor a ... uch more upon Christ; his facred vertue exceedeth that cur sed influence of Adam in many particulars, amply set down in the latter end of the Chapter by the Apostle.

to some. Roms

The words begin the first comparison. In them,

1. The condition wherein we are by nature, is fet forth by two notions. ungodly, and without strength; the one noteth we have no worth to move God to help us, for we were ungodly; the other, that we have no power to help our selves, for we were without strength; we were without strength and so need help; ungodly, and so refused help.

2. The means of our recovery, Christ died for us. 3. The seasonableness of our redemption, in due time.

For the first notion whereby our natural estate is expressed [ungodly] I shall pass it by; the next notion [without strength] will yield us this point;

That man faln, is destitute of all power and means of rising again, or helping himself out of that misery into which he hath plunged himself by sin.

This will appear if you consider his condition with respect to the Law. or with respect to the Gospel, and those terms of grace which God offers in Christ; the former more properly falls under the consideration of this place; but because of the method of this exercise, you expect the discussion of the latter also, I shall take occasion from hence to speak of that.

1. With respect to the Law; that will be understood by a view of that Scripture that expresseth the tenour of the Law : Gal. 3. 10. Cursed is every one that continueth not in all the words of this Law to do them; where

is confiderable.

1. The duty it exacts. 2. The penalty it inflicts.

3. The operation that both these have upon the faln creature.

1. The duty it exalts; an innocent nature that is presupposed for the perfon must continue; it doth not say Now begin; the sentence of the Law, doth not suppose man as lasped and faln, or as having already broken with God, but as in a good and found estate; and then universal, perpetual, perfelt obedience is indispensibly required; he must continue in all things with all his heart, and that continually; if he fails in one point, he is gone; this is

*That is, rectus
in cura, be able
to make a
Lold defer.co.

personally exacted of all men, as long as they abide under Adams Covenant, he that doth them shall live in them, and the soul that sins shall dye. Now is God shoul call us to an account, for the most inessensive day that ever we passed over, what would become of us? Psal. 130.3. If thou shouldest mark iniquities, O Lord, who could * stand? better never born, than to be liable to that judgement, when the Law shall take the sinner by the throat, and say, Pay me that thou owest; what shall the poor wretch do? so that here we are without strength, altogether unable to come up to the obedience of the Law of works. Rom. 8.3. The Law can make nothing persect, because 'tis become weak through our sless, to saln man it establishes a course of punishing sin, not of taking away sin; we may increase the debt, but we cannot lessen it; if our obedience were exact for the future, (let us suppose it) yet the paying of new debts doth not quit old scores; they that could not keep themselves when intire and innocent, cannot recover themselves when lost and saln.

2. The penalty it inflicts, Curfed is every one; how curfed? curfed in all that he hath, Deut. 28. 15, 16, 17, 18. All his enjoyments become a fnare, and temporal comforts do but harden him, and prepare him for a greater misery. Cursed in all that he doth; his prayer is turned into fin; his hearing, the favour of death unto death; all his toil and labour in outward service is to no purpose. Prov. 21. 27. The sacrifice of the wicked is abomination, bow much more when he bringeth it with a wicked mind? At the best 'tis but an abomination, God will not accept an offering at his hands, much more when 'tis polluted with finful and evil aims; but this is not all; he is cursed for ever more, the Law bindeth him over body and foul to everlasting torments, and in time he shall hear that dreadful sentence, Matth. 25. 41. Go ye curfed into everlasting hire prepared for the Devil and his Angels; there is but the slender thread of a frail life that hinders the execution of this fentence upon him; a finner stands upon the very brink of hell, and ever and anon is ready to be cast in, where he shall eternally lie under the wrath of God; so that here we are without strength, because we cannot facisfie the justice of God for one fin, but are alwayes satisfying and can never be said to have satisfied; like a poor man that pays a debt of a thousand pounds by a farthing a week.

3. Confider how this works with him; an exaction of duty under so servere a penalty, doth either terrifie, or stupishe the conscience; he that escapeth the one, suffereth the other; or else thirdly, doth irritate corruption; or sourthly, obtrude us upon a sottish despair, so as to give over all endea-

vours and hope of falvation.

First, sometimes it terrifieth, that's easily done; the conscience of a sinner is a sore place; they are all their life time subject to bondage, Heb. 2. 14. There is a hidden fear in the heart of a wicked man not alwayes felt, but soon awakened, either by a sound conviction from the word, or some sore judgement, or by the agonies of death, or serious thoughts of the world to come; Falix trembled when Paul did but mention Gods judgement, Acts 24.

24.25.

24.25 the Prisoner makes the Judge tremble; a sinner is afraid to think of his condition; if God do but a little break in upon his heart, do what he can, he lies under the bondage of a wounded fpirit, and where ever he goes like the Devils) he carrieth his own hell about with him.

Secondly, If it terrifieth not the conscience, it stupisfeth the conscience, that they grow fenflels of their mifery, past feeling, Ephel. 4. 19. and that's a dangerous Crisis and estate of soul, when once a man comes to that,

and goeth like a fool to the correction of the flocks.

Thirdly, it irritatesh their inbred corruption, Rom. 7. 9. The commandment came, that is, in full conviction and power, and sin revived, and I dyed; the more we understand of the necessity of our Subjection to God, the more opposite is the soul to him; as a Damm makes a River or strong stream the more violent, or as a Bullock at the first yoaking becometh the more unruly.

Or Fourthly, It breedeth a fottish despair. Jer. 18. 12. There is no hope, therefore we will walk after our own devices, and do every one according to the evilimnginations of our own heart; 'tis to no purpple to speak to us, or strive further about us; (as if they had faid) there is no hope, and therefore we will live as we lift without any further care of turning to God; this is the worst kind of despair, when a man is * given up to his own hearts lust, *Psal. 18. 12. and runneth headlong in the way of destruction without hope of returning; there is more hope of them that are under despairing fears, or a terrified con-Science, than there is of those which are under despairing resolutions, or a finpid and fottish obstinancy : thus as to the Law man is helpless.

2. Consider man as to terms of grace offered in the Gospel; he is ftill without frength, not only in a damnable condition by the Lnw, but without grace, unable to accept the Gospel; this will appear by two considerations.

1. By those emphatical terms of Scripture by which the Case and Cure

of man is fet forth.

By those positive affertions whereby all power is denied to man to convert himself to God, or to do any thing that is spiritually good.

(His Cafe. 1. Those emphatical expressions which represent

1. His Case; the Scripture sets forth mans condition thus, that he is born in fin , Pfal. 51.5. and things natural are not eafily altered; greedy of fin, Job 16. 15. He drinketh in iniquity like water; it noteth a vehement propension; as greedy to sin, as a thirsty man to drink; thirst is the most implacable appetite, hunger is far better born; but this you will fay is but now and then in a great temptation or vehement passion; no, Gen. 6.5. every imagination of the thought of his heart is evil, only evil, and that continually; by how many aggravating and increasing circumstances is mans fin there fet forth ! there is in him a Mint always at work, his mind coyning evil thoughts, his heart evil desires, and carnal motions, and his memory is

the closet and store-house wherein they are kept. But may not aman be reclaimed, is not this his bondage and trouble? no, his heart is a heart of stone, Ezek. 36. 26.that is, inflexible, insensible; when God useth the word, some common motions of his Spirit, some rouzing providences, yet all in vain; for mans heart is deceitful above all things, and desperately wicked, Jer. 17. 9. inventing thists and excuses to avoid God, and to cheat it felt of its own happinels. But is not the New Testament more favourable than the Old? or is not man grown better, fince there was so much grace discovered? I answer, No; there is a perfett harmony between the testaments; there you will find man represented as a child of wrath by nature, Ephel. 2. 3. even the Elect as well as others, to be a servant of sin, Rom. 6. 17. Never fuch an imperious Mafter, never fuch a willing fervant; fin never leaveth commanding, and we love the work; you will find him again expressed as one averse from God, alienated from his life, Ephes. 4. 18. 'Tis a melancholy thought to a carnal heart to think of the life of God, as an enemy to the Law, Rom. 8.7. One that neither can, nor will please God; as blind, and knoweth not what to do, 2 Pet. 1. 9. and this blindness spiritual, is worse than bodily; a manthat is blind in body, seeketh for a fit guide, as Elymas when he was stricken blind, fought about for one to lead him by the hand, Acts 13. 11. as weak and without strength here in the Text, yea, stark dead in trespasses and sins, Ephel. 2.5. yea, worse than dead; a dead mandoth no more hurt, his evil dieth with him; but there is a life of resistance and rebellion against God that goes along with this death in sin. Now put all this together, and you may spell out mans misery, what a wretched impotent creature he is in his natural estate; the Scripture does notspeak this by glances or short touches; neither is it an Hyperbole used once or twice, but every where, where it professedly speaks of this matter; certainly man contributeth little to his own conversion; he cannot hunger and thirst after Christ, that drinks in iniquity like water; there is nothing in nature to carry him to grace, who is altogether sinful; if the Scripture had only said that man had accustomed himself to fin, and was not born in fin; that man were somewhat prone to iniquity, and not greedy of it; and did often think evil, and not continually; that man were somewhat obstinate, and not a stone, an adamant; if the Scripture had only faid that men were indifferent to God, and not a professed enemy; if a captive of fin, and not a servant if only weak, and not dead; if only a neuter, and not a rebel; then there might be something in man, and the work of conversion not so difficult, but the Scripture faith the quite contrary.

2. The Cure; certainly to remedy so great an evil requires an Almighty power, and the all-sufficiency of grace; therefore 'tis good to see how conversion is described in Scripture; sometimes by enlightning the mind, Ephes. 1. 18, and the eyes of your understandings being inlightned, &c. Man the wisest creature on this side heaven, is stark blind in the things of God, though he hath the light of nature, and can put on the spectacles of Art; and dress his notions of divine things by the glass of the word, yet ere the

cure is wrought, fomething must be done upon the faculty; the eyes of our understandings must be enlightened, as well as the object revealed; I but this infusion of light is not all; the Scripture speaks of opening the heart. Acts 16. 14. He opened the heart of Lydia; God doth not only knock at the heart, but open it; he knocks many times by the outward means, but finds no entrance; yea, as one that would open a door, he tries key after key, till he hath tried all the keys in the bunch; so does God use means after means, but till he * putteth his fingers upon the handles of the lock, the door is not opened to him; well then the mind must be enlightened, and the heart opened; if these words are not emphatical enough, you will find conversion expressed by regeneration. Joh. 3. 3. Except a man be born again, &c. Mark, we must not only be reformed, but regenerated. Now because generation is an ordinary work of nature, and often falls out in the course of second causes, therefore is expressed by the Metaphor of resurrection, Ephel. 2. 5. But that which bath been, may be again; therefore 'tis called a Creation, Ephes. 2. 10. we are nomua duts his workmanship, 2 Cor-4. 6. 2 Cor. 5. 17. Plal. 51. 10. yea, further tis expressed by wittory, 1 Joh. 4. 4. or the beating and binding the strong man, by one that is stronger than he, Luke 11.21, 22. by bringing into Captivity every proud thought, 2 Cor. 10. 5. All these expressions doth the Scripture use, to set out the mysterie of grace; one expression may not enough be heeded, and therefore are many types and figures of it used, that what is wanting in one notion, may be supplied by another; as let us gather them up a little, there must be not only light in the mind, but the heart must be moved, and that not a little stirred but changed, fashioned anew, born again; and because generation supposeth a previous disposition in the matter, not only is it called regeneration, but the term resurrection is used, in which the matter is wholly unprepared; but yet because still here is matter to work upon, therefore its called Creation, which was a making all things out of nothing; God works faith, where there is no faith; and repentance, where was no repentance, and calls the things that are not, as though they were; but no v because fin makes us worse than nothing; and as in Creation, as there was nothing to help, fo there was nothing to refift and hinder; therefore 'tis expressed by victory, implying the opposition of Gods work, and the resistance that there is in the heart of man, till it be over-powered by grace.

2. The next proof is from those affertions, whereby all power is denied to man to convert himself to God, or to do any thing that is spiritually good; as when its said he cannot know, I Cor. 2. 14. he cannot believe, Joh. 6. 44. he cannot obey, Rom. 8. 7. nay to instance in single acts, he cannot think a good thought of himself, 2 Cor. 3. 5. he cannot speak a good word, Mat. 12. 34. How can ye, being evil, speak good things? he cannot do any thing, John 15. 5. He doth not say, nihit magnum, but nil; not no great thing, but without me ye can do nothing. Well then, when man can neither know, nor believe, nor obey, nor think, nor speak, nor do any thing without grace; surely man is without strength, wholly impotent and unable to turn himself to God.

, Cant. 5. 4.

But here is an Objection; If it be so how can these things stand with the mercy of God as the creator of mankind, to require the debt of him that is not able to pay? with the Justice of God as the Judge of the world to punish him with eternal death, for the neglect of that which he could not perform? or with the wisdom of the supreme law-giver, to exhort him by promises which hath no power to do what he is exhorted unto?

I answer to the first; Cod doth not lose his right, though man hath lost his power; their impotency doth not diffolve their obligation; a drunken fervant is a fervant, and 'tis against all reason the Master should lose his right to command by the servants default; a Prodigal debtour that hath nothing to pay, yet is liable to be fued for the debt without any injustice; God contracted withus in Adam, and that obedience he requireth is not only due by Covenant, but by Law; not only by positive Law, and contract, but by immutable right; 'tis harth men think to fuffer for Adams fault, to which they were not conscious, and altually consenting; but every man will find an Adam in his own heart; the old man is there, wasting away the few remains of natural light and strength; and shall not God challenge the debt of obedience from a debtour that is both proud and prodigal? we are proud; for when we are miserable, we think our selves happy; and when we are poor, we think our felves rich; and when we are blind, we conceit our selves very seeing; and when we are naked, we think our selves well clad, Rev. 3. 17. and therefore God may admonish us of our duty. and demand his right, if for no other reason but to shew us our impotency, and that we may not pretend that we were not call'd upon for what we owe; and as man is proud, fo he is Prodigal; we spend what is left, and throw away those reliques of conscience, and moral inclinations, which escaped out of the ruines of the fall.

2. As to the second, How God can with justice punish him for the neg-

lect of what he could not do?

I answer, our natural impotency is voluntary. We must not consider man only as impotent to good, but as delighting in evil, and loving it with all his heart; as man-cannot, so he will not come to God, John 5. 40. our impotency lies in our obstinacy, and so man is lest without excuse; we refuse the grace that is offered to us, and by continuing in sin, increase our bondage, our inveterate customes turning to another nature.

3. As to the laft, how God can exhort and perswade us.

For answer, suppose we should say, This is only for the elects sake, who certainly are the called according to purpose, Rom. 8. 28. whereas others are called obiter, by the by; and as they live intermingled with them; if the elect did dwell alone, and were a distinct community by themselves, the objection were plausible; but they are hidden amongst others, and therefore the Reprobate have the like savour in the external means with them; the world standeth for the elects sake, yet the Sun doth not shine upon them alone, nor the showres fall upon their fields alone; or let me illustrate it thus, The sun shineth, though blind men see it not; the rain

falls upon the Rocks and Mountains, as well as the fruitful Valleys; so are exhortations of duty promiscuously tendred to good and b.d; this might be answer enough: but that which I rather say, is, that these exhortations have their use, for they carry their own blessing with them, to them to whom God means them for good; the word has a ministerial subserviency to the power of God; as when Christ said, Lazarus come forth, it raised him out of his grave; as for others that are not converted by them, its for their conviction, and to bridle their sterceness, and a means to civilize them, and keep them from growing worse, whereby many temporal blessings do accrue to them; as Pagan Rome flourished in all manner of vertue and success, as long as moral precepts were in force; but of this more in the next objection.

2. Objection. If man be so altogether without strength, why do ye press

him to the use of means?

I answer, though man cannot change himself, yet he is to use the means;

and that for several reasons.

1. That we may practically see our own weakness. Men think the work of grace is easie, till they put themselves upon a trial; the lameness of the arm is found in exercise, apply thy heart to understanding, then cry for knowledge, Prov. 2.2, 3. Whosoever sets himself in good earness to get any grace, will be forced to cry for it before he hath done, we never seek strength at Gods hands in so feeling a manner, till our experience convince us of our weakness; when a man goes to lift up a piece of timber heavy, above his strength, he is forced to call in help.

2. The use of the means we owe to God, as well as the change of the heart; we lie under a moral obligation to use them; God that hath required faith and conversion, hath required prayer, hearing, reading, meditating; and we are bound to obey, though we know not what good will come of it; as * Abraham obeyed God, not knowing whither he went; and Peter, when there was little hope, saith, Luke 5. 5. Howbeit at thy command, &c. our great rule is, We are to do what he commandeth, and let God do

what he will.

3. To lessen our guilt; for when men do not use the means, they have no excuse, 'tis plain laziness, and want of will, not want of power, when we will not so much as try to come out of our condition, we love our bondage, and shut the door upon our selves; or as that phrase, Ats 13.46. judge our selves unworthy of eternal life; pass sentence upon our own souls; 'tis a sign we care not whether God shew us mercy yea or no, for you will not so much as bestow a thought upon it; you come under the censure of wicked and slothful servants, Mat. 25.26.

4. There is encouragement in the use of means, many ways.

1. If we do not something, we shall grow worse; standing pools are apt to putrifie, man is of an active nature, either growing better or worse, when we do not improve nature, we deprave it, Jude 10. They corrupt themselves in what they know naturally; voluntary neglects draw

* Heb. 11.8

* John 5.3:4:5.

on penal hardness and so your impotency is increased; there is this benefit of using means; it prevents much sin and hurdness of heart; 'tis like the mbalming of a dead body; it keeps it from stinking, though it does not re-

Store life.

2. Without the use of means they can never hope for any thing, Rom. 10. 14. How shall they believe without a Preacher? If ever I meet with God, with Christ, it must be in this way *; 'tis good to lie at the Pool, as the poor man did who was unable to get in when the Angel stirred the waters; marriage is instituted for the propagation of mankind; yet the foul is of God only: no man abstaineth from marriage because he cannot beget a reasonable soul; so grace is of God; but hearing, reading, praying, are the instituted means, and we must not abstain from these means, because grace is not of our selves, but of God.

3. It may be God will meet with us; 'tis the ordinary practice of his free grace so to do, and 'tis good to make trial upon a common hope. Pray if it be possible, &c. There is a great uncertainty; yet pray; its Gods usual way to meet with them that feek him. Luke 11. 8. For his importunities sake : Sia Tilv avandeiar, for his * impudence. God is not engaged, but who knows what importunity may do? he may and he may not give grace, but usually he doth; 'tis Gods usual way to bless mans industry, and yet all they that labour have not an absolute certainty of fuccels; who would forbear ploughing because in one year often there may happen a dearth or a lean harvest? Act, God may come in for usually he doth) with his influence and bleffing.

Let me now give you some reasons why God permits this weakness and

want of strength to lie upon the faln creature.

1. To exalt the freeness, and power of his grace; first, the freeness of his grace, for God hath thus up all under his curse, that there may be no way of escape but by his mercy; their eternal ruine and damnation is else certain and inevitable. Rom. 11. 32. God hath concluded them all under unbelief, that he might have mercy upon all; ovvendence, that's the word, the state of unbelief is there compared to a Prison; made sure and fast with iron bars and bolts, and by Gods permission man hath shut up himself in fuch a prison, that mercy alone might open the door to him; Jew and Gentile lies fast bound with a chain that can be loosened by no hands but Gods. to Gal. 3. 22. The Scripture hath concluded all under fin, that the promifes by faith might be given to them that believe; 'tis the same word and notion, we may mourn and figh through the graves of the flaming Prison, but can never get out till God look upon us in mercy through Christ: And so also the power of his grace, in rescuing us out of this misery; 'cis a mighty power that works in them that believe, Ephel. 1. 19. When we consider it, we may wonder at it that ever such a change should be wrought in us that are so carnal, so obstinate. I Pet. 2. 9. Who hath called us out of darkness into his marvellous light; 'cis indeed marvellous that ever we should get out of the Prison of sin; more miraculous than Peters

* And fo ftly expressing our refilefness in the use of means.

Peters getting out of Prison, having so many chains and doors and reepers upon him, Acts 12.

2. To humble the creature throughly by a fense of their own guilt, unworthiness and nothingness; in our natural state we are ungodly and without strength, why has God permitted it? that every mouth might be stopped, and all the world may become guilty before God. Rom. 3.19. 1000 x To To Octo, liable to the process of his revenging justice, and so to humble us for our inability and obstinacy, that we may go complainingly to God, saying, Lord, I am as a Bullock unaccustomed to the yoak, Jer. 31.18. Wholesver hath passed this tryal, doth sensibly find it.

Use of all; 1. to the unconverted, to be sensible of their condition, and mourn over it to God, acknowledge the debt, confess your impotency, beg pardon and grace, and in an humble sense of your misery endeavour earnestly to come out of it. By fuch Doctrines as these, men are either cut at heart, Acts 7. 54. or pricked at heart, Acts 2. 37. which is the far more kindly work; some mens hearts and lusts are exasperated, and they rage and storm when they are warned of their danger by a closer application; Oh 'tis better to bemoan your selves, than fret against the Lord, and yield to a sottish despair; there is some hope when conviction ends in groaning rather than murmuring, and you do not fret against the Lords Soveraignty, but complain to him of the naughtiness of your hearts, begging his grace for Christs sake; therefore go and lie at his feet, and say, Lord, I have ablind mind, afroward heart, none more: I shall never of my self flie .'re evil forbidden, perform the good commanded, renounce these bewitching lusts, take up such a course of service to thy blessed Majesty; O take away this stony untractable heart, Gc. You are in Prison, but you are Prisoners of hope if you do fo.

2. To press the Converted to thank fulness; we were once in such a pitiful case till God plucked us as brands out of the burning; we were utterly miserable and destitute of all good. O blessed be God that opened the prison door, and proclaimed deliverance by Christ to poor Captives, and not only proclaimed it, but wrought it for us; none but an Almighty arm could loosen the Bolts, and shut back the many Locks that were upon us. Peter, when the Angel made his Chains fall off, considered the matter, Acts 12. 12. and went to give thanks among the Saints: Oh when there were so many Doors and Bolts upon you, such difficulties and disadvantages in the way of your conversion; Consider it, and bless God for your escape. Blessed be the Lord that gave me counsel in my reins, Psal. 16. 7.

3. Let us compassionate others that are in this estate; poor souls in what a sad condition are they! We have not usually such a deep sense of their misery as we should have; Israel was to pity strangers, because they were once strangers in the Land of Egypt; we our selves have been in the house of bondage: O pity poor captive souls: Especially doth this concern the Ministery; they

that do induere personam Christi, that stand in the stead of Christ, should induere viscera Christi, put on the bowels of Christ. Phil. 1. 8. God is my X

Record how greatly I long after you in the bowels of Christ Jesus; when we were ungodly, and without strength, Christ died for sinners, and wilt not thou labour for them, and employ thy Talent to Edification? Oh if we had more weighty thoughts about the worth and danger of souls, we would not do the Lordswork so sleepily as usually we do, but as co-workers with God we would beseech you with all earnestness not to receive the grace of God in vain, 2 Cor. 6. 1. Every advantage should be taken hold of; as a finking, perishing man, if it be but a bough in the waters catcheth at it, so should we press you to improve all closer applications and Ministerial helps, and that with compassion and tenderness, as having our selves been acquainted with the heart of a poor impotent captive sinner.

The



The Covenant of Redemption on opened.

Isa. LIII. 10.

When thou shalt make his soul an offering for sin, he shall see his seed, &c.

F all the Prophets, this Prophet Isaiah was the most Evangelical Prophet; (* Hierome calls him Isaiah the Evangelisst) of * Nontam Prophet all the Prophesies of this Prophet, that which you have in this pheta dicendus Chapter, is the most Evangelical Prophecie. I do not remember any one piece of Scripture in the Old Testament, so often cited in the Paulam & Paulam & Paulam & Eustochium. than eight or nine times.

The Eunuch you read of in the Gospel, was converted by a part of it; after God by the ministry of Philip, had opened his eyes to see Christ held

out in it.

In the whole Chapter you have a most lively and full description and representation of the humiliation, death and passion of Jesus Christ; which indeed is so exact, and so consonant to what hath sallen out since, that Isaich

feems here rather to pen an History, than a Prophecy.

That Christ all along is here treated upon, and not the sufferings of the Jewish state, I shall not not now insist upon. Philip when he had this Scripture before him, he preached Jesus, Acts 8. 35.——Christ brings it down to himself, Mark 9.12.—And the matter of it is so convictive, from that clear light that goes along with it, that several of the Jews in the reading of this Chapter, have been brought over to the Christian Religion, as not able to stand out against the light and evidence of it.

pheta dicendus eft quam Evangelifta. Ep. ad
Paulam &
Eustochium.
tom. 3. p. s.
Quanto Propheta bic aliis
antecellit Prophetis, tanto
bace ejus, c. 52.
edita Prophetia
cateris ejus præflare videt w
oraculis. Moraf.
in Praf. ad com.
in c. 53. Ifaic-

Ingense profiteor illud iplum caput ad fidem Christianum me adduxisse; nam plus mil-

lies illud caput perlegi, &c. Joh. ff. Levit. vid. Horneb. contra Jud. 1. 6. c. 1. p. 408.

The time alloted for this exercise being but short, I must fall upon my work presently.

I come to that Branch which I am to insist upon, When thou shalt make his

foul an offering for fin, he shall fee his feed, &c.

In the verse before you have Christs innocency, He had done no violence, neither was any deceit in his mouth; why then did he undergo so much? It pleased the Lord to bruise him, and to put him to grief. How could the Father, salva justitia, deal thus with an innocent person, and with his own Son too? I answer, Christ had now put himself in the sinners stead, and was become his in the sown person; and upon this the Father might, without any injustice, and actually did, for the manifestation of the unsearchable riches of his wisdom and love, bruise him and put him to grief. The Lord Jesus had no sin in him by inhesion; he was holy, harmless, undefiled, &c. but he had a great deal of sin upon him by imputation; He was made sin, that knew no sin, that we might be made the righteousness of God in him. It pleased Christ to put himself thus under our guilt, and therefore it pleased the Father thus to bruise him.

Heb. 7.26. 2 Cor. 5.21.

If you ask further, what had Christ to encourage him either to, or in these sufferings? Though there was infinite love in Christ to put him upon all this, and to carry him through all this, yet there must be something more; you have therefore here very precious * promises, made to Christ upon this his undertaking; as that, He should see his seed, he should prolong his daies, the pleasure of the Lord should prosper in his hand, he should see the travail of his soul, and God would divide him a portion with the great, and he should divide the spoil with the strong, because he had poured out his soul unto death, &c.

This very briefly to clear up the Coherence of the words; I pass over the various readings of them; and also what might be spoke for the explication of them (that will come in afterwards) because I hasten to that which is my business this morning, namely, the opening of the Covenant of Redemption. You have heard of the misery of man by Nature, of the inability of man to help himself in this lost condition, &c. I am now to speak something to his recovery or restauration, or rather to that which indeed is the foundation of his recovery, and that is the Covenant here called, The Covenant here called,

nant of Redemption.

By which Covenant, I mean that federal transaction that was betwixt God the Father, and the Son from everlasting, about the Redemption of lost and fallen man. Understand me here aright; I am not to speak to the Covenant of Grace, but to the Covenant of Redemption. We make a difference betwixt these two. 'Tis true, the Covenant of Redemption is a Covenant of Grace, but 'tis not strictly and properly that Covenant of Grace, which the Scripture holds out in oposition to the Covenant of Works; but rather the means to it, or foundation of it. Amongst other things, wherein these two Covenants do differ, this is one, they differ in the fæderati; for in

*Mr. B. looks upon these rather as Prophecies, than as promises. Append.p.39.

Ver.10,11,12.

the

the Covenant of Redemption, the faderati are God and Christ; but in the Covenant of grace, the confederates are God and Believers. I lay down this as my judgement with much submission, because I know herein I differ from fome of great repute, whom I very much honour in the Lord. The Lord Mulculus, &c. Jesus I grant is the very kernel and marrow of the Covenant of grace; the Dr. Preston, Mediator of this better Covenant, Heb. 12. 24. the surety of this Cove- Mr. Ruthernant, Heb. 7. 22. the Testator of this Covenant, Heb. 9. 16, 17. the blies greater Messenger of this Covenant, Mal. 3. 1. All this is very clear; all that I catech. fay is this, that Christ is not the persona sæderata, but believers. The Covenant of Grace was not made with God and Christ, (as a common head) but 'tis made with God and believers; and therefore whereas the promife is faid to be made to the feed, and that feed is Christ, Gal. 3. 16. you are to take Christ there not personally, but mystically as you have it taken, I Cor. 12. 12. So also is Christ.

I only fay this to clear up my way, and therefore shall not lav down any Arguments for the confirmation of this opinion; he that defires satisfaction Bullely on the in this point, let him peruse the Authours cited in the Margent. To the &c Blake on

Business in hand:

The Covenant of Redemption (I say) is that federal transaction, or mu-p. 24. Baxter, tual stipulation that was betwixt God and Christ in the great work of mans his Append. to his Aphor.p. Redemption. I call it a federal transaction, or mutual stipulation, because 35. &c. therein lies the nature of a Covenant; 'tis (as Civilians define it) a mutual flipulation or agreement betwixt party and Party upon such and such Terms,

with Reciprocal Obligations each of the other.

That the business of Mans Redemption was transacted betwixt the Father and the Son is very clear, Zech. 6. 13. The counsel of peace shall be betwine them both; the Counsel of Reconciliation: How man that is now an enemy to God, may be reconciled to God, and God to him; (for whatever the Socinians say, the Reconciliation is not only on the finners part, but on Gods also) this Counsel or Consultation shall be between them both; (that is) Father and Son. I know some interpret it of Christ's offices; the Priestly and the kingly office of Christ, both conspire to make peace betwixe God and man; but I rather take it in the other sense.

. That this transaction betwixt these two glorious persons, was also federal or in the way of a Covenent, and that too from everlasting, is to me a very great truth, (though I am not ignorant that some learned men are not so

well fatisfied about it.)

For the explication and confirmation of this great mystery, I will lay

down these seven Propositions.

The first is this: God the Father in order to mans Redemption stands up- Prop. 1. on Satisfaction; the sinner shall be justified, but first God will be fatisfied. Man is now fallen from that happy state wherein at first God made him, and by this fall he hath offered an affront to God, and wronged God (fo far forth as he was capable of fuch a thing;) in this cafe therefore God will have satisfaction, in the Reparation of his Honour, in

the Cov. ch. 6.

Ifa. 33. 10. 1 Tim. 2. 6.

Поребето.

Prop. 2.

the Manifestation of his Truth, in the Vindication of his Holiness and Tis true, He being the Persona lasa, he might freely have remitted the offence, and done what he pleased; but supposio decreto, (fome go higher, even to Gods nature, which necessarily puts him upon the punishment of fin) I say, supposing Gods decree, he having decreed thus and thus, and also threatned thus and thus, he will have satisfaction; and therefore though he doth in Election give such and such freely unto Christ; yet for the carrying on, and execution of his purpose herein, he stands upon terms for the satisfying of his justice, (which Attribute God will advance as well as his Mercy; for all are alike dear to God) he will have an offering for fin in an expiatory and propitiatory way; a price and ransome shall be paid him down, or the Captive shall never be released: And in order unto this, or for the manifestation of this, you do not only read in Scripture of Election as to believers, but also as to Chrift, whom God calls his Elect, Ifa. 42. 1. The Father chooses him, and fets forth, or fore-ordains him, as 'tis Rom. 3. 25. to make fatisfaction, without which fallen man shall not be taken into his favour again : who shall not be redeemed and justified, but in such a way that God may declare his righteousness: The Apostle doubles his Expression as to this, To declare his righteousness for the remission of sins; To declare I say his righteonsness, that he might be just, and the justifier of him which believeth in Fesus, Rom. 3. 25, 26. You will have this great truth more fully infifted upon by another in the carrying on of this exercise; I will here say no more to it. Secondly, The Father you fee demands fatisfaction; well, To this he

annexes many excellent, great and precious promises; that if Christ would engage in this work, and undertake thus to fatisfie, (for he alone could do it) he would do thus and thus for him; as that he would fit him for the work, own him and strengthen him in the work, succeed and prosper him in the work, and then reward him for it. And all this the Father makes good to Christ.

1. He fits him for this work, both in a large effusion of the graces and John 3. 34. God giveth not the Spirit by gifts of the Spirit upon him. measure unto him. And also in the preparing of a body for him, Heb. 10.5.

2. He Grengthens him, and supports him in the work. Ifa. 42. I. Behold my servant (Christ is our Lord, but in the work of Redemption he was the Fathers servant, whom I uphold; and therefore you find when Christ was put upon the greatest tryals, God gave in eminent succour to him : as in the case of temptation, Matth. 4. 11. and in his agony in the Garden, Luke 22. 43. And there appeared an Angel unto him from heaven, frengthning of him. And certainly if Christ had not had support and strength from the Godhead, he had never been able to have bore up under, and carried thorough his terrible sharp work. You find him encouraging himself, and acting faith upon this, that God would own him, and stand by him in this undertaking, Ifa. 50. 7, 8, 9. The Lord God will help me, therefore hall I not be confounded; Therefore have I fet my face like a flint, and I know that I shall not be ashamed; He is near that justifyeth me; who will contend with me? Psal. 16.8, &c. I have set the Lord alwaies before me, because he is at my right hand, I shall not be

moved, &c.

3. Further, God the Father succeeds and prospers him in the work. When thou shalt make his soul an offering for sin, he shall see his seed, the pleasure of the Lord shall prosper in his hand. This was promised, and also made good to Christin the numerous body of believers, past, present, and to come. I might here enlarge upon a threefold gift which the Gospel There's the Fathers gift, the Sons gift, and the Believers holds forth. gift. The Fathers gift lies in Election; fuch and such individual persons he gives to Christ; Thine they were, and thou gavest them me, John 17.6. We are a free gift to Christ in Election, as Christ is a free gift to us in Redemption. The Sons gift lies in the giving of himself for us, Who gave himself for us, that he might redeem us from all iniquity, &c. Tit. 2. 14. And then there is the Believers gift, and that is, he gives up himself to Christ, to be ruled by Christ, disposed by Christ, saved by Christ; he gives up himself to the Lord, 2 Cor. 8.5. The Father giving Believers to Chrift, and promifing that Believers in time should also give themselves to him, was a great encouragement to Chrift to give himself for Believers; and if you read John 17. you shall see there, that Christ when he had done his work, takes much notice of the accomplishment of this promise to him, in Believers (who are his feed) owning of him, and closing with him.

4. Lastly, God will and doth reward Christ upon his undertaking to redeem man; he tells him he shall not lose by it, His daies shall be pro- 16a. 33. 10. longed; (i. e. his Kingdom shall be fet up in the world to endure for ever) God would divide him a portion with the great, and he should di- ver. 12. vide the spoil with the strong, because he hath poured out his soul unto death. And many such promises you have made to Christ; Accordingly, God hath exalted him far above all principality and power, hath Eph.1.21,22. put all things under his feet, made him to be Head over all things to the Church; given him a Name which is above every Name, that at Phil. 2. 9. the Name of Jesus every knee should bow; and all because (togive satisfaction to his Father) he made himself of no reputation, and became ver. 7.3. obedient unto death, even the death of the Cross. And thus you see what the Father demands, and what he doth indent and promise to his Son, in case he will engage in this undertaking; not as if the Son was unwilling fo to do, (you must not so understand it) but the work being of such a nature, so hard, so grievous, it pleased the Father thus to Treat with him.

In the third place : The Lord Jefus Christ engages in the work, accepts Prop. 1. of the terms and conditions set before him, and undertakes to satisfie his Fathers demands. And in order to fatisfaction, (which God flands upon as you have heard before) Christ is willing to fulfill the whole Law, which

was the rule, or measure, or standard for this satisfaction: God had been dishonoured by the violation of his Law, and the disobedience and non-performance of it was that which kept God and the sinner at a distance, and therefore he will only be satisfied and reconciled upon the sulfilling of it; Here is my Law, saith God, satisfie it, and my justice is satisfied.

You must know this, that though a sinner as to himself, is justified upon the terms of the Covenant of Grace, yet as to his surety, he is justified upon the Covenant of Works; for the surety must pay the whole debt, and the Fa-

ther will bate him nothing.

Objection. Where is then, some will say, the freeness of Grace in the justifying and acquitting of a sinner? if God will be satisfied to the utmost, what becomes of mercy? if the surery pay the debt to the Creditor, is it any great sayour for the Creditor to let the debtor out of

prifon ?

Sol. To this I answer, Free grace is very well consistent with full satisfaction; and notwithstanding the latter the former is very glorious, partly because God himself found out this way of satisfaction, partly because God accepts it for the good of the sinner, as though he had made it in his own person: That place of the Apostle observable, Being sustified freely by his Grace, through the Redemption that is in Jesus Christ, Rom. 3.24. Notwithstanding Redemption by Christ, yet we are justified freely; as freely as though Christ had done and suffered nothing at all. But this is a digression.

I say, the Father demanding the sulfilling of the Law, Christ undertakes to do it; and therefore he willingly puts himself under this Law. When the sulness of time was come, God sent forth his Son, made of a woman, made under the Law, to Redeem them that were under the Law, that we might receive the adoption of Sons, Gal. 4. 4, 5. And he submits not only to the duty of the Law, but also to the penalty of the Law; not only to do what the Law enjoins, but also to suffer what the Law threatens; and the former he makes good by his attive obedience, the latter

by his passive obedience.

rit lex, nempe tum plenam pære reatibus nostris debitæ luitionem ut à condemuatione liberemur; tum plenam legis præsta-

Duod requi-

tionem ut ad aternam vitam inavoi inveniamur, ex illa promissione, Hoc fac & vives. Beza.

To open this a little further, Christ here doth two things.

Frist, He undertakes to perform the whole moral Law; and therefore when he comes into the world, his eye was upon this; Thus it becometh us to fulfill all righteousness, Mat 3. 15. I am not come to destroy the Law; but to sulfill, Mat. 5. 17. And all this Christ did for our good, that the righteousness of the Law might be sulfilled in us, Rom. 8. 4. a very convincing place for the imputation of Christs active obedience.

Secondly, Whereas a special Law was laid upon him; as he was our Mediator; he is willing also to obey that an order to our redemption.

That

That Christ should die was no part of the moral law, but it was a positive special law laid upon Christ; well, he makes it good : I lay down my life, this Commandment have I received of my Father, Joh. 10. 18. Christ as Mediatour had a command from his Father to die, and he observes it; And to be short, whatever the Father put him upon in his whole Mediatory work, he did it all ; fo he tells us, I have finished the work which thou gavest me to do, Joh. 17. 4.

Fourthly, In this federal transaction betwint the Father and the Son, both Prop. 4. parties were free; here was no necessity, co-action, or any thing of this

Nature, but both were free.

The Father was free in his demands of fatisfaction; he might have let man alone in his state of guilt and wrath, he might have suffered all man-kind to have perished, and to be thrown into Hell; he had been infinitely happy in himself, though there had been no such thing as Redemption by Christ. 'Tis true, without this, God had not had fatisfaction to his justice (for if Adam and his posterity had burned in Hell to all eternity, all would have been nothing in a way of fatisfaction) but there had not been the least diminution of his effential glory and bleffedness in himfelf.

The Son is free too on his part; he freely consents to the terms of this Covenant; and in the fulness of time, freely engages in the making of them good. Heb. 10.5. Lo I come to do thy Will, O God. Pfal. 40.8. I delight to do thy Will, O God, yea, thy Law is within my heart. And therefore he faies there, Mine ears hast thou bored. As the servant in the Law, when he ver. 6. was willing to ftay with his Mafter, and to do his work, his ear was bared; Exod. 21.6, fo 'twas with Christ, he was willing to serve his Father in this business, the greatest that ever was carried on in the world, and therefore saies he, Mine ears hast thou bored. Christ was free in all his obedience; and if it had not been free and voluntary, it would not have been fatisfactory or meritorious: whatever he did or suffered, it was from love, not necessary. This truth is so evident from the whole current of the Gospel, that I need not enlarge upon it.

Fifthly, Thefe two persons in this bleffed Covenant, they do mutually trust each other; I say they do mutually trust each other, for their respective making good the terms of this Covenant: the Father trusts the Son, and the Son trusts the Father; the Father trusts the Son for the making of his foul an offering for fin; the Son trusts the Father for the seeing of his seed: To bring this affertion down to time; in the times of the Old Testament, the Father trufts the Son; in the times of the New Testament, the Son trufts the Father. Before the coming of Christ, the Father takes up the Patriarchs and others to Heaven, upon affurance of this, that Christ in the fulness of time, would take our nature upon him, and therein make full fatisfaction: Christ having promised to do thus, the Father takes his word, and to takes up old Testament-believers to glory. Since the coming of Christ, the Son now trusts his Father; for he hath offered up himself, paid down

the full ransome, and yet he doth not reap the full benefit of it, many believers being not yet glorified; but he trusts his Father, that one by one they all shall be so in due time. This may seem to be but a notion. I confess we have no place of Scripture positively afferting this, but the nature of the thing demonstrates it; for there being some distance of time in what was to be done by both persons, there must be a mutual trusting each of the other.

Prop. 6.

Rom. 8. 32.

In the fixth place; The setwo persons all along in their proper and peculiar transactions, they dealeach with the other as under a Covenant, and they hold each other to the terms of the Covenant that was betwixt them. (Not that there's any question of their breaking of it; but thus we may with an humble reverence conceive of it) The Father holds the Son to the engagement on his part; he will not spare him, or bate him any thing; satisfaction he will have to the utmost, though it cost his life and blood; And therefore you may observe the prayer of Christ, John 12. 27. Father, save me from this hour; he seems to check or recall himself, but for this cause came I unto this hour: this is but that which I engaged to go through, and therefore I must do it: And his Father answers him there accordingly, Ver. 28. Father, glorise thy Name; (still Christs eye was upon that, his Fathers glory) well, saith the Father, I have both glorised it, and will glorise it again: He speaks thus not only upon the accompt of his Soveraignty, but of the Covenant also that I am speaking to.

John 17 4,5.

The Son also stands upon the terms of this Covenant; and therefore having performed the conditions on his part, he now makes his claim both for himself and his members, that the Father will make good the conditions on his part. Father, sayes he, I have glorified thee on earth, I have sinished the work which thou gavest me to do; And now, O Father, glorifie thou me with thine own self, with the glory which I had with thee before the world was. And for his members he speaks more in the language of a Covenant; Father, I will, that they also whom thou hast given me, be with me where I am, that they may behold my glory; &c. I will; not only I pray, or beseech, but I will; I ask this as my right, by vertue of the Covenant betwixt us; I having done thus and thus, its but my due (for though glory is a gift to m, tis a debt to Christ) and so I claim it, that those whom thou hast given me may be with me, in glory.

Prop. 7.

Ver. 24.

I'le add but one thing more, and then I have done with the Explicatory part. This federal transaction betwixt the Father and the Son, it was from all eternity. Here lies the difficulty, and this is that which stumbles some; I'le speak but a word to it. I say, this Covenant of Redemption, it was from all eternity; it was not made when Christ was just coming into the world, but from everlasting. Two Scriptures seem to hold out this, 2 Tim. 1. 9. Who hath saved us, and called us with an holy calling, not according to our works, but according to bis own purpose and grace, which was given us in Christ Jesus before the world began. Here is the purpose of God, here is grace given in Jesus Christ; how? in the Covenant

betwixt the Father and him; when was this given? before the world began, (h. e.) from all eternity. So, Tit. 1.2. In hope of eternal life, which God that cannot lie, promised before the world began. How was this life promised before the world began, but in this everlasting Covenant, wherein the Father promised unto Christ eternal life for all his seed?

I have been speaking to you of a very great mystery, of which the Scripture speaks but little fignanter; we have not the terms, but we have the fense and substance of this Covenant of Redemption there laid down: If in any affertion I have feemed too bold, I am very ready to take shame for it. I am forry my work did lie in fuch an untrodden path, wherein I have but very few to give me any direction. I will thut up all with a little Application.

And first, I would from hence stir you up to an high admiration of the great and infinite love of God, of God the Father, of God the Son; what manner of love hath the God of Grace revealed in this Covenant! Love, that for the freeness of it, and greatness of it, we should admire in this life, as we shall admire it in the life to come. Both persons have discovered unconceiveable love in this transaction; Oh let both of them be admired with

the highest admiration.

1. Admire the love of the Father; we are more apprehensive of the love of the Son, than we are of the love of the Father. I would not speak any thing to diminish the love of the Son; God forbid; Oh 'twas wonderful superlative love! only I would heighten your apprehensions of the Fathers love in the great work of our Redemption; Redemption was not only brought about by Christ, but the Father had a great hand in it; therefore 'tis faid, The pleasure of the Lord shall prosper in his hand: And I Ila. 53. 100 have found a ransome; God so loved the world, that he gave his only begot- Job 33. 24. ten Son, &c. I might instance in several particulars to set out the Fathers love John 3. 16. in our Redemption; but take only that which I have been upon: That the thoughts of God should be upon poor lost man, so as to find out a way for his recovery; that he should call his Son, and say, Come, let us confult together, (I speak after the manner of men) Is there no way to be found that man may yet live? he is now obnoxious to me, and I might throw him into hell; but may not I be fatisfied, and he faved too? I am not willing he should utterly perish. I say, that God should thus set his thoughts on work for wretched man, and treat with his Son, and strike up a Covenant with his Son, and therein lay fuch a foundation for mans recovery; let Angels and men, and all creatures adore this love; and oh that you would return love for love; return your drop for Gods Ocean. We must honour the Son as we honour the Father, and we must love the Father as we love the Son.

2. And then admire the love of the Son too; he is willing to engage in this Covenant, he knew the terms of it, what the Redemption of man would cost him, even his life and precious blood; yet for all this he willingly and freely binds himself to redeem poor sinners, whatever it cost him.

Application.

the

John 3. 16. Rev. 1. 5.

robes. 3.18. the heights, depths, breadths of this love! Bleffed Jesus, that ever thou shouldit consent to lay down thy life for me, to wash away my sins in thine own blood, to give thy foul as an offering for sin, upon this encouragement and motive, that thou mightest see such a poor worm as I brought in to God, that thou shouldst fet thy self as a Skreen betwixt Gods wrath and my poor foul, and do and suffer ten thousand times mor e than what tongue can express, or heart conceive! What shall I, what can I say to all this? but fall down, and wonder at that love which can never be fathomed! So much for the first thing.

Secondly, This Covenant of Redemption may be improved for the encousraging and strengthening of faith: Faith sometimes is ready to question the blessings of the Covenant of Grace, and the Continuance or Perpetuity of the Covenant of Grace; that's the great Foundation of Faith, and when it

staggers about that, 'tis very fad with the foul.

Now I'lelay down two things for the help of Faith.

1. The blessings of the Covenant are sure. 2. The Covenant of Grace it self is sure.

First, The bleffings of the Covenant are sure. They are called the sure mercies of David, Isa. 55. 3. They are fure for Continuance, and they are

fure for Performance.

I. For Continuance; common mercies are dying, perishing, uncertain things; but Covenant mercies are stable, durable, lasting things. A great estate may come to nothing, Prov. 23.5. Riches are uncertain things, ITim. 6. 17. And so in all worldly comforts, they are but a fashion, matters of fancy, rather than of reality, and they pass away, I Cor. 7. 31. But now Grace, pardon of fin, adoption, &c. these are bleffings that abide for ever, Rom. 11.29.

2. They are fure also for performance; I mean, whatever bleffing God hath put into this Covenant, (as 'tisfull of bleffings) all shall certainly be made good to believers; otherwise God would not be faithful to his Covenant, which certainly he will be. Men may be false in their Covenants to God, but God will certainly be true in his Covenant to men. Heaven and Earth shall pals away, rather than there shall be the least entrenchment upon Gods truth,

in the not performing of his Covenant.

Secondly, The Covenant of Grace is sure in it self; a Covenant firm, unalterable, never to be broken; 'tis called an everlasting Covenant, Gen. 17. 7. Heb. 13. 20. a Covenant that shall stand fast, Psal. 89. 28. a Covenant ordered in all things, and sure, 2 Sam. 23. 5. venant of Grace is so firmly ratified, that there can be no nulling of it.

1. God hath ratified it by his Oath, Gen. 22. 16. Heb. 6. 13, 14, 15, 16, 17, 18. His promise is enough, but surely his oath must put all out of question; there's no room for unbelief, now God hath sworn to it.

2. God hath ratified it by the death of his Son: A mans last Will as soon as he is dead, is in force, and cannot then be disannulled. The Covenant of Grace

U/c 2.

Ma. 55. 3.

Imaginaria in Seculo, & nihil zeri. Tertul.

Si non credimus Deo promittenti, at credamus Deo juranti. Hierom. Amant Scrip-

turæ pro pacto ponere Testamentum. Aug.

Grace is a Testamentary Covenant, which by the death of the Testator is so fettled, that there's no altering of it, Gal. 3. 15. &c. Hebr. 9. 15, 16.

Again, the Covenant of Grace is ratified by the feals which God hath annexed to it. What was fealed by the Kings ring could not be altered : Esther 8. 8. God hath set his seal to this Covenant, his broad seal in the Sacraments, his privy feal in the witness of his Spirit; and therefore tis

fure, and cannot be reverst.

And further than all this, 'tis ratified in and by that Covenant which hath been now opened; The Covenant of Redemption betwixt God and Christ, secures the Covenant of Grace betwixt God and believers. What God promises us, he did before promise unto Christ, and the Father would not make good his promise unto Christ, if he should not make good his promise to the Saints. And therefore as in other respects, so in this also, the Covenant may be faid to be confirmed of God in Christ, Gal. 3. 17. with respect to that paction and stipulation that was betwixt them.

I lay all this before you for the strengthning of your Faith, as to the stability of the Covenant of Grace; so long as that Covenant stands, you are fafe; and you fee there's no question but that Covenant will stand, which God hath fet upon fuch firm pillars. This promife in the Text, He shall fee his feed, will affuredly bring every believer into heaven. O that faith might triumph in the confideration of this, the Covenant of grace is furc. Davids Faith did fo, when death was in his eye, and affliction in his eye: Tet he hath made with me an everlasting Covenant, ordered in all things, and sure; for this is all my salvation, and all my desire, 2 Sam. 23. 5. When Faith begins to faint, look up to this Covenant, and reason thus; God will not alter his promife to me, but to be fure he will not alter his promise to his Son. I may fail in such and such conditions, but Christ hath been faithful in all; every child of God may take much comfort from

In the third and last place, I would have you to enquire what this Use. 3. Covenant of Redemption is to you. Here's a bleffed Covenant betwixt the Father and the Son; how far are you and I interested in it, or like to receive benefit by it? Was it universal that all men should have an equal share in it? Some very learned men I know tell us of Paltum universale betwixt the Father and the Son; but I crave leave to differ from them.

1. Because that which they make their Punctum universale, is rather a Proposition or a Promise, than a Covenant; as he that believeth shall be faved.

2. I know not how to believe that there should be a solemn Covenant betwixt the Father and the Son, upon which never any man should be the better: Did ever any finner get any thing by this universal Covenant?

3. We may preach the Gospel to all upon an indefinite Proposition, He that believeth shall be faved, and we need not to affert an universal Covenant, for the universal preaching of the Gospel. This was the great reason that prevailed with these worthy men to affert such a Covenant. I

Daven.de mor . te Christi, &c. know no Covenant but that special Covenant into which the seed of Christ were only taken. I am loth to fall into the dusty road of Controversies; all along in this Discourse, where I could not avoid them, I have but just crost them over, and so presently faln in again into some more quiet and

private way.

Passing by therefore this universal Covenant of men more moderate, and the universal Redemption of others who go higher; I shall only lay down that which I judge to be a great truth, viz. That 'tis the Elect only who are concerned in this Covenant: Such and such persons there were, (individually considered) whom God the Father in his Electing love doth freely give to Christ; for these, and only for these, doth the Lord Jesus engage to lay down his life: Redemption on the Sons part shall be no larger than Election on the Fathers part, that there may be a persect Harmony and Agreement betwixt them in their love.

So then Beloved, if you would draw down comfort to your felves from this Covenant, you must find out this, that you are the Elect of God, thosen of him to be Vessels of his mercy before the world was; Christ undertook to give his life only for those whom the Father had first given to him; these he only prayd for, and therefore surely these he only

dy'd for.

You'le say I put you upon a very difficult search; 'tis true, 'tis very hard for a man to know his Election, but yet it may be known; otherwise the Apostle would never have urged this as a duty upon Christians, To make their Electron sure, 2 Pet. I. 10. Paul knew that the Thessalonians were electred of God, I Thess. 1. 4. And he did not know it by Revelation only; No, he gives another account of it; he knew it by way of inference from what he saw of God in them: Ver. 5. For our Gospel came not to you in Word only, but also in Power, and in the Holy Ghost, &c. If Election may be known by others, why not by our selves?

I grant à parte ante, so it cannot be known, so the book is classed and sealed, and none can open it, but the Lyon of the Tribe of Judah; but à parte post, by such and such effects and operations upon the heart.

fo it may be known.

Several of these might be set before you out of the Word, but I'le only instance in the grace of Faith. He that believes, is certainly in the number of Gods Elect, he's a chosen Vessel of mercy. All the Elect shall believe, sooner or later they shall close with Christ upon the terms of the Gospel. John 6. 37. All that the Father giveth me (there's Election) shall come to me, (there's Faith) Acts 13. 48. As many as were ordained to eternal life, believed. None but the Elect can savingly believe.

The sum of all then for the clearing up of your interest in this Covenant of Redemption is this, Have you the precious Faith of Gods Elect? Are your hearts wrought up to a blessed accepting of Christ? Have you ever had such a sense of sin and guilt, and misery, as to go out of your selves, and only to rest upon the Lord Christ? Do you venture your souls

Tit. 1. 1.

Rev. 5. 35 5.

modil

upon his all-sufficient merits? And is this Faith a working Faith, an heart- James 2. 14. purifying Faith, a sin-mortifying Faith, a world-overcoming Faith? a Faith that closes with Christ as a Lord, as well as a Saviour? a Faith Acts 15. 9. that is for obedience, as well as priviledge? Oh you that have this Faith, 1 John 5.4. go away in peace, be of good comfort; This everlasting Covenant betwixt the Father and the Son is yours, your good was promoted and secured in this Treaty and federal engagement. How much doth this Covenant speak for the benefit of believers? if you be such, 'is all yours. By it you are already brought into a state of Grace; by it you shall hereaster be brought into a state of glory. Upon this Covenant Christ now sees you as his feed, upon this Covenant you shall hereafter see him as your Saviour face to face unto Eternity. Tothis Father, to this Son with the Holy Spirit be glory for evermore.

The



The Covenant of Grace.

Heb. 8. 6.

But now hath he obtained a more excellent ministery, by how much also he is the Mediatour of a better Covenant, which was established upon better promises.

HE general design of this Epistle, is my special design in this Text, viz. to demonstrate to you, that you live under the best of gracious dispensations; that Jesus Christ our deservedly adored Mediator of the New Covenant, hath obtained a more excellent Ministry; and by the faithful discharge of that Ministry, more excellent benefits than either Moses, the Messenger-Mediator, or the Levitical Priests, the Stationary-Mediators of the Old Covenant.

But now now is not here a note of time, but of opposition; as in Rom. 7. 17. now then i. after the Law received; so Grotius; or if you will have it to note the time, 'tis the time of the Gospel, this last time.

Hath he obtained] not by usurpation, but by election; he hath of di-

vine grace freely received.*

A more excellent ministry Antrougy 65, a Minister, is he that doth something at the command of another, Heb. 1.7. and so its said of Magistrates, Rom. 13. 6. they are Gods Ministers; but its chiefly spoken of the Priests, Nehemiah 10. 39. The Priests that minister; because they offer those things that God requires, they are said to minister, Exodus 28. 35, 43. Christs ministry is more excellent than the Levitical; he executes it partly on earth, and partly in heaven; but he amplifies the excellency, chiefly from the excellency of the Covenant *; and therefore it sollows.

(By how much also he is the Mediator of a better Covenant;) If you take the old Covenant for the whole dispensation under the old Testament, as well

* Pareus.

* Anfelem.

well Gospel-promises as those things which are more strictly legal; then we may truly fay, the old and new Covenant, are for substance the same; and therefore the Comparison relates rather to the form, than to the matter of the Covenant *. The Covenant of grace is dispensed with more latitude, * calvin. clearness, and power of the Holy Ghost *; and therefore it may be called *Diodate. a better Covenant.

Which was established upon better promises.] o uanisa auses eupegives, ที่อิกส. Chrys. He names that which may most affect them with joy, in faying it is established upon better promises. All Covenants confift in promises. The Covenants of Kings and Princes amongst themselves, confift in promises, of either not hurting, or helping one another; the Covenants of Princes and people confift in promises; the Prince promises juflice, clemency, and defence; the people promise love, obedience, and gratitude; so in the Covenant of grace, the first and chief part whereof is [I will be thy God, and of thy feed] and we promise faith, obedience, and worship; the promises of the Old Covenant run more upon temporal good things; the promises of the New Covenant, are chiefly remisfion of fins, sanctification by the Spirit, &c. and the Covenant is said to be established; the word is veromodémira, q. d. Legislatum. Law and Covenant are joyned together in Scripture; They kept not the Covenant of God, and refused to walk in his Law, Psal. 78. 13. The new Covenant containeth certain precepts, which every one must obey that will obtain the promise. Thus you have the meaning of the words; The \[Observation I shall commend to you, is this,

The Gospel Covenant (or the new Covenant) is the best Covenant that

ever God made with man.

I will not flay you long in the general notion of a Covenant; the word sometimes signifies an absolute promise of God, without any restipulation; as Gods engagement to Noah, Gen. 9. 11. And I will establish my Covenant with you, neither shall all flesh be cut off any more, by the waters of a flood, neither shall there any more be a flood to destroy the earth. Whatever mans carriage shall be, God promises that he will no more drown the world. So the promise of perseverance, Heb. 8. 10. This is the Covenant that I will make with the house of Israel after those dayes, saith the Lord; I will put my Laws into their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a peo-Our perseverance doth not lean upon imperfect grace, but upon divine favour; but I wave this, and shall speak of Covenants, as they note the free promise of God, with restipulation of our duty *.

A Covenant is, amicus status inter fæderatos; so Martin. a friendly state between Allies; pray consider the several Covenants the Scripture mentions, and they are three; namely the natural, Legal, and Goffel Covenant; the Natural commonly called the Covenant of Works, that flourished till the first sin; the Legal Covenant that flourished till the Ascension of Christ, and the pouring out of the holy Ghost upon the

Apo-

Apostles, though it began to languish from Johns preaching, and began to grow old throughout the course of Christs ministery ; the Goffel Covenant that flourisheth from Christ till the end of the world.

I shall speak but little of the first, something more of the second, but

dwell upon the last.

1. The Natural Covenant, is that whereby God by the right of Creation, doth require a perfect obedience of all man-kind, and promifeth a most bleffed life in Paradife to those that obey him; and threateneth eternal death to those that disobey him; that it may appear to all how he loves righteousness and holiness, how he hates impiety and wickedness. In this Cove-

nant I shall consider but these three things.

1. Gods condescension, that he would enter into Covenant with man; God was at liberty whether he would create man or not; and when God had made this glorious Fabrick, there could be no engagement upon him, befides his own goodness to keep it from ruine. Matth. 20. 15. Is it not lawful for me to do what I will with mine own? but man having an understanding, and will, to comprehend, and observe, the Laws given him, had a natural obligation to duty, which can no way be diffolved; there is no power in heaven or earth can disoblige man from loving and obeying God. Now that God will deal with man not fummo jure, not imperiously, and threateningly; but magna comitate, that God will deal with man, as with his friend; and though he may give what Laws he will, yet he will give none but what are easie, and yet make them more easie, by bountifully rewarding an easie obedience; this speaks wonderful condescension.

2. The Second thing confiderable in the Natural Covenant is mans duty, which confifted in the knowledge and love of God; whence would have proceeded piety to God, justice and love to man, this was mans natural duty; for we must distinguish the duty from the Symbol of duty. Natural duty confisteth in those things that are good in their own nature, and not in those things that are only good because God commands them; the Law about the forbidden fruit, was only for the tryal of mans obedience; for had not the divine command intervened, it would have been as lawful for man to have eaten of that Tree, as any other Tree in Para-

dise; but,
3. The last thing I shall mention concerning this Natural Covenant, is the Promise of Reward; now that confisted in a perpetual life, flowing with all manner of good things, agreeable to the foul and body of man in that

perfect estate.

2. The second Covenant was the Legal; now the Legal Covenant, is that whereby God did require of the people of Ifrael, obedience to the Moral, Geremonial and Judicial Law; and to that obedience, he promised all forts of bleffings in the Land of Canaan; and to the disobedient, he denounced most severe curses and death; and all to this end, that he might bring them to the future Melliah.

Here I shall propose the same considerations, as in the former Covenant;

only fomething more. Therefore confider :

1. Gods condescension is singularly observable, that ever he would enter into another Covenant with man when the first was broken; this Moses wheth as a mighty Argument to perswade Israel to observe the Covenant, Deut. 4. from the 32. to the 40. verse. Asknow of the dayes that are past, which were before thee, since the day that God created man upon earth; and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it. Didever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a Nation from the midst of another Nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrours, according to all that the Lord your God did for you in Egypt before your eyes, &c. Thou shalt therefore keep his Statutes, and his commandments, which I command thee this day, that it may go well with thee, and thy children after thee, &c.

2. Confider mans duty in the Legal Covenant, and that is obedience to the moral Law; to which was added the Ceremonial Law, for a Rule and Direction in the worship of God; and the Judicial Law, which was

their divine policy for the government of the State.

All these are comprehended in the ten Commandments; but the more particular their directions were, the more plain was their duty; and the truth is, it was but need that they should have particular direction, when their Legal covenant neither admitted of faith in the Redeemer, nor repentance of sin; for pardon of sin, and curse for sin are inconsistent. Gal.

3. 10. As many as are of the works of the Law, are under the Curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law, to do them; As many as depend upon the works of the Law for Justification, are under the curse; and the Law discovered no other way of Justification but by works.

3. The third thing confiderable in the Legal Covenant, is the promife that God made to those that obeyed it, and that was perpetual happiness

in the Land of Canaan.

By the way to prevent mistakes, I do not say, neither will the Scripture at all warrant any such affertion, as that the Fathers under the Old Testament had only temporal promises; they had salvation promised them, and pardon of sin promised them; but thanks to the Gospel for those promises; the Apostle tells us, Gal. 3. 17. The Covenant that was confirmed before of God in Christ, the Law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect; the Morning-star of the Gospel Covenant that shone upon Abraham sour hundred and thirty years before the Legal Covenant was given, did shine through that dark dispensation.

But to speak of the Legal promises as Legal, so they are of temporal good

things, and they were made to works, not to faith; Rom. 4.4. to him

that worketh is the reward not reckoned of grace but of debt.

4. The fourth thing confiderable in this Covenant which had no place at all in the former, is a Mediator; Now the Mediator of the Covenant ftrictly legal was Mofes; for That needed only a meer man, it not admitting of fatisfaction, nor reconciliation, of mercy nor pardon; Moses might serve as a Messenger to make known the mind of God unto the people. Deut. 5. 5. I stood between the Lord and you at that time, to shew you the Word of the Lord; in the Natural Covenant, communion with God was natural unto man, and so there needed no Mediator. In the Legal Covenant, man was rather considered, as what he should be, than what he was; and so a meer man was able in the name of the people to promise obedience, and in the name of God to promise a reward, and this Moses did; you have both very plain in Deut. 5. The people do as it were fay, Go to God from us upon this Errant : Ver. 27. Go thou near, and hear all that the Lord our God shall say, and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it, and do it; and God doth as it were fay, Go dismiss them with this blesfing if they will be obedient: Ver. 28, 29,30. And the Lord heard the voice of your words when ye spake unto me, I have heard the voice of the words of this people which they have spoken unto thee, they have well said all that they have spoken; O that there were such an heart in them that they would fear me, and keep all my commandments alwayes, that it might be well with them, and with their children for ever; Go fay to them, Get you into your Tents agan ;q. d. If they will keep their promise, affure them I will keep mine. And thus much concerning the Covenant strictly Legal.

3. The third Covenant is the Gospél-Covenant, and here Beloved, here is (2 Sam. 23.5.) the Everlasting Covenant, ordered in all things, and sure; This is all our falvation, and all our desire: Here is the better Covenant, established upon better promises! But I must explain it, before I admire it: The Gospel Covenant is that whereby God upon the condition propounded of faith in Christ, promiseth remission of sins in his blood, and a heavenly life, and that for this end, that he might shew forth the riches

of his mercy *.

Here I shall propose the same considerations as in the former Covenant, only still something more and more comfortably considerable; in the consideration of the persons contracting, namely, God and man, according to

the proposed method.

1. Consider Gods gracious condescension. And now Beloved, that I have named Gods gracious condescension, were my heart but duly affected with it, it would constrain me to stop, and put in a large Parenthesis of admiration before I should speak a word more. Will God after the loss of the natural communion, wherein he created man; will God, when man dreads his Majesty; and trembles at his revenging justice; will God then as a merciful Father, enter into a covenant of peace with poor undone sinners, afnighted with the sense of sin and wrath! O the incomprehensible condescen-

*Camero.

scension of such unsearchable riches of grace! that grace should abound according to sins abounding: when sin overflow'd its banks; that God should make a way through the deep into the heavenly Canaan, never can we enough admire such ecstasying grace! This is the first thing considerable.

2. The second thing considerable, is the duty which God requires in this Gospel Covenant, and that is Faith; faith whereby we embrace the remedy offered us: We want a pardon, and nothing but faith can receive it; we want perfect Righteousness, and nothing but faith can furnish us with it; we want that which may make this Covenant effectual to us, and make it a blessing to us, and nothing can do any of these things but faith; faith is the Antecedent condition, for which the Reward is given.

3. The third thing considerable in the Gospel Covenant, is the promise. Now the promise of the Gospel Covenant is comprehended in the word Salvation; therefore the Gospel is called the salvation of God: Acts 28.28. And this is the great business of Christ to be a Saviour; Isa. 49. 6. That thou mayst be my salvation to the end of the earth; when the Angels preached the Gospel, they thought they could not express their news in better language, than to tell people of salvation; that must needs be great joy to all people. In short, when Gospel Ministers come clad with garments of salvation, as Heralds do with the garments of their office, then Saints may well shout aloud for joy, Psal. 132.16. Now this promise of salvation contains all Gospel promises in it, but they are reduced to these four.

1. Fultification; this is a priviledge which other Covenants were unacquainted with; and without this what would become of poor finful man? And this may well be the first great Gospel promise; I might name, not some Verses, but whole Chapters to prove it. Rom. 4 and 5. Gal. 3. and 4. But in a word, if you would know the preciousness of this promise, Ask those that have but felt what sin is, and they will tell you.

2. The second promise contained in Gospel Livation, is Sanstification. Rom. 8. 2, 3, 4, The Law of the Spirit of life in Christ hath made me free from the Law of sin and death; for what the Law could not do in that it was weak through the sless, God sending his own Son in the likeness of sinful sless, and for sin condemned sin in the sless, that the righteonsness of the Law might be fulfilled in us, who walk not after the self-but after the Spirit: q. d. The esticacy and power of the sanctifying Spirit which gives life to believers, frees us from the tyranny of sin and death; and whereas the Law by reason of the corruption of our nature, could not make us pure and perfect, but rather kindled than extinguished corruption; God hath cloathed his Son with our sless, to take away the guilt and power of sin, that his perfect righteousness might be imputed to us, and sulfilled by us; that we might not live according to the motion of our sinful nature, but according to the motion of his holy Spirit.

3. The third promise, is the resurrection of the body: You know the penalty of sin, is the death of soul and body; though the soul be immor-

ral, yet its being miserable for ever, may sadly be called an Eternal death: Now let the guilt of sin be abolished, and you do therewith abolish the punishment of it; for guilt is only an obligation to punishment; let sin be pardoned, and the sinner is freed from death; and though believers dye, yet it is as a corn of wheat falls into the ground, they thereby obtain a multiplied life. John 6. 54. Whoso eateth my sless, and drinketh my blood

hath eternall life, and I will raise him up at the last day.

4. The last promise is Eiernal life, a spiritual, blessed, and immortal life in heaven. John 3. 16. God so loved the world, that he gave his only begotten Son, that whosever believeth in him should not perish, but have Everlasting life: The Covenant of Grace is excellently fitted to bring us to the chiefest good: Now the chiefest good consists in communion with God; that was broken by sin, and can never be perfectly recovered, till sin be abolished; therefore when the guilt of sin is taken away by Justification; and the filthiness of sin is taken away by Santification; and the penalty of sin taken away by Resurrection; then what can hinder our communion with God? when we have once obtained perfect holiness, nothing can hinder us of perfect happiness: Thus you have the promise of the Gospel-

Covenant, which was the third confiderable in it.

4. The fourth thing to be confidered in the Gospel-Covenant, is the Mediator of this better Covenant, and that is Jefus Christ, God-man blefsed for ever, through his dignity he hath purchased salvation. Heb. 9. 12, 14. By his own blood he entred in once into the holy place, having obtained Eternal Redemption for us; how much more shall the blood of Christ who through the Eternal Spirit offered himself without spot to God, &c. And he is not only the Authour of Eternal Salvation by his merit and efficacy, but the most absolute example and pattern to us, how we should walk that we may obtain his purchased salvation. Rom. 8. 29. God did predestinate us to be conformable to the Image of his Son, that he might be the first-born among many brethren. I Cor. 15. 49. And as we have born the Image of the earthly, we shall also bear the Image of the heavenly. And this is the only Covenant whereof Christ is Mediator; the first Covenant needed no Mediator; the Old Covenant as Legal, take it without its sprinkling of Gospel, and so chiefly Moses, but in all respects meer men were Mediators; but of the New Covenant Christ was Mediator: but this I shall leave to be enlarged by another.

5. The fifth thing to be confidered in the Gospel-Covenant, is the efficacy of it. I did not so much as mention the efficacy of the former Covenants; for there was never so much as any one made happy by them; its saddy true, that the threatnings of punishment for the neglect of duty took hold of them; the threatnings seemed plainly to belong to the nature of those Covenants; but in the Gospel-Covenant its otherwise; for it is said, John 3. 36. usue abides which shews that the wrath was brought upon them by the violation of the former Covenant, he speaks

as of that which was upon them already.

But yet mistake not, as if refusing the Gospel were no sin, or not punished; they sin more grievously, that sin against Gospel love, than they that sin only against Legal goodness; but wrath doth not properly belong

to the Essence of the Gospel.]

Thus you have the first thing I undertook, namely, the nature of the Covenant positively considered; the second is the comparative excellency of the New Covenant above others: I will be brief in shewing its excellency above the Covenant of Works, more large in shewing you how its better than the Old Covenant of Grace.

[Only suppose, to prevent mistakes, that each Covenant is inits own kind most perfect, and most accommodated to the state of the people, and to the

purpoles for which they were inflituted.

This premifed:]

First, The New Covenant of Grace is better than the Covenant of Nature; I forbear to speak of the agreement and difference of them, I shall

speak only of the excellency of this better Covenant.

1. The Covenant of Works was a Declaration of Gods Justice, than which nothing can be more terrible to a guilty sinner; but the Covenant of Grace is a Declaration of Gods mercy in Christ, and let the overwhelmed conscience speak, is not this better?

2. The Foundation of the Covenant of Works, was the Creation of man, and the integrity of his nature; the Foundation of the Covenan

of Grace, is mans Redemption by Jesus Christ.

3. The Promise of the Covenant of Works, was eternal life in Paradise; the Promise of the New Covenant, is eternal life in Heaven.

4. The Covenant of Works had no Mediator, no possibility of recovering the least slip; the New Covenant is ratified in the blood of the Son of God; 'tis composed on purpose for our relief *: Thus the New Co- * car.

venant is better than the Covenant of Works.

Secondly, The Gospel-Covenant is better than the Old Covenant of Grace. Beloved, you may observe, I do not say better than the Covemant frietly legal; but better than the whole Dispensation which the Jews and all other Believers lived under, before Christs incarnation; better than the Old Doctrine of spiritual grace delivered by Moses and the Prophets, openly promising Eternal life unto the Fathers, and the Dull people of the fews, under the condition of perfett obedience to the Moral Law, together with the intolerable burdens of Legal rites, and york of most strait Mofaical policy; but covertly under the condition of repentance, and faith in the future Messiah, prefigured in the shadows and types of Ceremonies, that by this form of Divine worship and policy, a stiffe-necked people might partly be tamed, and partly be brought to Christ, that lay hid under those Ceremonies. So that in short you see the Old Testament, or the Old Covenant, (for by a Metonymie they are chiefly one and the fame thing; and the Apostle plainly so expresseth himself, 2 Cor. 3. 14. Untill this day remaineth the same veil untaken away in the reading of

the Old Testament, which veil is done away in Christ; and this) contains these three things.

I. The old kind of doctrine wich was openly and principally Legal;

covertly, and less principally Evangelical.

2. The old way of worthip, and Legal Priest-hood. 3. That Mosaical policy which was tyed to one people *.

This Covenant was made by God to Adam, presently after the fall, Gen. 3. 15. afterward to Abraham and his posterity, Gen. 17. 1, 2,7, 8. The symbol of this Covenant was circumcifion; from verse 10. to the 14. I forbear further particularifing to whom it was often renewed and confirmed, whereupon it is called the Covenants, Rom. 9. 4. Ephef. 2. 12. Now the New Covenant of Reconciliation to God by Christ exhibited in the Hesh, is the better Covenant. The Gospel is the Table of the New Testament, longe divinior quam smaragdina Hermetis, far beyond the Emerauld Table of Hermes, which the Chymists vainly boast to yield the Philosophers stone to enrich all persons; and the Panacia that *crocii S mtag. cures all deseases; here's the elect and precious stone, I Pet. 2. 6. *

But I will come to particulars, only premifing this Caution.

Caution.

Let not any thing I shall say be interpreted as if I put an hostile contrariety between the Old Covenant and the New; in spiritual practice they yield spiritual help to each other; Justine Martyr saith, that Grace is not according to the Law, nor against the Law, but above the Law; therefore they are not adversa, but diversa; the Gospel in Scripture, is called the Law, Ifa. 2. 3. only tis the Law of faith, Rom. 3. 27. and the Law of the Spirit, Rom. 8. 2. therefore when we advance the Gospel, Rom. 3. 31. do we then make void the Law through faith? God forbid, yea, we establish the Law. Gal. 3. 21. Is the Law then against the promises of God? God forbid; for if there had been a Law given, which could have given life, verily righteousness should have been by the Law.

Gerbar. l. c.

The believers in the Old Testament, were faved by the free mercy of God in Christ. Heb. 9. 15. He is the Mediator of the New Testament, and by means of death, for the Redemption of the transgressions that were under the first Testament, they which are called, might receive the promise of eternal inheritance. And their Sacraments and ours, sealed the same thing, I Cor. 10. 3, 4. They did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ.

Maccov. l. c.

This premised, I shall now shew you the excellency of the Gospel-Covenant.

1. The Gospel-Covenant is a better Covenant than the Legal, in respect of its Original, and manner of patefaction; 'tis true, they have both one principal efficient cause; but the Law may in some fort be known by nature; it was written in mans heart at the first, and the character is not wholly worn out; Rom. 2. 15. The Gentiles shew the work of the Law written in their hearts; but now the Gospel was immediately manifested from

God to the Church alone. John 1. 18. No man hath feen God at any time; the only begotten Son, which is in the bosome of the Father, he hath declared him. Matth. 16. 16, 17. And Simon Peter answered, and said, Thou art Christ the Son of the Living God; and Jesus answered, and said unto him, Bleffed art thou Simon Bar-Jona: for flesh and blood bath not Gerhard. revealed it unto thee, but my Father which is in heaven; It fo far tran- Alting. feends the capacity of humane reason, that reason cannot so much as approve of it, when it is revealed, without inward illumination, and per-Swasion of the Holy Ghost; I Cor. 2. 9, 10, 14, 15. Eye hath not feen nor ear heard, neither hath it entred into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto su by his Spirit; for the Spirit searcheth all things, yea, the deep things of God; but the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can be know them, because they are spiritually discerned; but he that is spiritual, judgeth all things; and hereupon it is called the New Covenant; not in respect of the time, that it had no being before the incarnation of Christ, but in respect of the knowledge of it; the knowledge of the Legal Covenant was born with us, and it was fore-known to nature; but the Gospel-Covenant was wholly new, revealed from the bosom of the Father, it was adminifired by new Officers, confirmed by new Sacraments, let into the hearts of people by new pourings out of the Spirit; therefore the Apostle prayes, Ephef. 1. 17, 18. * That the God of our Lord Jefus Chrift, the Father Manarias. of glory, may give unto you the Spirit of wisdom, and revelation in the knowledge of him; the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, God would never have instituted the Legal Covenant but for the Gospels fake, Gal. 3. 24. Wherefore the Law was our School-master to bring we unto Christ; The Law was a sharp Schoolmafter, by means whereof, the refractory and contumacious minds of the Jewish people might be tamed; for Rom. 10. 4. Christ is the end of the Law for righteousness to every one that believeth.

2. The Gofpel-Covenant is better than the Legal, in respect of the manner of it; the Law was a Doctrine of works, commanding and prescribing what we should be, and what we should do; Gal. 3. 12. And the Law is not of faith, but the man that doth them, Shall live in them. But now the Gospel requires faith in Christ for righteousness and salvation. Rom. 3. 21. But now the righteousness of God without the Law is manifested; therefore faith Augustine, faith obtains what the Law commands; we have no help from the Law*; the condition of the Law is simply impossible; it finds us finners, and leaves no place for repentance *; and notwithstanding the sprinkling of Gospel that there was with the Law, yet

it was but obscure. And that shall be the next particular.

3. The Gospel-Covenant is better than the Legal, in respect of the manner of holding forth Christ in it; though the Gospel is one and the same A a where-

Veri-

umbratili & per se inesseraci ceremoniarum observatione. & c. Amyrald

whereby all Saints are faved in all times; for there was not one way of falvation then, and another fince. Alts 10. 43. To him give all the Prophets witness, that through his Name, whosever believeth in him, shall receive remission of sins. Yet the Doctrine of the Gospel was more obfoure in the Old Testament; partly through Prophecies of things a great way off, and partly through types; Christ was wrapt up in shadowes, and figures; in the Gospel the body of those shadows and the truth of those types is exhibited; the Land of Canaan was a type of heaven; Ifrael according to the flesh; was a type of Ifrael according to the Spirit; the spirit of bondage, of the spirit of Adoption; the blood of the Sacrifices, of the blood of Chrift, the glory of divine grace was referved for Christs coming; they had at most but ftar-light before Christs coming. When Christ first came, it was but day-break with them; Christ was at first but as a morning-star, 2 Per. 1.19. though foon after he was as the fun in the firmament, Mal. 4. 2. The Apostle saith, Heb. 10. 1. The Law having a shadow of good things to come, and not the very Image of the things; and in this respect it was that the Apostle saith, the Gospel was promised to the Fathers, but perform'd to us, Rom. I. I., 2. It was hid to them, and revealed to us, Rom. 16. 25, 26. and not only by fulfilling of Prophecies, which we may fee by the comparing of Scripture, but by the Spirit, Ephel. 3. 5. The mystery of Christ in other ages, was not made known unto the Sons of men, as it is now revealed unto his holy Apostles, and Prophets by the Spirit; They had but a poor discovery of Christ, but we have the riches of this mystery made known unto us, Col. 1. 26, 27. * The old Covenant leads to Chrift. but 'tis a great way about; the Gospel-Covenant goeth directly to him; their Ceremonies were numerous, burdensome, and obscure; those things. that represent Christ tous, are few, easie, and clear. *

* Alting.

*Synopf.pur.

The Gospel-Covenant is the better Covenant, in respect of the form of it, the promises are better promises; the promises of the Law are conditional, and require perfect obedience. Lev. 18. 5. Te shall therefore keep my statutes and my judgements, which if a man do, be shall live in them: the condition you see is impossible. Beloved 'pray 'mistake not; there is expresse mention of eternal life in the Old Testament, Isa. 45. 17. 11rael shall be faved in the Lord with an everlasting falvation; ye shall not be ashamed, non confounded, world without end. Dan. 12. 2. Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt; and that the Law cannot save us, that is accidental, in respect of our defilement with sin, and our weakness that we cannot fulfill the condition. Rom. 7. 12. The Law is boly, and the Commandment holy, and just, and good, and it is the Word of life. Acts 7. 38. Who received the lively Oracles to give unto us; and the Apostle brings in Abraham and David for examples of Justification by faith, Rom. 4. 6, 13. but yet their promises were chiefly temporal; we have the promise of temporal good things in the New Testament, as well as they in the Old, only with the exception of the Cross. Mark 19.29, 30.

Verily I say unto you, There is no man that hath left house, or brethren, or lifters, or father, or mother, or wife, or children, or lands, for my fake, and the Gospels, but he shall receive an hundred fold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution; that was the exception, with persecution.

We have three notable advantages in our temporal promises, beyond

what they had in theirs.

1. The Old Covenant had special promises of temporal good things in the Land of Canaan, for the preserving of their Mosaical policy, untill the time of the Messiah to be born of that people; promises of long life, &c. The New Covenant hath promises of all good things necessary, without any such clog. All good works shall be rewarded, and he promiseth to give a present temporal reward, in part of payment. Eph. 6. 8. What soever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free; and which is more, 1 Tim. 4. 8. Godliness is profitable unto all, having promise of the life that now is, and of that which is to come.

The temporal good things promised in the Old Testament, were symbolical; they prefigured spiritual benefits by Christ; we have them without any such adjoyned fignifications, Col. 2. 17. They had a shadow of things to come, but the body is of Christ; They had a more sparing tafte of heavenly good things in earthly benefits; we have a more streight

and direct way unto eternal life.

3. Promises of temporal good things, were in the Old Covenant more frequent, in the New Covenant more rare; and this I name as their excellency, because they are thrown in, as meer additions to spiritual promiles * . Mat. 16. 33. Seek ye first the Kingdom of God, and his * Ating. righteousness, and all these things shall be added unto you; this for temporal promises. And for spiritual promises, which are the best of the Gospel-Covenant; not only the conditions of those promises are more easie; for whereas it was, Do this and live, Gal. 3. 15. now it is, Believe, and thou shalt not come into condemnation*, John 3. 18. but the con- * camero. dition is also promised, Fer. 31. 34. I will make a New Covenant with the House of Israel, and with the House of Judah; not according to the Covenant, that I made with their Fathers in the day that I took them by the hand to bring them out of the Land of Egypt, which my Covenant they brake, although I was an Husband unto them, saith the Lord; but this shall be the Covenant that I will make with the House of israel; after those dayes, saith the Lord, I will put my Law into their inward parts, and write it in their hearts, and will be their God, and they shall be my people, and they shall teach no more every man his Neighbour, and every man his brother, saying, Know the Lord, for they shall know me, from the least of them unto the greatest of them, faith the Lord; for I will for give their iniquity, and I will remember their sins no more. Gods hearty good will is herein manifested. Jer. 32.41. I will re-

redly, with my whole heart, and with my whole foul. If you fay, these are Old-Testament promises, and belonged to them to whom they were spo-*calv. In lit. ken, and were not only Prophetical, fo as to concern another people*,

I grant it. Rom. 3. 19. We know that what things foever the Law faith, it faith to them who are under the Law. But they had not that efficiely of the Spirit to make these promises so effectual, as was Prophesied and promised, for the times of the Gospel *; Joel 2. 28. And it shall come to pals afterwards; mark that, afterwards, I will pour out my Spirit up-

rejoyce over them to do them good, and I will plant them in this land affu-

on all flesh, &c. The measure of the Spirit which they did receive, tended mostly to bondage, Gal. 4. 24, 25. but the Spirit is to us a Spirit of Adoption, Rom. 8. 15. And therefore the Gospel is specially called the Word of Gods grace, Acts 20. 32. as if all the grace that God had formerly expressed, had been nothing in comparison of this. Rom. 6. 14. Te are not under the Law, but under grace; Law and grace, are opposed as condemnation and mercy; thus the Golpel is the better Covenant, in

respect of the promises of it.

5. The Gospel is the better Covenant, in respect of the effects of it; the Old Covenant thews us fin, doth accuse us, and declares us guilty before the judgement of God. Rom. 3. 19, 20. That every mouth may be stopped, and all the world may become guilty before God; therefore by the deeds of the Law, there shall no flesh be justified in his sight; for by the Law is the knowledge of fin. It subjects us under the curse, and condemn. eth finners, for the transgressing of Gods commands. Deut. 27. 28. Cur-"fed be he that confirmeth not all the Words of this Lam to do them: and all the people shall say Anen. So Gal. 3. 10. it is the ministry of death, 2 Cor. 3. 6, 7. but now the Goffel that proclaims pardon of fin, and lifts up with quickening consolation, Ifa. 61. 1, 2. In the Law God is confidered as reproving fin, and approving righteousness; in the Gospel, as remitting fin, and repairing righteousness; and therefore the Word of the Gospel is called good seed, Mat. 13. 3. The seed of Regeneration, I Pet. 1. 23. The Word of Reconciliation, 2Cor. 5. 18, 19. The Ministration of the Spirit, Gal. 3. 2. The Word of faith, Rom. 10.8. The Word of life, Phil. 2. 16. The power of God, Rom. 1. 16. That whereby the righteousness of Godis manifest, Rom. 3. 21. The destruction of unbelievers is not the end of the Gospel; but that is through their own fault, Foian. Syntag. eventus adventitius, an accidental event. God abundantly declares in the Gospel, that he delights not in the death of sinners, but in the savino translation of them by faith and repentance, from the power of dar ness into the Kingdom of his dear Son. The best effect of the Legal Covenant, is the bringing man into the Gospel-Covenant; and 'pray 'observe, how, when it is most effectual, it turns over the sinner to the Better Co-

venant. 1. It discovers sin to us. Rom. 7. 7. I had not known sin but by the Law; but wherefore is it that we know fin at all? that we might be sompelled

pelled to feek reparation in the Gospel-Covenant. Gal. 3. 21, 22. The Scripture hath concluded all under sin, that the promise of faith in Jesus

Christ might be given to them that believe.

2. The Old Covenant restrains sin; there is a natural stupidness in mens consciences; but then when the dreadful threatnings of the Law still sound in their ears, man is somewhat affrighted, and hath some reluctancy, though afterwards the Law of the mind is led captive by the Law of the members, and man forbears sin, as having a bridle put upon him; Ringente interim, & intum tumultuante appetitu corrupto; though he be restrained from sin, yet it is but a kind of coastion; it ends best, when it ends in a spontaneous and voluntary inclination of the mind to forsake

fin, and hate it, and that is the work of the Guffel-Covenant.

3. The Old Covenant works fear; when fin hath been committed, and the raging of the affections are a little appealed, then the mind returns unto it felf, and the Spirit that was resisted, brings to remembrance those grievous and unavoidable threatnings which the Law denounceth, where-upon there follows userauseless, a Legal repentance; that is, a wishing that the Fast were undone, and that he had not committed the sin that causeth that trouble; but not that he is any better than before; for shew him a new temptation, and he presently runs after it, though under trouble of mind, and though expectation of wrath, incredibly full of anguish, doth sting and vex him intolerably. But now Beloved, where this ends well, there the Spirit infinuates something to put him upon panting after a Redeemer, and to get power against sin, and this brings unspeakable joy, and begets peace past all understanding; thus you see the best effect of the Law is the bringing men to the Gospel, which shews the fish excellency of the Gospel-Covenant.

6. The Gospel-Covenant is the better Covenant, in respect of its objects or persons taken into Covenant, and that under a double consideration.

their multiplicity, and their quality.

one people; the New, to Jews and Gentiles; Abraham and his posterity were taken into Covenant, and all the world beside were excluded; those sow others that were admitted, it was by extraordinary grace, and they were as it were planted into Abrahams simily; but now the partition Wall is broken down, which as it were, shut up the mercy of God in the confines of Israel: Now peace is proclaimed to those that are far off, as well as to those that are near, that they might become one people; this is a great mystery, Colos. 1. 26. Certainly all may well say so, as we are poor Gentiles, and we are made nigh by the blood of his Cross, Col. 1. 20, 21.

2. The Gospel-Covenant is better in respect of the quality of the perfons taken into it; the Law is proposed to wicked, secure, and hardned sinners. I Tim. 1. 9. The Law is not made for a righteous man, but for the lamles, and disobedient, for ungodly, and for sinners, for unholy and prophane, for murderers of fathers, and murderers of mothers, for menflayers, for whore-mongers, &c. to restrain and bridle them; but the Goffel lifts up broken-hearted finners. Luke 4. 18. He hath fent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of fight to the blind, to fet at liberty them that are bruised, to preach the acceptable year of the Lord: The Law is to terrifie the conscience, the

Gospel is to comfort it. Gerhard. l.c.

7. The last excellency I shall name, is this, the Gospel-Covenant is every way faultless, it is the last and best Dispensation of Divine grace. Heb. 8. 7. If the first Covenant had been faultless, then should no place have been fought for the second; as if he should say, the Covenant from Mount Sinai was not such, Quo non alterum posset esse perfectius *; that man could not delire a better. Heb. 7. 18, 19. There is verily a disanulling of the commandment going before, for the weakness and unprofitablenels thereof, for the Law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God; plainly, this is fo excellent, we cannot defire a better.

The Old Covenant is abrogated:

1. As to the circumstance, de futuro, it all related to the future Mesfiah; Christ is come, and that consideration therefore ceaseth.

2. 'Tis abrogated as to the impossible condition of perfect obedience: the Gospel sincerity of the meanest believer, is better than the exactest obe-

dience of the highest Legalist.

a. 'Tis abrogated as to the burden of Legal Ceremonies, Priest-hood; and shadows; God gave these things to them, and the Gospel to us, as we give (nuces parvulo, & codicem grandi *;) things of smaller value to a little child, but a good book to him when he is grown up. They have lost their Temple, their Priesthood, their Unction; 'Avn TE iege nov Reguron έχομον *, &c. We have Heaven for our Temple, and Christ for our Priest, and the Spirit for our Unction.

4. The Old Covenant is abrogated as to the yoak of Mosaical policy; we have nothing to do with the Judicial Laws of the Jews, any farther than they are Moral, or of a Moral equity: Luke 16. 16. The Law and the Prophets were untill John. Hebr. 7. 12. The Priesthood being changed, there is made of necessity a change of the Law: And thus I have doctri-

nally shewed you the excellency of the Gospel-Covenant.

APPLIC ATION.

1. This retorts wicked mens Reproaches into their own faces. cry out against the Ministers of the Gospel for preaching terrour to them. Be it known to you, the Gospel is properly employed in celebrating the mercy of God in the pardon of fin, and comforting drooping finners; but in your doing what you can to put out this comfortable light, you force us o fetch fire from Mount Sinai to take hold of you. 'Tis true, the Law

* Blda.

* Grotius.

+ chryfat.

was given with Thunder and lightning, and terrible Miracles; the Gefpel was attested with a comfortable voice from heaven, and healing Miracles: but as finners broken by the Law, needed some Gospel-balm to heal their wounds; fo secure Gospel sinners need Legal threatnings to fright them out of their fluggishness, and sleepy security. If whispers of peace will not awaken them, we must cry aloud, to stir them up if it be possible. to break off finning, and to mind falvation. Sirs, 'tis no pleafure to us to speak words unpleasing to you; you hinder us from work more purely Evangelical, and which is a thousand fold more pleasure to us to be conversant about. 'Pray take notice that were it not in love and faithfulness to your fouls, we would never be fo poorly employed, as to be pelting at your base lusts. Do but try us: Break off your soul-undoing wicked. nels, and you shall never hear us rate you any more, you your selves being Judges; ex. gr. Ask a fober man whether the lashing of drunkenness makes him imart or not? Ask a chafte person whether the naming of such Texts as Prov. 22. 14. The mouth of strange women is a deep pit; he that is abhorred of the Lord shall fall therein. Prov. 23. 27. An whore is a deep ditch, and a strange woman is a narrow pit; reproach him? in short; Ask one that's conscientious, whether he thinks the Minister hath a fite at him in his Sermon, because he names 1 Cor. 6. 9, 10. Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not. deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with mankind, nor Thieves, nor Coveta ous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God. Alas! all these will tell you they have no such thought, nor any cause for any such thought; through grace they abhor these sins, and wonder that any are so beforted as to quarrel with a Minister for speaki g against them. You see then, 'tis your consciences that reproach you and not the Ministers of the Gospel.

2. Here's matter of Admiration, Admiration of Gods rich Grace, and unaparalleled Providence to m; that God should cast our Lots into such places and times, wherein we enjoy the best of the best gracious Dispensations. Acts 17. 26. God hath made of one blood all Nations of men for to dwellon all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. God hath been plea-, fed so to dispose of Christs little flock, that there shall be some in all times of the world, and in all places of the world, where he makes known his Name, to be the falt of the Earth. But now for us to be so disposed of, that among the feveral thousand years of the worlds continuance, and among the innumerable millions of places of the worlds Inhabitants, that we should be brought forth in such a nick of time, and in such a spiritual Paradife of place, that there's none in the world to equal it! Sirs, what doth this call for? what shall we render to the Lord for this-(I know not what to call it, 'tis fuch) unspeakable leve? Beloved, I must both, give and take time to answer this question; And O that you, and I may give a sutable answer to it. I know not at present what to say to it, unless we could, as overcome by it, saint away in a love-sickness into the bosom of our dearest Jesus; Cant. 2. 4, 5, 6. seeing he hath brought us where we may not only taste a draught out of a Bottle, but are brought to the great Vessels of spiritual comforts, where we may not only enjoy Christ a little, but even to spiritual ecstasse. O that we now as sinking down in a Swoon, and as unable to stand under the thoughts of such love, might be even strowed and boulstered up with the comfortable doctrines of the Gospel-Covenant, and all through impatience of love. The love of God to such inconsiderable persons, should carry the soul out of it self, to do more than languish with defire after more ecstasying communications; so that none but Christ with his right hand of Divinity, and less hand of Humanity may be acceptable to us to embrace us. O Christians, I should be glad to send you all home heart-sick of love to Christ. But,

Covenant, is in a dreadful state; 'tis your own wilfulness, you will not believe the Gospel. Though 'tis through Divine Grace that persons do close with the Gospel, yet it is your own fin you do not close with it; for you are willing to be strangers to it, you are willing to enjoy your lusts, which you must part with, if you imbrace it. You may observe the dreadful estate of persons out of Covenant in these three particulars.

1. The fin against the Gospel-Covenant is most dreadful. This sin hath the guilt of all other sins in it. John 13. 22. If I had not come and spoken unto them, they had not had sin, but now they have no cloke for their sin. Sodom and Gomorrha, Publicans and Harlots go into the Kingdom of heaven, before those that resuse the Gospel. God the Father invites men to the Marriage Supper; nay, you are wooed and entreated to be Christs Bride: You make light of it, you have the profits and the pleasures of the world, to take up your thoughts, you will not be persuaded to believe that Christ is better than your lusts; you will not be beat out of it, but that a bag of gold, is better than a Crown of glory; but that a filthy suft, is better than communion with God; but that the Devils slave and fool, is better than to be Gods Child and Darling; is this your choice? Then consider,

2. The penalty for the contempt of this Gospel-Covenant is most dreadful. John 3. 19. This is the condemnation that light is come into the world, and men love darkness rather than light; this brings persons under the very utmost of the wrath of God. 1 Thess. 2. 16. when the Jews sinned against the Legal Dispensation, then Dan. 9. 12. Daniel complains, Under the whole heavens bath not been done as hath been done upon Jerusalem; but what now will become of those that resuse the Gospel? Heb. 10. 29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God? Can any thing be worse than to dye without mercy? yes, saith the Apostle; what's that? nay, he leaves it to your consideration, as being unpossible to be expressed. To pour contempt and scorn upon the precious blood of Christ, wherewith the Covenant

nant betwirt God and his people was made, and ratified; to offer a spiteful affront unto the Spirit of God, by contemning, and opposing his gracious motions; O what remains for such persons but a dreadful expectation of Gods terrible Judgement! But there's a third thing that I would have you

consider, which is sensibly more dreadful than either of these.

3. The sentence against Gospel-Covenant breaking is most irreversible and peremptory; mercy, and grace, and patience, and compassion, when these are abused, all these become the sinners enemy; for that which is ordained a life, to prove death unto them, oh this is dreadful! for the blood of Christ to cry to heaven against sinners, this is dreadful! this made Christ to weep over Ferusalem, Luk. 19.40, 41. These persons pass judgement upon themselves, though not with their lips, yet with their lives; they. pronounce themselves unworthy to be saved, Acts 13.46.0 Sirs, I beseech you consider, though persons brake the Covenant of Works, there was falvation to be had by another Covenant; but if this be violated, there is no other Covenant to relieve this: The Gospel-Covenant is our Refuge, when the other Covenant pursues us, Heb. 6. 18. Contemptuous carriage against Grace is beyond all help; I beseech you therefore take heed of finning against Gospel-light, and Gospel-love. O you will have that sting of conscience that no other sinners in the world have, that have not refufed a Redeemer. Beloved, I would I could fay, with due meltings of heart, it grieves me for you, to think how many hundreds in this Congregation are yet without Christ, being Aliens from the Commonwealth of Israel, and strangers from the Covenant of promise, having no hope, and without God in the world, Ephes. 2. 12. O Sirs, do you know what you do, when you cocker your lusts in despite of Christ? Can you hear Sermons, and go on in fin? You do well to hear, but you make a desperate adventure, to do what you know discovenants you from God, and hazards your eternal separation from God. Beloved, I must be plain with you; I beseech you consider how Jews and Pagans, and Devils will rise up in judgement against you.

nor my Fathers were able to bear; Christ invited me only into his Garden of Nuts, where I might sooner break my teeth with the hard Shell of Ceremonies, than get to the (little more than bitter) Kernel of Gospel promises; you have those Promises in abundance with more case. Cant. 6.

11. q. d. Their Nuts were ripe, but their Pomegranates full of sweet Kernels of Gospel grace, were not then budded. The few may complain, that in the best of their Sacrifices the smooth fill'd their Temple; smooth only to provoke them to weep for a clearer manifestation. 2 Cor. 3.14. Those of the Jews that were most enraged against Christ, yet had they known him, they would not have crucified the Lord of glory. 1 Cor. 2. 8. The Jew may say, though we could but grope after Christ, your eyes are dazled with his glory: We had but the Old Edition of the Covenant of Grace, in a Character very darkly intelligible; you have the

Last Edition with a Commentary of our Rejection, and the worlds Reception, and the Spirits Essussian you have all that heart can wish! Oh had we had but one of your dayes of the Son of man, we would not have sinned against so great salvation! Sirs, what do you think your consciences will be forced to reply a

O true, true, must the Gospel-suner say; I have known, own'd, and professed Christ, and have been angry with Ministers and Friends, when they did but question my being in Covenant; but I have not in any measure walked worthy of the Gospel. But I pass by the Jew: let's

hear what the Pagan hath to fay against you.

2, I perish Eternally, may the poor Pagan say, without all possibility of Reconciliation, and have only sinned against the Covenant of Works, having never heard of a Gospel-Covenant, nor of Reconciliation by a Mediator. Alas! should I have improved my Naturals to the highest, Reconciliation by Christ could never have entred into my head. Oh had I heard but one Sermon! had Christ but once broke in upon my soul, to convince me of my undone condition, and to have shewn a righteousness unto me; but woe is me, I never had so much as one offer of Grace!

But so have I, must you say that refuse the Gospel; I have, or might have heard thou sands of Sermons; I could scarce escape hearing one or other, shewing me the danger of my sin, and my necessity of Christ; but notwithstanding all I heard, I wilfully resolved I would have nothing to do with him, I could not indure to hear strictness press upon me; it was

the hell I had upon earth, that I could not fin in quiet.

3. Nay, may the Devil fay; 'tis true, I was ever fince my fall maliciously fet against God: But alas, so soon as ever I first sinned, God kick't me out of heaven, and told me he would never have mercy on me. And though I liv'd in the time of all manner of gracious Dispensations; I saw Sacrifices offered, and Christ in the sless, and the Gospel preached; yet how could this choose but enrage me the more, to have God as it were say, Look here Satan, I have provided a remedy for sin, but none for thine! this set me upon revenge against God, so far as I could reach him. But alas, alas! had God ever entred into any Covenant with me at all; had God put me upon any terms, though never so hard; for the obtaining of mercy; had Christ been but once offered to me, what do you think would I have done? would I have harkened to any thing you could say, to Resuse Christ and Salvation? Could you, or all the Angels in heaven have kept me from minding Christ? But,

Woe to me, may the Gospel-sinner say: I have as good a Remnant of the Covenant of Works in my nature, as the Pagans have. I have all the discoveries of God in the Legal Covenant, that the Jews ever had. I am under a Better dispensation than the Devils were under he fore their Fall. The Gospel of Grace is urged upon me. And therefore, O poor Jew! whatever may be said against thy breach of Covenant, there's a thousand fold more to be said against mine. O poor
Pagan! whatever is to be said against thy breach of Covenant, there's
ten thousand fold more against mine. O wretched Devils! whatever
may be said against your sins, there's infinitely more to be said against
mine. I am the most Foolish, Mad, Wilsul Rebelthat ever waged war
with the grace of God.

Sirs, Is all this nothing to you? Can you hear these things quietly? I know you dare not think them over again, and sin at the same rate as before, if you think your souls any thing worth, or heaven and glory any thing worth, now offer up your selves to Christ in the Gospel-Covenant. Thus much for the first inserence, That their estate is dreadful that are not in the Gospel-Covenant.

The second Inference is this; That their estate is comfortable that are

in the Gospel-Covenant: I will only instance in two things.

1. The meakest and poorest saith, and service, is accepted through Christ in the Gospel-Covenant. The Covenant of Grace is made to poor, weak, sinful, frail man through a Mediator; God doth not expect that we should be perfect here: Poor Christians have more ado to pardon themselves, than to have God to pardon them. They quarrel more with themselves for want of holiness, than God quarrels with them for it. Beloved, here are some comfortable Riddles of Grace for you to resolve. The Covenant is meerly of Grace, Grace runs through all the veins, and arteries of it; all the life, blood, and spirit of the Covenant, are Grace, Grace, through Jesus Christ. And yet Beloved, though it be wholly of Grace, it is of Debt by being a Covenant; God is pleased to enter into Bond to make good his Deed of Gift: What God doth for the heirs of promise, it is no more than what is debt to Christ, and what through him he is graciously engaged for us. O the comfort of being in Covenant with God! you will say so indeed if you adde,

2. This Gospel Covenant is so made, that it can never be disannul'd. Alas, we do not know where, nor how to make a Covenant sure in the world; he that is my friend to day, may be my enemy to morrow; his Bond may be good to day, and may be to morrow infoluble. There are ways more than we know of to invade the strittest Covenant, to disannull the strongest Oath; but now God hath sworn by himself, (Heb. 6. 13.) that he will certainly bless those whom he takes into Covenant with him. God hath sworn by his holiness, Psal. 89. 34, 35. As if he should say, Let me not be accounted a holy God, if I break Covenant with any or my people. Nay, he swears by his life, Isa. 49. 18, 19. The Prophet speaks there of Sion, as of a Mother-City, and of multitudes that should be brought home to her by the Ministry of the Gospel, and that they shall be as Jewels and Ornaments, matter of much honour to her by their en-

Bb2 dewments

dowments with spiritual graces: Thus Gospel-Covenanters shall be qualified. But you will presently say, there is no danger of Gods breaking Covenant, all the danger is on our part; but Christians, there is not so much danger on our part, as many fear; it is not every fin that presently breaks the Covenant; a wife may be foolish and passonate, yet the marriage is not thereby broken. And when we do slip into Covenant breaches, Christ, is ready to pardon us, and the Spirit of Christ ready to piece up our breaches. Provided that we do but make conscience in the whole course of our lives to keep Covenant with God. Christians, I hope by all that hath been spoken, you will be perswaded to enter into Covenant, and to keep Covenant with God; if so, I have my End, and so hath my Sermon.

find of the first paying the to the first

in the latest the second that sales

The



The Mediator of the Covenant described in his Person, Natures, and Offices.

1 Tim. II. 5.

And one Mediator between God and men, the Man Christ

Ommunion with God is our only happinels; 'tis the very head ven of heaven, and 'tis the beginning of heaven here on earth.

The only foundation of this communion, is the Covenant of Grace; and 'tis the great excellency of this Covenant of Grace, that 'tis established in such a Mediator, even Jesus Christ.

And one Mediator between, &c.

This Epistle (as to the substance and main design of it) is a short directory unto Timothy, how he might faithfully discharge that great Office to which the Lord had called him in the Church of Ephosm. In the sirst Chapter, he instructs him concerning the doctrine he should Preach. In this Chapter concerning the persons for whom he should pray.

S. More generally. For all men, ver. 1. i. e. men of all ranks, conditions, and Nations in the world.

2. Particularly, and especially for Magistrates, ver. 2.

The Magistrates of those times, were not only Pagans, but Perfectors; strangers to Christ themselves, and enemies to every thing of Christ in others, yet pray for them. There are indeed some persons, whom Christ leaves

leaves out of his prayers, John 17. 9. and would have us leave out of ours, 1 Joh. 5. 16. But yet thus far we may and ought to pray for Diversus orand; all men, the worst of men, that the Lord would either make them truly modus ac scopus in diversis mercy to them in their own souls, or else keep them from being instrumeribus accuration ments of mischief unto others. That under them, you may lead a quiet to observe turn and peaceable life, in all Godliness and Honesty.

vis pro quovis crandum eft .- quia fit precatio nofira divina voluntati repugnaret. Conrad. Vorft. in loc.

The encouragements unto prayer in this extent, are,

Non omnes fine discrimine, sed ex omnibus ordinibus. Paræ. in loc.

1. The good will of God to all men, ver. 4. i. e. men of all ranks and degrees; for though God by his preceptive Will commands every individual man in the world, to mind his falvation, Ats 17. 30. and by his approving Will, delights in faving lost creatures; nay, though he vouchtafe to all men, so much grace as will leave them inexcusable in their neglect of falvation: yet can we not from hence stretch the grace of God into that unlimited and boundless universality, as the Pelagians do from this Scripture; for did God peremptorily and determinately Will the salvation of every particular person in the world, mans stubbornness could not be too strong for God, nor could our impotency resist his Omnipotent Will.

2. The Mediation of Christ, which lies open to all men to make use of; as God is not the God of the Jews only, but of the Gentiles also, Rom. 3. 29, 30. so is Christ a Mediator for all. And one Mediator, &c.

In the words

1. The only way of friendly intercourse between God and man, 'cisthrough a Mediator.

2. The only Mediator between God and man, one Mediator, the Man Christ Jesus.

Burgesse Vindic. Leg. pag. 133,134,135.

Gen. 2. 8.

1. The only way of friendly intercourse between God and man, is through a Mediator; that's implied. Whether man in the state of innocency needed a Mediator, is disputed among persons learned and sober; but in his lasped state, this need is acknowledged by all. God cannot now look upon men out of a Mediator, but as Rebels, Traytors, as sit objects for his Vindictive wrath. Nor can men now look up to God but as a provoked Majesty, an angry Judge, a consuming fire. And therefore were it not for a Mediator, (i. e.) a middle person interposing between God and us who are at variance, to procure reconciliation and friendship, (as the word persons imports) we could not but so dread the presence of this God, that like our first Parents (in that dark interval twixt their sinning, and the succour of that promise, Gen. 3. 15.) we should have endeavoured to hide our selves what we could from the presence of the Lord.

2. The only Mediator between God and men. One Mediator, i. e. but one. Papifts acknowledge one Mediator of reconciliation, but contend

bomo. Vorit. Parapor.in loc. qui factus est homo.Versio

Athiop.

In Christe non folus Deus eft Mediator, nec

fotus homo, fed

Deus-homo.

for many of intercession. But as God (in the former part of this verse) is faid to be one God by way of exclusion of all others; so is Christ said here to be one Mediator, i. e. but one.

This Mediator is here described partly by His Nature, The man.

His Names, Christ Jesus.

1. His Nature, the man, i.e. that eminent man; fo some; he that was singularis ille made man; fo others.

Object. But why is this Mediato mentioned in this Nature only?

Ans. 1. Negatively: Not by way of diminution, as if he were not God as well as man, as the Arrians argue from this Scripture; nor as if the ex-

ecution of his Mediatorship, were either only, or chiefly in his humane Nature, as some of the Papists affirm, though others of them deny; as Cornel. a Lap. in Loc. afferting Christs Mediatorship secundum utramque

naturam, according to both Natures.

2. Positively, to prove that Jesus Christ was the true Messiah whom the Prophets foretold, the Fathers expected, and who had in that Nature been so frequently promised; as in the first Gospel that ever was preached, Gen. 3. 15. he is promised as the seed of the Woman. Besides, the Apo-Ale mentions Christ in this Nature, only as an encouragement to that duty of Prayer he had before perswaded; to the like purpose he is mention'd. in this nature only, Heb. 4. 14, 15, 16.

2. His Names, Echrist. Jesus, this was his proper Name;

Christ, his appellative Name.

Jesus; that denotes the work and business for which he came into the world, as appears from the reason which the Angel (that came from heaven as an Herald to proclaim his incarnation) gives of the imposition of this Thou shalt call his name Jesus, for he shall save his people from their fins. This Name, though it be given to others in Scripture, yet to him eminently; to them, as types of that compleat Saviour who should come after them, and fave his people from their fins.

Chrift; that denotes the several Offices, in the exercise whereof he execures this work of falvation. Christ in the Greek, being the same with Messiah in the Hebrew; i. e. anointed. Under the Law, the solemn ordination, or fetting apart both of things and persons to special services, was by anointing; thus we read of three forts of persons anointed, Kings, Priefts, Prophets; and in respect of all these Offices, Jesus is called Christ.

From the words thus briefly explained, arife these two Observations. 1. That there is now no other way of friendly communion between

God and man, but through a Mediator.

2. That

leaves out of his prayers, John 17. 9. and would have us leave out of ours, 1 Joh. 5. 16. But yet thus far we may and ought to pray for modus ac fcopus in diversis bominum gemercy to them in their own fouls, or else keep them from being instrumercy to them in their own fouls, or else keep them from being instruments of mischief unto others. That under them, you may lead a quiet
te observetur. and peaceable life, in all Godliness and Honesty.

Non enim quid-

vis pro quovis crandum eft quia fte precatio nofra divina voluntati repugnaret. Conrad. Vorft. in loc.

Non omnes fine discrimine, sed ex omnibus ordinibus. Paræ. in loc. The encouragements unto prayer in this extent, are,

1. The good will of God to all men, ver. 4. i. e. men of all ranks and degrees; for though God by his preceptive Will commands every individual man in the world, to mind his falvation, Acts 17. 30. and by his approving Will, delights in faving lost creatures; nay, though he vouchtafe to all men, so much grace as will leave them inexcusable in their neglect of salvation; yet can we not from hence stretch the grace of God into that unlimited and boundless universality, as the Pelagians do from this Scripture; for did God peremptorily and determinately Will the salvation of every particular person in the world, mans stubbornness could not be too strong for God, nor could our impotency resist his Omnipotent Will.

2. The Mediation of Christ, which lies open to all men to make use of; as God is not the God of the Jews only, but of the Gentiles also, Rom. 3. 29, 30. so is Christ a Mediator for all. And one Mediator, &c.

In the words

1. The only way of friendly intercourse between God and man, risthrough a Mediator.

2. The only Mediator between God and man, one Mediator, the Man Christ Jesus.

Burgeffe Vindic. Leg. pag. 133,134,135.

1. The only way of friendly intercourse between God and man, is through a Mediator; that's implied. Whether man in the state of innocency needed a Mediator, is disputed among persons learned and sober; but in his lasped state, this need is acknowledged by all. God cannot now look upon men out of a Mediator, but as Rebels, Traytors, as sit objects for his Vindictive wrath. Nor can men now look up to God but as a provoked Majesty, an angry Judge, a consuming sire. And therefore were it not for a Mediator, (i.e.) a middle person interposing between God and us who are at variance, to procure reconciliation and friendship, (as the word persons imports) we could not but so dread the presence of this God, that like our first Parents (in that dark interval twixt their sinning, and the succour of that promise, Gen. 3. 15.) we should have endeavoured to hide our selves what we could from the presence of the Lord.

2. The only Mediator between God and men. One Mediator, i. e. but one. Papifts acknowledge one Mediator of reconciliation, but contend

for many of intercession. But as God (in the former part of this verse) is faid to be one God by way of exclusion of all others; so is Christ said here to be one Mediator, i. e. but one.

This Mediator is here described partly by { His Nature, The man. His Names, Christ Jesus.

1. His Nature, the man, i.e. that eminent man; fo some; he that was singularis till made man; fo others.

Object. But why is this Mediato mentioned in this Nature only?

Ans. 1. Negatively: Not by way of diminution, as if he were not God as well as man, as the Arrians argue from this Scripture; nor as if the execution of his Mediatorship, were either only, or chiefly in his humane Nature, as some of the Papists affirm, though others of them deny; as Cornel. a Lap. in Loc. afferting Christs Mediatorship secundam utramque naturam, according to both Natures.

2. Positively, to prove that Jesus Christ was the true Messiah whom the Prophets foretold, the Fathers expected, and who had in that Nature been so frequently promised; as in the first Gospel that ever was preached, Gen. 3. 15. he is promised as the seed of the Woman. Besides, the Apo-Ale mentions Christ in this Nature, only as an encouragement to that duty of Prayer he had before perfwaded; to the like purpose he is mention'd. in this nature only, Heb. 4. 14, 15, 16.

2. His Names, Echrist. Jesus, this was his proper Name;

Christ, his appellative Name.

Jesus; that denotes the work and business for which he came into the world, as appears from the reason which the Angel (that came from heaven as an Herald to proclaim his incarnation) gives of the imposition of this Thou shalt call his name Jesus, for he shall save his people from their fins. This Name, though it be given to others in Scripture, yet to him eminently; to them, as types of that compleat Saviour who should come after them, and save his people from their sins.

Christ; that denotes the several Offices, in the exercise whereof he execures this work of falvation. Christ in the Greek, being the same with Mestiah in the Hebrew; i. e. anointed. Under the Law, the solemn ordination, or fetting apart both of things and persons to special services, was by anointing; thus we read of three forts of persons anointed, Kings, Priefts, Prophets; and in refpect of all these Offices, Jesus is called Christ.

From the words thus briefly explained, arife these two Observations. 1. That there is now no other way of friendly communion between God and man, but through a Mediator. 2. That

bomo. Voit. Parapor.in loc. qui factus est homo.Versio Athiop. In Christo non folus Deus eft Mediator, nec Sotus homo, led Deus homo.

2. That there is no other Mediator between God and man, but Jesus Christ.

Doctr. 1. That there is now no other way of friendly communion between God and man, but through a Mediator. And indeed confidering what God is, and withal what man is; how vastly disproportionable, how unspeakably unfuitable our very natures are to his, how is it possible there should be any sweet communion betweet them, who are not only so infinitely di-Ifa. 6. 2, with ftant, but so extreamly contrary? God is holy, but we are finful; in him is nothing but light, in us nothing but darknels; in him nothing that's evil, in us nothing that's good; he is all beauty, we nothing but deformity; he is justice, and we guiltinels; he a consuming fire, and we but dried stubble; in a word, he an infinitely and incomprehensibly glorious Majefty, and we poor finful dust and ashes; who have funk and debased our felves by fin, below the meanest rank of creatures, and made our felves the burden of the whole Creation; and can there be any communion, any friendship between such ? can two walk together, except they be agreed? And what agreement can there ever be but through a Mediator?

If ever God be reconciled to us, it must be through a Mediator; because of that indispensible necessity of satisfaction, and our inability to make it.

If ever we be reconciled to God, it must be through a Mediator, because of that radicated enmity that is in our natures to every thing of God, and our impotency to it; and thus in both respects, that God may be willing to be a friend to us, and that we may not be unwilling to be friends to him, there needs a Mediator, 2 Cor. 5. 19. compared with John 14. 6.

Doctr. 2. That there's no Mediator between God and man but Jesus Chrift. And one Mediator, i. e. but one. The fondness of Papists in their multiplicity of Mediators, not only unto God, but to our Mediator himself, having no other foundation than only their superstition, cannot be of moment with them, who labour to be wife according to Scripture. That those members of the Church who are contemporary here on earth. 83. ad Palefti- do indeed pray for one another, cannot be denied; but that they are therenos Episcop.c.4. fore Mediators of Intercession, hath been denied by the more Antient Papifts themselves. This Title of Mediator, is throughout the New Testament appropriated unto Christ, Heb. 8. 6. Heb. 9. 19. Heb. 12. 24. and indeed there's none elfe fit for fo high a work as this is, but only he.

Refol. 1. The fingular fuitableness of his person to this eminent employment. To interpose as a Mediator betwixt God and men, was an employ-This year 96 - ment above the capacity of men, Angels, or any other creature; but Jeornres, sed bei- fus Christ in respect of the dignity of his person, was every way suited THT ! , non di- to his work. Which you may take in these four particulars.

1. That he was truly God, equal with the Father, of the same nature and substance; not only ouoismo, but ouwend, of the like nature, but of the fame nature, as is excellently cleared by that famous Champion for the Deity of Christ against the Arrians, * Athanasius. Col. 2. 9. In him dwelleth the fulness of the God-head bodily; 'tis not the fulness of the Divinity, but

Gen. 3. 3. 1 Joh. 1. 5. with Eph. 5.8. Rom. 7. J.

Amos 3. 3.

Rom. 8. 7.

Opus eft Mediators ad mediatorem istum. Bernard p. 262.Leo1 Papa Roman. Epift.

Non Tav To vinitatis sed deitatis. D. Prideaux, fasc. P. 75.

but of the Deity; thereby intimating an identity of effence with God the Father, and holy Ghost. Though the Divine effence be after a several manner in the feveral Persons of the bleffed Trinity; in the Father ageremous without receiving it from any other; in the Son by an eternal generation. and in the holy Ghost by proceeding: yet 'tis the same effence of God Tylen. Syntagm. that is in all three Persons; because such is the infinite simplicity of this ef- p. 401. Instead sence, that it cannot be divided or parcelled. Thus Christ, (not to speak his plain mans any thing concerning the other persons) is stilled so the Son of God, as senses exerone equal with the Father; for upon this it is that the Jews ground their cifed, P. 82. charge of blasphemy against him, that he said God was his Father, making himself equal with God, Joh. 5. 18. The force of their reason lies in this; the natural Son of God, is truly God, and equal with God; as the natural Son of man is man, equal, and of the same substance with his Lyford p. 93. Father. Angels and men are the Sons of God by Adoption, but Christ is the natural Son of God, the only Son of God, and therefore truly God. I and my Father are one, John 10. 30. he thought it norobbery to be equal with God, Phil. 2. 6. For the further confirmation of this, take these Arguments.

1. He whom Scripture honours with all those Names which are peculiarunto God, must needs be God. That Christ hath these Names ascribed to him, appears from these instances. He is not only stiled God, the Word was God, John 1. 1. but God with such additional discriminations, as neither Magistrates (who because they are Gods Deputies and Vicegerents Pfal. 82.6 here on earth, are sometimes called Gods) nor any creature is capable of. The great God, Tit. 2. 13. 1 John 5. 20. The mighty God, 11a. 9. 6. Over all, God bleffed for ever, Rom. 9. 5. The Lord of glory, 1 Cor. 2. 8. The Lord from heaven, 1 Cor. 15. 48. Yea, that great Name Je-

hovah, the Lord (or Jehovah) our righteousness, 7er. 23. 6.

2. Hein whom arethole high and eminent perfections, those glorious attributes, of which no creature is capable, must needs be more than a crea-

ture, and confequently God.

1. He that is Omnipotent, whose power is boundless and unlimited, must needs be God. The highest power of creatures hath its non ultra, Thus far may it go, but no further; but Christ is said to be Almighty, Rev.

1. 8. The Lord God Omnipotent, Rev. 19. 6.

2. He that is Omniscient, that searcheth hearts, that hath a window into every mans breaft, that can look into all the rooms and corners of our fouls, and can fee through all those Veils and coverings, which no creatureeye can pierce, must needs be God; and thele are the excellencies ascribed to Christ. He needed not that any should testific of man, because he knew what was in man, John 2.25. I am he which fearcheth the heart and reins, Rev. 2. 23. He knew their thoughts, Luk. 6. 8. fo Mark 2. 8. John 13. 19. &c.

3. He that fills heaven and earth, and all places with his presence, must needs be God; and thus was Christ in heaven, while he was on earth.

The Son of man which is in heaven, John 3. 13. That where I am, Joh. 14. 3. Christ as God, was then in heaven, when as man, he was on earth. So as God, he is still on earth, though as man he fits at the right hand of God in heaven. I will be with you to the end of the world, Matthew 28. 20.

4. He that is immutable and eternal, must needs be God. The heavens are the work of thy hands; they shall perish, but thou shalt endure, &c. but thou art the same, and thy years shall have no end, Psal. 102. 25, 26, 27. So is Christ the everlasting Father, Isa. 9. 6. The same yesterday, to

day and for ever, Heb. 13. 8.

5. He that hath life in himself, and is the fountain of life to others, must need be God; and thus is Christ the Prince of life to others, Acts

3. 15. and bath life in himself, Joh. 5. 26.

3. He to whom these words of infiniteness are ascribed, to which no less a power is sufficient than that of Omnipotency, he must needs be more than a creature. He that laid the foundation of the earth, that by a word commanded all things out of nothing, that preserves them from mouldring, and sinking into their first nothing again; that could pardon sin, destroy him that had power of death, subdue principalities and powers, Redeem his Church, carry his people triumphing into heaven; he must needs be God. And all these words of infiniteness are ascribed to Christ; the work of Creation, Without him was nothing made of all that was made, John 1.

3. Of conservation, Upholding all things by the Word of his power, Heb. 1. 3. of redemption, which he purchased with his blood, Acts. 20.28.

4. He whom Angels adore, before whom the highest and best of creatures fall down, giving that worship which is peculiarly due to God, must needs be more than a creature; and thus it is to Christ. Let all the

Angels of God worship bim, Heb. 1. 6. so Mat. 2. 11.

I might add the equality of Christ in all those solemn benedictions and praises upon Record in the New Testament; all which argue strongly, that he must needs be truly God.

2. As he is truly God, fo is he compleat and perfect man; having not only an humane body, but a rational foul; and in all things was like to

us, sin only excepted.

That he had a real, not an imaginary body, appears from the whole story of the Gospel. He that was conceived, born, circumcifed, was an hungred, athirst, sweat drops of blood, was crucified; he that went from place to place, and had all those finless affections, which are proper unto bodies:

had a true and real body; and such was the body of Christ.

That he had a humane foul, is clear also from the story of the Gospel. He that grew in wisdom and knowledge, as 'tis said of Christ, Luk 1.so Luk 2.40. he whose knowledge was bounded and limited, as was also said of Christ, Of that day, and that hour knoweth no man; no not the Angels, neither the Son of man, but the Father, Mark 13.32. As God he knew all things; as man, his knowledge was but the knowledge of a creature,

Mark 2.5,7,8, 9, 10, &c. Heb. 2. 14.

Gerhardi Loci Commun.Forbif. Disputat.Historico.Theolog.

and therefore finite; all which argue he had a humane foul, as well as body, and was compleat man. The whole Nature of man was corrupted, tun hominem destroyed, and therefore 'twas needful Christ should take upon him whole fine peccato sifman, that the whole might he repaired and faved,

pit,ut totum quo constabat

homo, à peccatorum peste sanaret. August. Sicut totum hominem Diabolus decipiendo percusit; ita Deus totum suscipiendo salvavit. Fulgent.

3. He is God and man in one person. He had two Natures, but was but one person: there was a twofold substance, divine and humane; but not a twofold sublistence; for the personal being which the Son of God had before all worlds, suffered not the substance to be personal which he took, although together with the Nature which he had, the Nature which he took continue for ever; thus both Natures make but one Christ. He was the Son of God, and the Son of man, yet not two Sons, but one perfon. He was born of God, and born of a Virgin, but 'tis in respect of his Lyford. pag. different Natures. Thus was Christ Davids Son, and Davids Lord; 100. Maries Son, and Maries Saviour and maker too.

By the right understanding of this, we may be very much helped in reconciling those seeming contradictions, which frequently occurr in Scripture concerning Christ. He is said to be born of a woman, and yet to be without beginning of dayes; himself sayes, his Father is greater than he, and Zanck in Ephof. yet he is faid to be equal with the Father. All which may be cleared by 1.35. this. He was but one person; and therefore as in man, who confists of foul and body, the actions of each part are afcribed to the person : the man is faid to understand; 'tis not his body, but foul that understands; yet this is ascribed to the person, though it be but the formal act of one part : so in regard of this hypoftatical union of two Natures in one person, the acts Lyford. p. 101 of each Nature are ascribed to the person. Thus 'tis said the Jews crucified the Lord of glory, I Cor. 2. 8. i. e. they crucified that person who was the Lord of Glory. Acts 20. 28. God is faid to purchase his Church by his blood; as God he could not shed his blood, but 'twas that person who was God. Thus is Christ said to be in heaven, when he was on earth; i. e. as God, he was in heaven. And fo what is proper to each nature by reason of the hypostatical union, is ascribed to the whole person.

4. This union of two natures in one person, is without confusion or transmutation; the natures remaining distinct, and the properties and operations of both natures distinct, notwithstanding this union. Some things are proper to the Godhead, of which the Manhood is uncapable, and some things proper to the Manhood, of which the Godhead is uncapable: We cannot say the Godhead was athirst, weary, dyed; neither can we say the Manhood was the Fountain of all being, the Creator and Preserver of all things; or that it is ubiquitary or omnipresent, though we may say all of the same person. 'Tis observed by learned Writers, that the dividing Hooker Eccles. of the person which is but one, and the confounding of the natures which pol. p. 259.

Hooker Eccles pol. page 293.

are two, hath occasioned those grand Errors in this Article of faith, by which the peace of the Church hath been so much disturbed. And sutably to these four heads that have been spoken to, there have arisen four several heresies.

Hooker ibid. Anndas Deos. Termas avbean G. 1. The Arrians, denying the Deity of Christ, against whom the Council of Nice Determined that he was 'Annows Oeds, truly God.

2. The Apollinarians, who maimed and missinterpreted his humane nature, against whom the Council of Constantinople Determined that he was compleat and perfect Man.

ASimpéras.

3. The Nestorians, who divided Christ into two persons, because of his two natures, against whom the Council of Ephesus Determined that he was God-man in one person.

Acuy Xuras.

4. The Eutychians, who confounded these two natures in one person, against whom the Council of Calcedon Determined that he was God-man

in one person without confusion or mutation of natures.

But in the four above-named heads enough hath been faid by way of Antidote against those dangerous mistakes. And all being duly considered, we cannot but see great reason why he should be called wonderful, 1sa. 9. 6. Well might the Apostle cry out by way of admiration, Without controversie great is the mystery of Godliness, God was manifest in the sless, 1Tim. 3. 16.

5. The fingular fitness of Christ for this work of Mediation, arises from his being God-man in two natures united in one person without Confusion

or Transmutation.

1. Had he not been truly God, he had been too mean a person for so high an employment; it was God that had been offended, an infinite Majesty that had been despised. The person therefore interposing must have some equality with him to whom he enterposes. Had the whole society of persevering Angels interposed on mans behalf, it had been to little purpose, one Christ was infinitely more than all, and that because he was truly God.

2. Had he not been compleatly man, he had been no way capable of performing that indispensibly necessary condition, upon which God was willing to be reconciled; viz. The satisfying of that righteous sentence God had pronounced, Gen. 2. 17. In the day thou eatest thereof thou shall surely dye. That therefore he might be capable of dying, (which as God he could not) and that the justice of God might be satisfied in the same nature by which it had been offended, 'twas necessary he should be man.

3. Had he not been God and man in one person, the sufferings of his humane nature could not have derived that infinite value from the Divine nature. We could not have called his blood the blood of God, (as 'cis called Acts 20, 28.) it would have been no more than the blood of a creature, and consequently as unavailable as the blood of Bulls, &c. Hebr. 9, 12, Heb. 10, 4.

Christiest Av-Bestinn, auts Geogyica 4. Had he not been God-man without confusion of natures, his Deity might either have advanced his humanity, above the capacity of suffering; or his humanity might have debased his Deity below the capability of meriting, which is no less than blasphemy to imagine. And this is the first reason, the singular stress of Christ for this work, because of the Dignity of his person.

Reason 2. The singular sitness of Christ for this employment in respectros the surableness of his Offices. There is a threefold miscry upon all

men, or a threefold bar to communion with God.

1. The guils of their fins, which themselves are never able to expiate, or satisfic for.

2. The blindness of their minds, the cure whereof is too difficult for

any creature Physician.

3. Their bondage and captivity to fin and Satan, which are enemies too fixong for man to deal with. Sutable to these three great necessities, Jesus Christ is anointed of God to a threefold Office, of a Priest, a Prophet, a King; the former of which Offices he exercises on our behalf to God, and the two last, from God to us.

1. The Priestly Office of Christ is the great, the only relief we have against the guilt of sin, the work of the Priesthood consisted under the

Law, chiefly of these two parts.

18, 19, &c.
2. Intercession unto God on their behalf, Leviticus 16, 12, 13.

Both which were verified in Christ our great high Priest, Hebr. 4.
14. And hence it is that the Apostle encourages us to come with boldness unto the Throne of grace, Hebr. 4. 16. What was done by others

Typically, was done by Christ Really.

1. His fatisfaction in discharging those debts which his people had run into with Divine justice to the utmost farthing, and this he did by offering up that one single facrifice which was infinitely more worth than all those multitudes of facrifices offered up of old, and from which all former facrifices had their vertue and efficacy. The Priests of old offered up creatures, but this high Priest offers up himself; they offered the blood. Eph. 5. 2. of Bullocks &c. Hebr. 9. 13, 14. but Christ the blood of God, A.t. 20, 28. They offered many facrifices, and Christ but one, but such a one as infinitely exceeded all their many; such a one as perfected for ever them that are sanctified, Hebr. 10. 14. One Sun is worth more than thousands of Stars, and one Jewel than millions of ordinary stones; and so one Christ is more effectual than all Lebanon, or the sattle on a thousand balls.

. T.

Hcb. 9. 25.

Heb. 10, 12.

1 |oh. 2. 1.

fatisfaction, that was performed on earth; his Intercession is performed chiefly in heaven: by the former he purchased pardon and Reconciliation, 2 Cor. 5. 19. compared with Verse 21. by the latter he applies the benefirs he hath purchased; his sufferings, though they were but while he was on earth, yet the benefit of them extends to all ages of the Church, both before and fince his passion; and his Intercession is that which sues out these bleflings for his people; and therefore that great Apostle joyns both together as the foundation of all his comfort, Rom. 8. 33. Christ hath dyed, who still makes Intercession; and both these are so full, so sufficient a relief against the guilt of fin, that as we have no other; so we need no other; as the high Priefts bore the names of the people before the Lord, fo does Jesus Christ the names of his Elect; but the High Priests of Old, were at certain times only to appear before the Lord, once a year to en-Heb. 9:12,24. ter into the holy place, but Christ our spiritual High Priest, is not only Heb. 11. 25. entered, but fat down at the right hand of God, to negotiate constantly on his Churches behalf ; He ever lives to make Intercession, Heb. 11.25. And besides the constancy, consider the prevalency of his Intercession; that God that regards the cry of Ravens, that will not altogether neglect the humiliation of Ahab, that God that is so ready to answer and honour the prayers of his own people, cannot but much more regard the prayers of his only Son, praying by his blood, and praying for nothing more than what himself hath deserved and purchased. He that is such a great High Priest, is excellently fitted in respect of this Office, for the work of Mediation. 2. The prophetical Office of Christ, is the great, the only relief we

2. His intercession; this is the other part of his Priestly Office; his

Prophet of his Church whom Moses foretold, the Jews expected, and Deut. 18. 14. all men needed; that Son of Righteousnels, who by his glorious beams dif-Joh. 1. 24.25,

Joh. 6. 14. and is therefore filed by way of emission and is the emission and its emission an and is therefore stiled by way of eminency, that light, John 1. 8. and the true light, John 1. 9. The execution of this prophetical Office, is partly by revealing to much

have against the blindness and ignorance of our minds. He is that great

of the Will of God as was necessary to our salvation, partly by making those

revelations powerful and effectual.

1. In revealing the Will of God; for no man hath feen God at any time; the only begotten Son, which is in the bosome of the Father, he hath The manner of revealing the mind of God declared him, Joh. 1. 18. hath been different in several ages.

1. Sometimes making use of instruments, who were either ordinary; as under the Law, the Priests whose lips should preserve knowledge; and under the Gospel, Pastors and Teachers: Or else extraordinary; as Lph,4.11, 12 Prophets under the Law; and Apostles, and Evangelists, in the first plan-13. tation of the Gospel.

2. For some time instructing his Church immediately in his own per-

fon, Heb. I. 1, 2.

2Chron. 15'3.

2. In

2. In enlightening effectually the fouls of his people : in causing the blind to see, and making them who were once darkness, to be light in the Lord, Thus he instructs by his Word, and by his Spirit, I Per. 1. 12. and by that Soveraignty he hath over the hearts of men, opens their hearts to receive his counsels. He that can thus speak, nor only to the ear, but to the heart, is also in this Office excellently fitted for the work of Mediation.

3. The Kingly Office of Christ, is the great, the only relief we have against our bondage to fin and Satan. He to whom all power is given in heaven, and in earth, Mat. 28. 18. He whom God hath raised from the dead, and fer at his own right hand in heavenly places, far above all Math. 28. 18. principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the Head over all things to the Church: It is he that restores liberty to the captives, and opens the Prison doors to them that are bound. This great Office of a King, he executes chiefly in these Royal acts.

1. In gathering to himself a people out of all kindreds, Nations and tongues; and in making them a willing people in the day of his power,

Pfal. 110. 3.

2. In governing that people by Laws, Officers, and Censures of his own

ordaining, Ifa. 33. 22. Ephef. 4. 11, 12. Matth. 18. 17, 18.

3. In bringing all his elect into a state of faving grace, and preferving that grace alive in their fouls, which himself hath wrought, though it be as a spark of fire in an Ocean of water, in carrying it on to perfection, and crowning it with glory.

4. In restraining, over-ruling, and at last destroying all his and his Churches enemies, Pfalm 110. 1. Those who will not submit to the Scepter of his grace, he rules with his Iron rod, and will at last dash

them in pieces like a Potters Veffel, Pfal. 2. 9.

And thus is Christ not only in respect of the dignity of his person, but the futableness of his Offices, the only fit Mediator between God and man.

The doctrinal part of this Scripture being thus cleared, take one word

by way of application.

Use. This may inform us of the unspeakable folly and misery of all fuch as despise this Mediator; there is but one Mediator, but one way of Reconciliation unto God, but one way of having fin pardoned, our natures cleansed, the favour of God restored, our lost condition recovered, and that is through the Mediation of Christ; and shall it be faid of any of us, as Christ himself speaks of those foolishly obstinate Jews, they would not come unto him, that they might have life, Joh. 5. 40. There isin Christ the life of Justification, to free us from that eternal death the Co. 3.4. Law sentences us unto; the life of sanctification to freeus from that spiritual death we are under by nature; there is in him a sufficient reliefagainst whatever is discouraging; and shall we be so little cur own friends, so

Eph. 1 20,21, Heb. 2.8. Phil.2. 9, 10, I Cor. 15.27, Ifa. 61. 1. Gen. 49. 100 Ifa. 55. 4. 5. 1 Cor. 12. 28.

1 Pct. 1. 3, 5. Eph 4. 12,13. 1 Thef.4. 16,

1 Cor. 5. 4.5.

false to our own concernments, as to reject his profered help, notwith-

flanding we do so highly need it?

Phil.2. 6,7, 8. Joh. 15. 13. compared

1. In rejecting this Mediator, you fin against the highest and greatest mercy that ever was vouchsafed to creatures; 'tis mentioned as an aftonishing act of love in God, that he should so love the world, as to give his only begotten Son, &c. Joh. 3. 16. fo] beyond all comparison, so] bewith Rom. 5. youd all expression; and oh what an amazing condescension was it in Christ. who though he thought it no robbery to be equal with God, was yet pleased to make himself of no reputation, and took upon him the form of a servant became obedient unto death, even the death of the Croft? and all this as our Mediator? there is not any mercy we enjoy, but 'tis the fruit of this mercy.

Ephcf. 2. 12.

2. You hereby read your-condition, the same with Pagans; the emphasis of whose misery, consists in this, that they are without Christ, and therefore without hope. Nay the same with Devils, who have no Mediator interposing on their behalf to God; but as they sinn'd without a Tempter, so they perish without a Saviour; this is their misery, and shall this be any of our choice?

3. Your condition is hereby rendred in this respect worse than theirs,

in that you despile that mercy which they were never profered.

The danger of this fin, you may find awakeningly fet down by the Apostle, Hebrews 2. 3. Hebrews 10. 28, 29, 30. Hebr. 12. 25. Use. Be perswaded then to make use of Christ in all his Offices, in

whom you have an universal antidote against all discouragements.

Heb. 12. 24.

Are your consciences alarm'd with the thunder of Scripture-threats. and curies of the Law, fly to that blood of sprinkling, the voice whereof is much louder than the cry of your fins.

Joh. 3. 14.

Are you flung with the fense of your corruptions, look up to Christ as your Brazen-Serpent, that he may cure these wounds and deliever you from death.

Are you discouraged from prayer, because your prayers have hitherto been fo finfully defective? confider the Intercession of Christ, and take

1 Joh 2. 1. encouragement from thence. Heb. 4.14,15.

Are you afflicted with your own unteachableness? look up to him as the great Prophet sent of God, and beg of him the inward and effectual teachings of his Spirit, that he would speak as powerfully in his Word to your dead hearts, as he once spoke to dead Lazarus.

Joh. 12. 43. Col. 1. 11.

Are you disquieted with doubts and fears, in respect of your own perfeverance? though temptations are boysterous, and corruptions violent, look up to him who fits at the right hand, till all his enemies become his foorstool, that he would strengthen you.

Pfal. 110. T. Col. 1. 21.

Are you full of fears because of Zion, the afflictions, dangers, enemies of the Church? remember he is the Head over all things to the Church.

In a word, whatever your afflictions or troubles are, the Mediation of Christ is a sufficient relief; and therefore sit not down dejectedly mourning, like Hagar weeping at the fountain fide.

Gen. 21, 19.

OF



Of Christs Humiliation.

Phil. II. 8.

He humbled himself, and became obedient un to death, even the death of the Cross.

His Chapter begins with one of the most pathetical and powerfully pressed Exhortations that we meet with in the whole Scripture: The Apostle is in one of his high strains and raptures of Rhetorick, conjuring the Philippians (as it were) by all that they accounted dear and precious, unto brotherly unity and amity, and to this end, to humility of mind, and a mutual condescension. He that will lift up, and embrace another that is fallen, must himself stoop down; and because men are rather drawn by example, than driven by precept, he propounds to them a pattern beyond all parallel: Let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it no robbery is insterious to be equal with God, but made himself of no reputation, &c. As if he sui. Nicrem. had faid, Jesus Christ was as high as the highest, &c. coequal with God, it was his right to stand upon even ground with his Father, and without any wrong to him might have pleaded his Peerage, and yet he strangly humbled and abased himself; here is your Copy. How lowly should Christians be? seeing humanity, the form of a servant, nay, death it self were not accounted too low for their Lord? Christ himself hath just such another Argument, Joh. 13. 14. If I your Lord and Master have washed your feet, ye ought also to wash one anothers feet. Let no Christian stand upon his pantofles, seeing Christ humbled himself, and became obedient to death, the death of the Cross.

In which words we have

C 1. Specified, death. 1. The depth of Christs humiliation : < 2. Aggravated, even the death of the Cross.

2. The Manner of his humiliation, where we may note these two remarkable circumstances.

I. His voluntariness, he humbled himself.

2. His obedience, he became obedient unto death.

The Scripture hath observed to us these three special steps of Christs humiliation.

1. He stoop'd down to become a man.

2. He condescended to put his neck under the yoak of the Law.

3. He appeared in the likeness of finful flesh.

I. He floop'd down to become aman; he left the warm bosom of his Father, and took himself lodgings in the womb of a virgin; he strip't himself of his Robes of glory, to put on the course home-spun, and thread bare tatters of a frail humanity; and he that thought it no robbery to be equal with God, submitted to an estate lower than some of his own creatures; this is the first Riddle in the Apostles great mystery of godliness: God was manis. Tim. 3. 16. felt in the flesh. And fure, that the most magnificent Monarch in the world should become a Toad, that the whole Host of Angels should be degraded into worms; that this goodly frame of the Creation should be unpinned and annihilated, or crowded into the narrow compass of one single atome, is infinitely a less wonder, than for God to become a man; had Christ been made an Ange', it had been infinitely below himself, and yet then he had remain'd a spirit, and stayed something nearer home; but he cloathed his Divinity with a body; the word was made flesh; he made himself of no reputation, and was made in the likeness of men, Ver. 6. He empired himfelf of his credit; to become a man was so much beneath him, that upon the matter it undid him in point of reputation. The greatest step of Christs humiliation, was his Incarnation; for that being man he should dve. is nothing so aftonishing a wonder, and inconceivable, as that being God he should be made a man.

BAUTOV EXE-YWGE.

Gal. 4 · 4 ·

14

2. He condescended to put his neck under the yoak of the Law. God (faith the Apostle) sent forth his Son made of a woman; and though that be very much, yet there is more added, made under the Law. Though every man that is born of a woman, every mothers child among us, be neceffarily subject to a Law, and it is no condescension, it's no whit below the greatest Prince on earth that gives Laws to many thousands; yet this was a very great Submission in Christ. Adam while he continued in a state of integrity and perfection, was then under a Law, and did not yield or abate any thing of his right by it; the bleffed and glorious Angels continue under an obligation to obedience, and they do not by this lofe any of their birth-right;

for a creature, as a creature, is indispensibly subjected to the Law of its Maker, by vertue of its creatureship and dependence; and should any one of them artempt a disobligation, it were an essay toward a prodigious and preternatural Antinomianism. But the Son of God, the Eternal and Independent Law-maker did admirably abase himself, to come under the obediential observance, and poysonous malediction of that Law, upon which there was only the print of his own authority; for though the humane nature abstractly considered, is as a creature bound to the observance of a Law, yet being in conjunction with the fecond person in the Trinity, and assumed into the personality of the Son of God, it was exempted from obedience, and indemnified as to curse and penalty. Christ submitted to the Ceremonial Law in his circumcifion, put his neck under the yoak of the moral Law, to fulfil the preceptive part by his perfect obedience, and fatisfie the maledictive part by his compleat sufferings; all which subjection was not a debt that God could have challenged of him, but a pure voluntary subscription : The Law is not made in some sense for a righteous man , but it is 1 Tim. 1. 9.

not made in any fense for the glorious God.

3. And which is a step beneath both these; he appeared as a sinful man, Rom. 8. 3. or in the likeness of sinful flesh; subjection to the Law made him very low, but the similitude of sin, which is the violation of the law, was a far greater abasement. Christs appearing in the likeness of finful flesh, must not be understood as though his flesh were only a likeness and appear- Nor in similiance, or he had only an aerial, and Phantastical body; as some of old ab- tudine carnis furdly fancied and affirmed; he had true real flesh, though but the quasi caro non similitude and resemblance of sinful flesh; the word likeness relates not to in similitudine flesh, but sin; not flesh in likeness, but sin in likeness; a being under a carnis peccati Law implies nothing of fin; it was the case of Adam, and the Angels, and quia care erat, both without fin, or any thing that look't like fin; but our bleffed Lord fed peccaticaro condescended not only to subjection, but to the print and appearances of non trat. Aug. transgression. He shall appear (faith the Apostle) the second time without sin unto Salvation. Intimating that the first time he appeared with sin upon him; when he returns in glory he shall have no dints of fin upon him; the smell or fingeing of it shall not be upon his garments; but his first entrance was with many of those prints and marks that fin (where ever it is) uses to leave behind it. Sin was neither inherent in him, nor committed by him : but imputed to him. Sin never defiled him, but it defaced him; he had nothing of its impurity, but much of its penalty; he was not tainted with that plague, but he was pleased to take upon him the tokens. In the same Chapter the Prophet tells us, He had done no violence, neither was any deceit in his mouth, and he was numbred with Transgressors. He trode not one step awry in sin, but many of the foot-steps of sin appeared upon him; to Isa. 53.9. 12 instance in a few.

1. Poverty: he came in a low and mean condition, and that's the very likeness of sin, the great bankrupt that brought all to beggery. Though he was rich, yet for our sakes he became poor. When he rode to ferusalem, 2 Cor. 8. 9

effet caro, fed

Matth. 21. 5. Matth. 8. 20.

Matth. 17.ult.

2. Thefi. 2. 3.

saling valet 2.5.6.d.

Ifa. 55. 3.

7:22

it was not in state, in a gilded Coach with fix horses; or mounted like a Lord Mayor with emboffed trappings; but as one might rather fay, like a Beggar that is fent with a Pass from one Town to another; Sitting upon an Affe, and a Colt, the foal of an Affe. The Foxes have holes, and the Birds of the Air have nests, but the Son of man had not where to lay his head. He was at fuch a very low ebb as to worldly riches, that once he, and one of his Apostles, could not both of them make a purse for half a crown to pay their tax without the working of a Miracle.

2. Another likeness of fin was forrow : He was a man of forrows, and acquainted with griefs; as Antichrist is called a man of sin, his very make and constitution is fin, so was Christ a man of forrows, and as it were made up of them, they werein a manner his complexion. We read oft of his weeping, but it is not observed that ever there was a smile upon his face. Now fin and forrow are fo near of kin, that the Hebrew language compriseth both in one word: they are as like as mother and

daughter, and both called by the fame name.

Gen. 3. 7. Chap. 2. ult.

3. A third liseness of sin was shame and reproach: Sin was the inlet of shame : when our first Parents had sinned, their eyes were opened, and they knew that they were naked, and sewed fig-leaves together. Why they were naked before, and were not ignorant of it, but then it was no shame to them; fin, gave them a fight of their nakedness, so as they never saw it before: This similitude of fin was upon Christ when he was called Glutton, Winebibber, Conjurer, Blasphemer, Divel, and what not, that might cause and increase contempt? We hid (as it were) our faces from him, (saith the Prophet) he was despised, and we esteemed him not; how vile and contemptible is that person, upon whom we turn the back in scorn? to whom we will not vouchfafe so much as a look or the glance of an eye! I am a reproach of men, (faith the Pfalmist in the person of Christ) and despised of the people.

Ifa. 55. 3.

Pfal. 22.6.

Ifa. 59. 2.

Rom. 5. 12.

Gen. 2. 17.

4. Another similitude of sin, was the withdrawment of his Father, and clouding the light of his countenance. His Fathers for faking him, whereof Matt's. 27.46. he makes that heavy heart-breaking complaint, My God, My God, why hast thou for saken me? The frown of his Father, and brow-beating of his displeasure, was the very likeness of sin; for from that noysome vapour only arises a cloud to over-cast the light of his countenance. Nothing but that builds up a partition-wall betwixt him and us. Your iniquities have separated betwixt you and your God, and your sins have hid his face from you. We hid our face from Christ, and in that there was reproach; but alas, this was nothing in comparison, a Prince need not trouble himself that he hath not the smile of his Groom: What if all creatures in heaven and earth had hid their faces from Christ, he could well have born up under it: but the hiding of his Fathers face even broke his heart, as a burden intolerable.

5. And lastly, Christ submitted to death, and that's another likeness of fin. Sin entred into the world, and death by fin; they came together asit were, hand in hand; this was the penalty inflicted upon fin, In the day those eatest, thou shalt surely dye. Now in this respect Christ abased himself to

look like a finner; Humbled himself, and became obedient to death, the death of the Cross.

In the further Amplification of this, I shall endeavour to shew three things.

1. What kind of death Christ humbled himself unto.

2. In what manner Christ underwent that death. 3. Upon what grounds Chrift thus humbled himself to death.

I. What kind of death Christ humbled himself unto; and this I cannot omit, the Apostle having added such a remarkable emphasis by way of reduplication: Death, even the death of the Cross. It was not only a violent death and there's much in that, that he dyed not a natural, but a violent death : Nor indeed could he, both because there was no fin in him to be the in-let of a natural death, nor would that have been fatisfactory for the fin of others. It was not only (I fay) a violent death; but such a violent death, as had in it a more than ordinary violence, a death by crucifying, which hath these three imbittering

Circumstances. \{ 1. Pain. 2. Shame. 3. Curse.

I. Pain: The easiest death is painful; a death-bed, though a down-bed is for the most part a little ease. Oh my gowty feet, saith Afa! O my cold benum'd body, laith David! O my leprous skin, faith Uzziah! O my pained aking head cryes the son of the Shunamite! but in the death of Christ there was the pain of many deaths put together; in the very dawning of the Gospel, the very first time we find the death of Christ mentioned, it is fet out by bruifing; It shall bruife thy head, and thou shalt bruife his heel, viz. his humane nature, that which could be bruised; It pleased the Lord to bruife him, he hath put him to grief; bruifed him as with a Pestle in a Mortar; hence was it he prayed so earnestly that the Cup might pass; it was so full of worm-wood and gall, and the pain so violent which he was to encounter, that he screwed up his request to the highest pin, if it be possible; wife and resolute men do not use to complain of a little; they will not cry oh at a flea-bite, or the burning of a finger; and some of the Martyrs have born up with such Christian courage, and gallantry in death, that being on the Rack they would not be loofed; they were tortured, not accepting deliverance, (faith the Apostle) the incomes and sup- Heb. 11. 35 ports of Divine grace, made an abatement of their pains; oh but what shall we say of the bitterness of that death, where the Author of all their strength, God and man bewrayes passions? how much dregs was there in that Cup which Christ was so loth to drink of?

Three things made Christs death so exceeding painful.

I. The piercing his hands and feet, those sinuous and fensitive parts. Christs body was all over excellently well tempered, and so his sense admirably acute; but to be pierced and digg'd through hands and feet, parts fo full of nerves and finues, must needs aggravate and augment the smart;

Gen. 3. 15'

Ifa. 53. 10. Matth. 26. 39

Optims complexionatus.

They

They have pierced my hands and my feet, was the Prophetical complaint . Pfal. 22. 16. o the Pfalmift, fulfilled in Chrift.

2. Another thing that addeth much to the pain of Christs death, was the extention and distortion of his body; the Cross was a rack to him. and he was stretch't as upon the Tenters; for when any persons were to be crucified, the Crofs you multunderstand, lay all along upon the ground till the party was nailed to it, and ftretch't out at his full length, and afterward erected; and to this the Pfalmift had respect in that fad complaint of his, I may tell all my bones; he was fo rack't, that his bones were alm of

ready to fart out of the skin.

Compare Mar. 15.25. with 34.

Pial. 22. 17.

3. The death of Christ was more painful, by reason of its slowness, and gradual approach. Christ was from the third, to the ninth hour in dying ; from nine in the morning, till three in the afternoon, fix compleat hours. -When bloody Tyrants would make any mans death more than ordinarily painful, they have devised ways to cause a lingring death; and when news was once brought to one of them, that fuch a one was dead fuddenly, he cryed out Evalit, he hath made an escape. When death comes, the flower its pace, the heavier its tread; the longer the Siege, the fiercer the storm; but this is true of Christ, more than others; for when they are long in dying, they usually faint, and their spirits abate, they are brought step by step to deaths door, and dead before death; but with Christ it was otherwise, he stood all that while in persect strength; the vigour and acuteness, of his senses was no whit blunted, or made less sensible of pain. That is a notable Scripture, Mark 15. 37, 39. Jefus cried with a loud voice, and gave up the Ghoft; and when the Centurion, which food over against him, saw that he so cried out, and gave up the Ghost, he said. Truly this man was the Son of God; avery strange inserence, this man dyes, and gives up the Ghoft, and therefore he is the Son of God. The Argument one would think, were strong to the contrary; but here lies the strength of his reason, When he saw he so cried our, and dyed, he said he was the Son of God. He very well knew, that in other men strength abated leafurely, their speech grew low, and they used to sumble and falter, and rattle in the throat; but as for this man he gave such a cry at the last gasp as he never heard, and thereupon infers, Truly he was the Son of God.

2. Another bitter ingredient unto the death of Christ was shame; and this was much more than the former. There is nothing fo sharp and cutting, so intolerable to an ingenuous and noble spirit as shame. The pain of an hundred deaths, is more easily undergone by such, than the reproach of one. Now in this respect, the thieves fared much better than he did; we read of no irrifion, no infcription, no taunts, or farcasms cast upon them; they had only pain to encounter; Christ both pain and scorn; the fouldiers, the Jews, the very thieves flouted him. He endured the Cross, (faith the Apostle | and despised the shame. The Cross was it felf an ignominious death. the death of a flave; no freeman, nor man of fashion, was ever put to it; and to this cay, we fay of one that is hang'd, He dyes like a dog ;

Heb. 12. 2. Facinus et vincire civem Romanum, feeius verberare, quid dicam in ct seem tollere? Cic.Zach. II.

yea, but Christ did not only dye such an ignominious and reproachful death as this, but he was fold to it, and a goodly price that he was prized at; the death it felf was shameful, the death of a slave, and this was an aggravating circumstance of ignominy, that he was fold to it as a slave; all the while he was dying, he stood naked upon the Cross. Now nakedness is our shame; he was scorned and derided on all sides; they mock't and shak'd the head at him; all his Offices were derided; his Priestly Office; He faved others, himself he cannot save; his Prophetical Office, when they Mat. 27. 41. blinded him, and bid him prophesie, who it was that smote him. His kingly Office, when they put a robe upon him, and in mockery faid, Hayl King of the Tews. Thieves and notorious Villains were crucified with him, and he pur in the midft, as though he were worse than both of them, and all Dut. 24.9. their villainies, and misdemeanours had concentred in him; they spit in his face, and that's a notable mark of infamy, fuch an one as God allotted for the reproach of him that refused to build up his Brothers house. And all this was acted without the Gate; they thought him not worthy to fuffer within the Walls of their City, left forfooth, he might have pollured it. This the Apostle takes special notice of; Jesus that he might san-Etifie the people with his own Blood, suffered without the Gate; which in Heb. 13. 12. the next verse he explains, and calls his reproach; as under the Law, the Blasphemer was by Gods appointment to be stoned without the Camp; and Levit. 24, 14. amongst us at this day, the most base and villainous Malesactors are carted away to Tyburne, and not executed upon Tower hill, that is honourable,

2. The sting of Christs death is yet behind; it was invenom'd with a curse: though pain be bad, and shame worse, yet the curse is worst of all. Deut. 21. 23 He that is hanged, is accurfed of God. That was (it is true) a Ceremonial Curse, but it was typical, and had special relation to Christ, who was under a real, moral curse; and so it is applied by the Apostle, Christ hath redeemed us from the curse of the Law, being made a curse for us; for Gal. 3.13. it is written, Cursed is every one that hangeth on a Tree. And here the A. postle Peter puts a remarkable accent, speaking of Christ to the Jews, Whom ye flew, (faith he) and hanged on a Tree; intimating that bare flaying Acts 5. 30. him, would not have been so much as hanging him on atree; the Tews had many other wayes of putting people to death, as stoning, strangling, burning, beheading, but only crucifiying had a curse annexed toit. Christ was made fin for us, that he might meet with, and intercept that wrath and curse that was due to us, and breaking out upon us. We read in the ftory of his passion, that when Christ was going to wrestle with that dread- John 13. 1. ful agony in the garden, he paffed over the brook, Cedron. And if we confult the History of the Kings, we shall find that when any godly ones amongst them, as Hezekiah, Asa, Josiah, reformed and purged the City and Temple of Idolatry, they can the abominable and curfed things into the brook 2 Chro. 15. 16 Kidron. Christ was in his sufferings, to drink of the brook in the way, topals 29. 16.30. 14 over, and wade through a River full of curfes.

Pial. 110. ult,

2 In what manner Christ underwent this death. It behoves us to confider the manner of our performing duties to Chrift, for their acceptation; and it will be worth the while for us to ponder the manner of Christs shedding his blood for us; both for our consolation and imitation.

Now as to the manner of his death, three circumstances call for our con-

sideration.

He dyed Swillingly.
Obediently.
Humbly and Meekly.

1. Willingly: he was a Volunteer in death; and his offering up himself in facrifice, was a free-will offering; his Fathers determination made it necesfary; and thus, Christ ought to suffer, and the Son of man must be lifted up; but his Fathers preordination gave not his death the formality of a Sacrifice. In regard of men it was violent, They flew him with wicked hands; this makes it not the facrifice neither; they were not the Priefts, but the butchers of Christ. In respect of himself it was voluntary; that made the Sacrifice; Then faid I, Lo I come; in the volume of the Book it is written of me, I delight to do thy Will, oh my God, yea, thy Law is within my heart. As if he had faid, My very heart is ready for the shedding of my heart-blood. Ilay down my life , (faith Christ) no man taketh it from me, but I lay it down of my felf; though the Jews took it away, yet not against his Will; it was their murtherous Will to have it, and his gracious Will to give it; I have power to lay down my life, and I have power to take it again. As if he had faid, Were it not my pleasure to part with it, with all the power they could make, they were never able to wreft it out of my hands.

When one of Christs followers struck off the High Priests servants ear. Math. 26. 53. Chrift gave him a check : Think It thou, (laith he) that I cannot now pray to my Father, and he shall presently give me more than twelve legions of Angels? As if he had faid, I need not such weapons, I could committion twelve Legions of Angels to be of my life-guard : one were sufficient to do the business : as 2King, 19.35 what a rout did one Angel once make in Senacheribs army? but I could put twelve legions into battle array for my rescue, were not I as ready to be crucified, as they to crucifie me. And when the fouldiers came to break his legs, they forbore, because he was already dead. Such was his forwardness to dye. that he faved them a labour. Nay, there was not a bare willingness, but on his part, firong defires to dye. I have a baptism to be baptized with, and officio. Tertul. how am I straitned till it be accomplished? his death was full of pain, but his heart was fo fet upon it, that he was in a manner pained, till he came to

dye; and not to have dyed, had been a death to him.

Object. But it will be objected, Christ feared death, he prayed against it, and therefore his Will had a repugnancy against it.

Answ. This doth not oppose, but rather testifie and evidence Christs willinguels to dye; for he may be confidered as a private person, of the same na-

Pfal. 40. 7,3.

Joh. 10.17,18 Xeisès exev more drav i Ewalter did ais בול ביאמון לבי LATO GOOKE 1280 G सं My skovov ékav. Theoph .in loc. Ivid.

Joh. 19. 33. Suffixus Spiritum cum verba dimifit præzento carnificis Luk. 12. 50.

Heb. 5. 7. Marth. 26. 39.

tural

tural affections, defires, and abhorrences with other men ; and fo the bitter cup was justly feared, and declined; or in a publick relation, as Mediator, a mercifull and faithful High Priest, and so he most willingly submitted himself to it; and this willingness of Christ, ratione officii, was so much the greater, because ratione natura, he could not but have strong resuctances against it.

2. Christ humbl'd himself to death obediently. It was his will to dye. and yet he dyed not of his own will, but in obedience to his Fathers. have them both conjoyned, Heb. 10. 7. Lo I come to do thy Will O God. And Joh. 10. 18. I lay down my life of my felf; this Commandment have I received of my Father; he became obedient unto death, (faith the Text) In respect of God, Christs death was justice and mercy; In respect of man, it was murther and cruelty; in respect of himself, it was obedience and humility. To obey is better than facrifice. Christs obedience was the best of his facrifice; when he prayed to his Father, that the cup might pass, it was

with this Clause of exception, Not as I will, but as thon wilt.

3. Christ submitted himself to death humbly, and meekly; he was oppres-Sed, and afflicted, yet opened he not his mouth; not that he spake nothing at all, but he was filent as to murmurings and revilings; that was the work of his persecutors; not a word passed from him that might argue passion, or impatience, as from one of the Theives that were crucified with him : he was brought as a Lamb to the Saughter; he was not enraged, or exasperated, with all the injustice, cruelty, and oppression of his enemies; not one word in hear of blood, to them whose errant was to shed his blood. Friend (saithhe) to Judas, betrayest thou the Son of man with a kiss? What meekness was here? though I confess there was a tart rebuke in that kind compellation, and Christ calling him friend, smartly checkt him for his unfriendly carriage. When one of his Disciples cut off Malchus his ear, Put up thy fword (faith he) Wee'l have none of that club law; he touches his ear, and heals it. When he was reviled, he reviled not again; when be suffered, he threatned not; his enemies shot their arrows, even bitter words; but they recoyled not upon them. Nay, he returned not only no ill words; but gave prayers in exchange for their taunts and revilings; Father forgive them, for they know not what they do. It had been meekness to have gone through his fufferings without murmuring; but it was an high and heroical act of meekness indeed, to pour out prayers for them, that were such busie instruments in pouring out his blood; he was so far from biting the stone, that he kissed it; and the hand that threw it.

3. Upon what grounds Christ thus humbled himself to death: What cogent necessity was upon him; for we may not conceive that Christ thus humbled himself to death upon trivial and impertinent considerations; as David faid once of Abner, Dyed Christ as a fool dyeth? No fure, it was upon 2 Sam. 3.33.

these fix weighty grounds.

1. That Scripture prophesies and Predictions might be accomplished; all which represent him as coming in died garments from Bozrah. The first Scripture that ever mentions Chrift, shews him a bleeding and crucified Savi- . Gen. 3. 15-

phyara ixa. va ni zibivny paragai diavoiav . Chryf.

1 Pet. 2. 3. Pfal. 64. 3.

Luke 23. 34.

our. Now Christ was to make good to a tittle every thing that had been before written of him. In Saint Matthews Gospel this is very remarkable, who above all the rest hath most punctually observed the fulfilling of Prophesies. with whom the burden and under-fong of almost every event is, ut impleretur, that it might be fulfilled which was spoken by the mouth of the Prophets.. Christ himself renders this account of his sufferings in that Discourse of his with his Disciples upon the Road; Obfools, and flow of heart, to believe all that the Prophets have spoken! Quebt not Christ to have suffered these things? The Prophets have all spoken this with one mouth, and is it.

possible I should make them all liars?

2. That Scripture types might be fulfilled; many whereof were to decipher and prefigure the death of Chrift, as Ifane's being offered, the flaying of the Sacrifices, the lifting up of the Serpent; Now had not Christs blood been shed, and he lift up upon the Cross, there had been no correspondency in the Antitype; as Moses lift up the Serpent in the Wilderness, so must the Son of man he lifted up. Had not Christ been made a Sacrifice, most. of the Legal Ceremonies, and precedent prefigurations had either spoken.

lies, or at least nothing to the purpose.

3. That bis Will and Testament might be firm and effectual : in his life he had given many precious Legacies, and they had been all void, and to no more purpose than a Deed without a Seal at it, unless ratified and confirmed : had not Christ given himself to death, all his other gifts that he had bequeathed in his Will, had been giftless; this is the Apostles Argument, Where a Testament is, there must also of necessity be the death of the Testator; for a Heb. 9.16,17. Testament is of force after men are dead, otherwise it is of no force at all while the Testator liveth. A man that makes a Will, doth not intend that any body should be the better by it, but upon his death: Suppose a man have a Legacy of a thousand pounds given him, he is not one whit the richer so

> long as his friend liveth, the Will holds not good in Law, nor can he fue for one penny of it. This Cup (faith Chrift) is the new Testament in my blood; that New Testament which is ratified by my blood: Christs death gives life not only to his people, but to his promifes. It is expedient for you

> that I go away, (faith he) for if I go not away, the Comforter will not come: The fending of the Comforter was one principal clause of his last Testament; but till the death of the Testator, the will could not be put in suit, it signified nothing and it was not pleadable. The Holy Ghost was not yet given, because Christ was not yet glarified; what? had they received nothing of the Spirit? yes, but not according to that plentiful proportion, which he intended and promised in his Will. The Legacy was paid but in part, because the Testator was yet alive; he was no sooner dead, and got to heaven. but he makes all good to a tittle, as you may read, Alts 2. 2, 3, 4.

4. That justice may be satisfied; the sentence upon fin was passed from the mouth of a righteous Judge; now though justice might admit of a change of persons, there was no room for a change of penalties; death was threatned, and death muft be inflicted. If Chrift will fave finners from death iuftic:

Luk.24.25,26.

Joh. 3. 14.

Luk. 22. 2c. .

Joh. 16. 17.

Joh. 7. 39.

justice will not let him save himself from death; without shedding of blood H.b. 9, 22. there is no remission: Christ undertaking to cross out, and cover the black lines of fin, must draw over them the red lines of blood: What the chief Priests said concerning Christ, is true in some sense, though false in theirs, He saved others, himself he cannot save : Justice was to have its penny- Matth. 27.42 worths out of our Surety, and nothing could be abated of blood. God hath set forth Christ to be a propitiation through faith in his blood, to declare his righteon/ness for theremission of sins, that he might be just.

Rom. 3.25,26.

5. That he that hath the power of death might be deferoyed; through death he destroyed him that hath the power of death, that is the Devil. Sa- Heb. 2. 14tan bath the power of death, not as a Judge, but as an executioner; and Christs death hath destroyed him; not taken away his being, or undevil'd him; but shatter'd his Forces, broken and subdued him. The crucifying of Christ was the Devils plot; he put Judas upon betraying him, the fews upon accusing him, Pilate upon condemning him, the Souldiers upon executing him; but our Lord out-flot him in his own Bow, and cut off Goliah's head with Goliah's Sword: It fared with Satan, as it is storied of a certian Souldier, who being curioufly inquilitive after the time of his death, went to an Aftrologer, who of a long time would make him no answer, till at the length overcome by his importunity, he told him that he should dye within three dayes; whereat the Souldier being angry, draws his Sword. and kills the Aftrologer; for which murder within three dayes compass he was executed: And thus Satan plotting the death of Christ, to put by his own ruine, promoted, and procured it: Our Saviours death gave him fuch a deaths wound, as he will never claw off. The Lyon is terrible, (faith Chryfostome) not only awake, but sleeping: And so Christ, not only living, but dying, came off a Conquerer; as Sampson at his death pulled down the Judg 16. 33. pillars of the house, and made a greater rout among the Philiftines, than in all his life; and therefore it is very observable when the death of Christ approached, and being in view, Satan perceived how great difadvantage was like thereby to accrue to him and his Kingdom; how he laid about, and bestirred himself by all means possible to hinder it; he put Peter upon dissiwading him, Mafter, favour thy felf, and let not this be unto thee; and Christ Matth. 16. 23. presently smelt him out in that advice, as appears by his rebuke, Get thee behind me Satan; he buzz'd dreams into the head of Pilates wife, and there- Matti. 27.29. by endeavored to take him off, and divert him from pronouncing the fentence upon him.

6. To take away the meritorious cause of death; viz. sin: And verily had all the Devils in hell been routed, and fin, that devil in the bosom, remain'd undisturbed, it had heen an inconsiderable victory; God sending his own Rom. 8. 5.

Son in the similitude of sinful flesh for fin that is by a facrifice for fin, (wehave fuch another Ellipsis, Hebr. 10. 6.) condemned fin in the flesh. Christ by his blood wrote a bill of Inditement and Condemnation against fin, he sued it to an out-lawry, and undermined it as to its dominion and damnation; in Rom. 6. 10. that he dyed, he dyed unto fin once: The Saints dye unto fin, namely,

Verfe 11. Dan. 9. 24. by Mortification; Reckon ye your selves also to be dead indeed unto fin ; but thus there was never any alive in Christ, but he dyed unto fin, namely the utter ruine and undoing of fin : The Meffiah shall be cut off, to finish transgression, and make an end of sins. There is a double finishing of sin, by confummation and by confumption; the meaning is not as though Christ compleated that which finners had left imperfect, or varnisht over those fins which came out of their hands rude and unpolished; no, he could neither put an hand or fet a tool to fuch work as this; but to make an end of fin, to eat into the heart, and tear out the bowels ofit; fuch is Christs hatred of fin, that rather than it shall live, himself will dye.

APPLICATION.

CI. Information. Three Uses may be made of this Doctrine; for <2. Exhortation. 3. Comfort.

Ule I.

1. For Information in four particulars. 1. This lets us fee the transcendent and inexpressible love of Christ to poor finners. Let fuch as can entertain hard thoughts of Christ, look upon him as nailed to the Cross, and shedding his blood, and then tell-me if they do nor think him in good earnest in the business of saving souls; Oh how was his heart fet upon finners, that would thus shed his heart-blood for finners! The Rabbins have a faying, that upon every apex or tittle of the Law,

Gal. 2. 20.

there hangs a Mountain of fense and doctrine: In every drop of Christs blood there is an Ocean of love; Who loved me, and gave himself for me: The death of Christ was such a demonstration of love, as the world never faw. When God made the world, he intended the evidence of his power: he ordained hell, digg'd Topher, and fill'd it with fire and brimftone, and thereby manifested the severity of his justice; he humbled himself to death, and therein his purpose was to demonstrate the transcendency of his love';

this made the love of Christ of such efficiety, and constraining influence upon

2Cor. 5. 14.

the Apostle Paul, Because we thus judge, that if one dyed for all, then were all dead. When Christ once wept at Lazarus his grave, by-standers made Joh. 11. 36.

this inference upon it, Behold how he loved him; but if weeping at the grave for his death argued such love, what love was it then to dye, and go down into the grave for Lazarus? It were an easie thing to lose our selves in this delightful Maze and Labyrinth of love; the righteous Judge of all the world unrighteously accused and condemned; the Lord of life was dying, the eternal and ever bleffed Son of God strugling with his Fathers wrath: he that had faid I and my Father are one, crying out in his bitter agony, My God, My God, why hast thou for saken me? He that hath the keys of hell and death, lay fealed up in anothers grave. Bleffed and dear Saviour, whither hath thy love to sinners carried thee? Well might the Apostle in an holy rapture and ecstasie express himself in an elegant contradiction, when he de-

Ephel. 3.19. fired the Ephelians might know the love of Christ, which pases knowledge,

2. Hence

2. Hence learn the horrible and curled evil of fin; there is fure an abominable filthiness in that, which nothing but the blood of God could purge and expiate. We may guess at the depth and breadth of the fore by the plaifter that is prepared and applied. It's a desperate disease that requires such a desperate cure; fin is an infinitely mischievous evil, which nothing could remove, but infinitely precious blood. You that view fin in its right features and proportions, take a prospect from Mount Calvary, look through the perspective of Christs blood, and seriously ponder the butter and dreadful agonies of the Son of God, when he sweat, and bled, and groaned, Heb. 12.4 and dyed under the burden of it. You have not yet resisted unto blood, (faith. the Apostle) striving against sin; as if he had faid, you are not yet come to the hottest of the battle; it may be you have gone through some light skirmishes, a few ill words, or outward losses; but when Christ was challeng. ed by this Goliah, and none durst take up the Gantlet, he resisted unto blood. and verily the evil of fin is not fo much feen, in that thousands are damn'd for it, as that Christ dyed for it. If you should see a black vapour arise out of the earth, and ascend by degrees, till it covered the face of the heavens, and obscure the Sun in brightest Noon-day lustre, you would doubtless conclude there must needs be a strange and preternatural malignity in that vapour. What shall we then think of sin, that brought down the Son of God from heaven, darkned his glory, took away his life, laid him in the dust? After whom is the King of Israel come out? (faith David to Saul) 1 Sam. 24.142 after whom dost thou pursue, after a dead dog, after a flea? As he if had said. methinks the king of Ifrael should never trouble himself about such a forry and inconfiderable thing as I am; a dead dog cannot bite; when alive indeed he is a fierce creature, he may fly in a mans face, and tear out his throat, but death tames him: A dead dog needs no chain, and a flea cannot bite very much, the mark it makes is but a flea-bite. You that have flight thoughts of fin, do as good as fay, that the God of Ifrael entred into the lifts, and armed himself for the Battle against a dead dog; nay, that he lost the Field, and was worsted by a flea; the evil of sin is not so much seen, that it is a knife that cuts our fingers, as that it's a knife redded overwith the blood of our dear Redeemer.

3. Hence note the exact and imparrial justice of God, and his most righteous severity against sin; that rather than that shall pass unpunished, his only begotten, and everlaftingly beloved Son shall shed his blood, and become lyable, and obnoxious to a curse. In the blood of Christ as a mirrour, is represented the most condescending mercy, and inflexible severity that ever the world faw. Son (faith God) if thou wilt undertake for finners, and undergo that penalty that is due to fin, thy blood must go for it, and nothing can be abated; he prays the Cup may pass if possible; but justice was inexorable, he was upon such terms that it was not possible: God bath set forth Rom. 3. 25. Christ to be a propitiation through faith in his blood, to declare his righteousness that he may be just. One would have thought he would have said to declare his love and mercy, that he may shew himself gracious; naybut, though

there be a truth in that) the Apostle pitches upon another Attribute, To declare his righteousness that he may be just. If there were any respect of perfons with God, or it exact justice could have warp'd, and been drawn away with any accessory and circumstantial considerations, doubtless Christ should have gon free, and an indemnity from suffering should have been the

Sons priviledge.

4. This is lad and dreadful news to all impenitent and unbelieving sinners. What will be their doom that have no share in this blood of Christ, and not only fo, but trample it under foot as an unholy thing? Let them look to it, it will one day rife up against them as a witness for their certain damnation ; fer such there's a much forer punishment; wo to those that have not the blood of Christ to plead for them; but ten thousand woes to them that have the Heb. 10.29. blood of Christ pleading against them : And where it cries not for pardon. Phil. 3.18, 15. it cries out for vengeance with a witness. They are the enemies of the Crois of Christ, (faith the Apostle) whose end is destruction: And what better end could it rationally be hoped they should come to, that have an enmity against the Cross of Christ? If that which is light in them be darknels. how great is that darkness? If the healing, saving blood of Christ be de-Matth. 6. .23. fruction, how dreadful is that deftruction? The death of Christ is to a wicked man one of the saddest stories, and most dreadful tragedies that he can read or hear of; because having no interest in it, he understands what must certainly be acted upon himself; and if God would not hearken to the prayers of his Son, how is it likely he should be moved with the cry of Rebels and Enemies? When God fent the Prophet Feremiah upon his Errand to the Nations with the Cup of his fury, that they should drink, and be drunken, and spue, and fall, and rise no more; upon case of their refusal to drink, tell them (faith he) that loe I begin to bring evil on the City which is called by my Name, and should ye be utterly unpunished? ye shall not be unpunished. As if God had faid, Carry a Cup, and if they refuse, tell them Ferufalem hath been before them, and I am refolved it shall go round. My own people shall not drink unpledged, and they shall not be unpunished. God hath prepared a Cup for all Christ-rejecting sinners, warmed with fire, and spiced with brimstone, and if they wince, and make a sowre face, let them know Christ hath had it, Gods only begotten and beloved Son hath drunk deep on't, and how, or with what face can they expect to escape? What!

Ter. 49.12.

U/c 2.

Jer. 25. 29.

of the Cup, hath affuredly drunken, and art thou be that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it. 2. For exhortation, and that in fix particulars. 1. Hath Christ shed his blood for fin? let us then shed the blood of sin :

will God fay to fuch a one, Behold, he whose judgement was not to drink

let fin never live one quiet quarter of an hour in our fouls, that would not let Christ live in the world. Christ dyed unto sin for Satisfaction; let us dye unto fin by Mortification: He died unto fin once, likewise reckon ye also

Rom. 6.10.11 your selves to be dead indeed unto sin. Every Saint should be ounour G-TIS Suciouan To Savare, as the Apostles phrase is, Rom. 6. 5. plamed together

gether in the likeness of his death. And he further explains his meaning, Ver . 6 . Knowing this, that our old man is crucified with him, that the body of

fin might be destroyed, that henceforth we sould not serve fin.

And verily, unless by the death of fin in you, you can have no comfortable evidence, that the death of Christ was for you. Christ was crucified, and they that are Christs, have crucified the flesh with its affections and Gal. 6. 24. lusts. If ye be circumcifed, Christ shall profit you nothing (faith the Apo- Gal. 5. 2. file) I Paul fay unto you; he affixeth his name, and fets to his hand, q. d. I fay it, and I will stand to it; and so if your heart be uncircumcifed, by not putting off the body of the sins of the flesh; If you live in any one known, approved fin, Christ and the death of Christ shall profit you nothing. Ah! revenge the blood of your dearest Lord, upon your dearest lusts; and when Satan presents to you a sugred, spiced cup, tempting you to the commission of any sin, say as David of the waters of Bethlehem, Far be it from me, oh Lord, that I should do this; is not this the blood of 1 Sam. 23. 17. my Saviour, that not only hazarded, but laid down his life for fin?

2. Did Christ let out his blood for us? let our lives then run out for Christ in a vigorous activity, and unwearied exercise of grace. It is the Apostles argument, and it's very forcible. We judge that he dyed for all, that they that live, Sould not henceforth live unto themselves, but un- 2 Cor. 5. 15. to bim that dyed for them. Christ did not shed two or three drops of blood only, or breath a vein; and shall two or three duties, a few shreds, and odd parcels of holiness serve to return back to Christ? What can we think too much for him, that thought not much of his blood for us? the Tit. 2. 14. blood of Christ is as well for the purity, as the purchase of his people.

3. Did Christ thus humble himself to death for us? let us then prize him exceedingly, and raise him in our ofteem above riches, honour, pleasure, father, mother, husband, wife, friend, yea life it felf, or any other thing Quanto pro me that we are apr to account precious; how ought he to be prized and pre- vilior, tanto ferred above all things, that prized such inconsiderable nothings as we are, mini charior, at so high rates as his own blood? if you put Christ into one end of the Ber. scale, befure he out-ballances every thing that can be laid in the other: To 1 Pet. 2. 7. you that believe he is precious. Other things may be rated according to that particular excellency that he hath put into them; but you will be careful to keep the highest Room for the best friend, and say, Come down this, and t' other vanity, this friend must take place; whatever other things may make twelve, Christ shall be thirteen; to a carnal heart, nothing fo low prized and undervalued as Christ; but with believers that have an interest in him and know the worth of him, he is in highest esteem. What Cane. 5. 92. is thy beloved more than another beloved? (fay the daughters of ferusalem) they have flight, low thoughts of him, and another, (be it who it will). is to them as good as he; but what answer makes the Spoule? My beloved is white and ruddy, the chiefest among ten thousand. If there were Ver. 10. a general Muster, and all the Sons of men stood together, Christ would be above, and beyond them all; and Paul is of the same mind, who de-

Ghoft

Mat. 10.37.

fired to know nothing but Christ, and him crucified; as if he had faid, Let 1 Cor. 2.2. me but be acquainted with Christ and his Cross, (such a uperlative efteem he had of him) that I care not this, if I burn all my Books. Whatever he had heretofore accounted excellent, when his judgement was byaffed with wrong apprehensions, he now accounts dross, dung, dogs meat, for the Fhil. 3. 8. excellency of the knowledg of Christ Jesus his Lord; all not worthy to be named the same day with Christ. Nay, Christ himself hash told us, they are

not worthy of him, that do not think him most worthy.

4. Christ humbling himself thus low, should teach us highly to prize our fouls: by the price that was paid for them, we may conceive at what a rate God values them. If God should have said concerning any soul, I so efleem it, that rather than it shall perish, I'le dissolve, and unpin the whole Fabrick of heaven and earth, that you'l fay) had evidently demonstrated an high valuation of fouls; but the course God hath taken, shews a much higher esteem of them. Now let this dear bought ware be precious; ah let none of us adventure a foul, for the satisfying of a base lust; let not any fin steal that away upon easie terms, which put the Lord of glory to such expences. Chrift that best knowes the worth of fouls, for he paid for them, fo values them, that he tells us the gain of the world were no fufficient or Mark 8. 36. fatisfactory compensation for the loss of but one of them; and a man that should make that bargain (as too many do) might put all his gains in his eye, and see never the worse after it. What the Civilian faith of a free-man, is much more true of an immortal foul, Nothing can be valued with it. I ugnui homi-Tradesmen know, that buying dear, and selling cheap, will undo them: nis nulla eft but it will much more undo you, to fell cheap that which Christ hath bought fo dear. Do not pawn your fouls to Satan, that is, do not adventure upon the commission of any sin , with this referve, I will repent before I dye, and then all is well; that is as if thou shouldst fay, Here Satan, I give thee my foul to pawn, in lieu of the pleasure or profit of this or that fin, and make it in my bargain, that if I repent I will have it again, till then I deliver it into thy custody, and if I never repent, take it, it is thine own for eyer. Nay, but ask Satan when he comes thus higgling for thy foul, and bids thee pleasure, profit, preferment, or any such toyes and trifles, But canst thou subtile Tempter, give any thing æquivalent to the blood of God, the price

> 5. Did Christ humble himself to the shedding of his blood? let us then be willing (if need be) to shed our blood for Christ. We needed Christs death, and possibly Christ may need ours, though not for merit and fatisfaction; No, that was our need, for which his death was abundantly fufficient, and needs not ours to make any additions, or heapt overplus meafure ; but Christ may need our death to seal his truth, and credit his Gospel; the Apostle Paul counted not his life dear, that he might finish his course with joy, to testifie the Gospel of the grace of God. And the Holv

that hath been already paid for it? our fouls were not Redeemed with filver and gold; and let us never fell them for that with which Christ could

s Pet. 1. 18.

not purchase them.

a timatio.

Acts 20 24.

Ghost gives an honourable character of some Heroical, noble-spirited Christians, that they loved not their lives unto the death; and the blood of the Rev. 12. 11. Lamb animated them to such valour, that they overcame and conquered by the lofs of their lives. Te have not yet resisted unto blood, (faith the Apostle) Heb. 12. 4. but how foon it may come to that ye know not. It's your duty, and will be your wisdom to prepare for such a black bloody day as that; there are two things in the death of Christ, that may animate and embolden us into a willingness to dye for him. 1. A motive, one good turn requires another. 2. A pattern ; Christ Suffered for m, leaving m an example, that we would follow his steps. A place very much abused by the Socinians, as though there were no more in the death of Christ, than an example; but one end of Christs death must not exclude another; in the blood of Christ there's funt nobis dos both a price and a pattern; he bath fet us a Copy, and upon his call, we thould be ready to write after him with our blood.

6. By Faith, and an hearty acceptance of Christ, let us put in for a share, and get an interest in the blood of Christ. He hath (it's true) dved for finners; but without faith, what is all this to you though ye be finners? Without blood Christ could not fave you; and without faith, the blood of Christ cannot fave you. God bath fet forth Christ to be a propitiation, shrough faith in his blood; the confesence is purged by his blood, and the heart purified by faith. This precious blood of Christ, dort no other Acts 15.9. way purifie, than as applyed and sprinkled by faith. Every man was under the Law to lay his hand on his burnt-offering of atonement; he must Lev. 1. 4. own it for his Sacrifice; thou must stretch out an hand of faith, and put it on the head of thy fin-offering, owning Christ as thy Lord and Saviour, for it is not Christs blood as barely shed upon the Cross, but as received into the heart, that justifies and faves. The Son of man is lifted up, John. 3. 15. that who foever believes on him, should not perifh; Universal causes act not but by a particular application, as Adams fin pollutes no child, till applyed by the generation of the parent. The Sun though it enlightensithe whole world, helps no man to fee, till its light be received into the eye. Suppose the blood of Chrift were as extensive, and universal a cause of salvation, as any men pretend to, and contend for, it could produce no fuch effect, till faith hath wrought a particular application; a great gift enriches not the beggar, in the rich mans hand, but in his own, having received it.

Use 3. Here's abundant comfort to all them that have by faith applved and interested themselves in Christ crucified; here's blood that will interpose between you and harms; Christs treading the Wine-press, leads vou into the Wine Celler; though to bim it was very painful, to you it is very comfortable; that which he felt as blood, believers may tafte as wine. Never was there such a Cordial for drooping and disconsolate souls, as that which came from Christs heart, when his fide was broacht, and fer

running upon the Cross. Comfort in five particulars.

1. Your enemies are foyled. A Believer hath many enemies ; this blood of Christ hath either reconciled, or difarmed them; either made them friends,

1 Pet. 2. 21. Verbi verba cumenta ; l'er bi facta funt nobis exempla: August.

Rom. 2. 25. Heb. 9. 14.

or left them impotent enemies. To give a short lift of a few of them.

I. The justice of God, that's satisfied; out of Christ it hash a dreadful quarrel, and implacable controversie; and poor believers are many times. afraid under their misapprehensions, that exact and inexorable justice will either non-fuit, or give a verdice against them; but they are more afraid than hurt; this blood hath made justice their friend. Being jufified by faith, we have peace with God; and in Christ he now fits with a rain-bow about his Throne. God once drowned the world in wrath, but smelling a sweet savour of rest from Noahs sacrifice, he purposed and promised never to do so any more; and as a badge and token of his favour, and the firmness of that Covenant of Peace, he put his rain-bow. in the clouds. If you can upon any grounds fay that Christ is yours, there's. a Rain-bow about Gods Throne, his Bench of Judicature, and condemnation is turned into a mercy-feat; justice will fet hand and Seal to your, acquittance, and be so far from pleading against you, that it turns your Advocate; and Christ having shed his blood, because God is just, the be-

Rom.3.252,6. liever must be justified.

2. The Law is fulfilled. To be under the Law, is a state full of danger and terrour; and Saints are many times afraid that it will be put in as a black bill of inditement against them, but the blood of Christ hath Scratcht the curses out of the Roll; He hath Redeemed them from the curse of the Law, being made a Curse for them; they are not under the Law, but under grace. Not under the Law, as to its invenomed curses, inexorable Rom. 6. 14. feverity, and intolerable penalties. The Law it felf to every believer, is as it were non-fuited by the death of the Law-maker. It is not made for a righteous man; it was given to Adam when he was righteous, and yet strongly obliges such as are righteous; but it lies not against a righ-1 Tim. 1. 9. teous man (fo the word fignifies) as to his condemnation : it is not

laid as an Axe to the root of the tree.

3. Satan is subdued. Christs bruised heel hath broken his head : He spoiled principalities and powers, and made a shew of them openly, triumphing over them in his Croft. The whole Hoft of Hell, with all their train of Artillery, was led Captive by him on the Crofs, and tyed to the Chariot-wheels of this triumphant Conquerer. When the door-post was sprinkled with blood, the destroying Angel passed away; the blood of Chrift sprinkled on the conscience, is a choice Antidote, and preservative against this devouring Abaddon; nor but that he still may be a Tempter and a troubler, but he shall never be a conquerer, never a tormentor. Christopher Haasse, a Swedish Senator, being at the point of death, the Devil appeared by his bed-fide, with pen, ink, and paper; Come (quothhe) reckon up thy fins in order, as thou hast committed them, that I may carry them in a Catalogue to Gods Tribunal, whither thou art going: Well Saran (faith he) if it must be so, let the Catalogue be under this head and Title, The feed of the woman shall break the Serpents head, and away flew the Devil in a great rage; Ah firs, had we

Rom. 5. 1. Rev. 4. 3.

Gal. 3. 13.

& KEITAL.

Col. 2. 15.

But the right art of pleading the blood of Christ, it would make this roaring Lion more to tremble, than the Lion doth at the cock-crowing.

A. Sin is abolished; and that is a far worse enemy than the Devil. Many a Saint is able, and apt to fay, Were it not for fin, I would not much care for Satan; I could defie, and bid him do his worst; it is the Devil within, that makes the Devil without so formidable.

Now plead but this blood, and the guilt of fin is done away.

C 1. Imprinted on the person to condemnation. Either as

2. Or reflected by the confcience in accusation.

1. Sin is done away by this blood as it binds over to wrath and punishment: it's a spiritual aqua fortis, that eats off the souls prison shackles. There is no condemnation to them that are in Christ Jesus. Sin Rom. 8. 1. may remain, but it shall not condemn; and whence believers have their may remain, but it inall not condenili; and whence believes have their for Sulcipiendo padischarges the Apostle there shews, God sent his own Son in the likeness of Sulcipiendo pasinful flesh, and for sin, condemned sin in the flesh. If the channel of cipiendo cul-Christs blood runs through thy foul, thou hast shot the gulf as to con- pan, & culpan demnation; this Scripture brings thee in Not guilty, and that's the verdict delevit & paof a thousand Juryes.

2. The blood of Christ abolishes fin as reflected by the conscience in a way of accusation, as it raises tumults, and turmoyles in the soul, and arms a man against himself. It's a Malignant and mischievous property of fin, that it doth not only put the foul into hell, but puts hell into the foul, Conscience is to sin, what the burning-glass is to the sunbeam, twifts all together, till it scorches, smoaks, burns, and flames : but Christs blood hath that in it, which is abundantly sufficient to silence and ftop the mouth of an angry, accusing conscience; it's a soveraign balsom. to cure that cancer in the breast; a mollifying oyntment, and cooling fomentation, for those envenomed, fin-rankled ulcers, that fester, and bleed inwardly. The blood of prinkling peaks better things than that of Abeh He's. 12:24 Abels blood was very clamorous in Cains conscience; he carryed an hue and cry within himself; conscience as a blood-hound, hunted him at every turn; and its continual cry and eccho in his ears, was, Vengeance upon the murderer; but the blood of Jesus hath in it a pleasant and peaceable voice, and husbes all unquiet and tumultuary janglings. Applied by faith, it faith to the fouls rowling billows, that cast up mire and dirt, what Christ once said to the raging Sea, Peace, be still, and there is a great calm.

5. And the Last enemy, whose enmity the blood of Christ hathslain. is death. Not that death is so destroyed to believers, that they shall not dye, but unftinged, that it shall not wound in the vital parts, or at once kill bodies and fouls. The Apostles triumphant imvision is very remarkable, O death, where is thy sting? O grave, where is thy victory ? 1 Cor. 15.55

thanks be to God, who giveth we the victory through our bord Fefus Christ. When a Bee hath fastned its sting in a mans flesh, and thereby loft it, it ever after (they fay) turns a drone; death once faftned its fling in Christ, and hath ever fince, to them that are in Christ, been like a drone, that can hum and affright, but not fling and hur thema. Death now drives a poor trade amongst them; it may destroy the body. and when it hath play'd that prank, is hath done all its feats; as a fierce Mastiffe, whose teeth are broken out, it can bark, or rend and tear the tatter'd and thread-bare coat, but it cannot bite to the bone. How feeble an enemy is death, fince it travelled, and took a walk to the top of Mount Calvary?

2. A Believers enemies are not only foiled, but through the blood of Christ his person is accepted, he bath made us accepted in the beloved; he hath begraced us in Christ (that is the proper importance of the phrase) in whom we have Redemption through his blood. If thou are sprinkled with the blood of Christ, God will know his own mark upon thee, thy person is accepted, and services cannot be unacceptable.

3. If a believer, here is comfort, in that thou mayst be affored that

Christ is willing to do any thing for thee. He is ready in heaven up. on all occasions to plead this price, and solicite thy further affairs shew but Christs blood, and I dare warrant the golden Scepter beld out. The Apostles reasoning is unanswerable; He that spared not his own Son, but delivered him up for me all, how fall he not with him al-To freely give us all things? Saints need never fear putting Christ to too much trouble, in any thing they have for him to do; for the fledding of his blood (and that he hath already done) hath been more troublesome and chargeable than any thing they can fet him about for the time to come; thou needest not fear his denying any thing to thee, who hath thus far denyed himself for thee.

4. Here is comfort to a believer, in that his grace shall be preserved fuch a foul is too coftly a purchase for Christ to lose; he paid so dear, that he may be trufted to demand and challenge the making good of his bargain: if true grace could be totally and finally loft, it might be faid Christ payes the price, and the Devil gets the prize. He that hath beoun a good work in you, will perform it until the day of Jesus Christ: And it lies Christ in hand so to do; otherwise he will come off a lofer. Christ is the good Snepherd, that giveth his life for the Sheep, and gives unto them eternal life, and they shall never perish. Ah how little do they consult Christs honour, or the comfort of fouls, that tell us, Believers may perish in sin, like rotten sheep in a ditch; if so, how then shall Christ fave his stake, that hath been thus much out of purse upon.

5. Here's yet further comfort to a believer, in that by the blood Heb. 10. 19. of Christ, heaven is opened, and we have boldnes to enter into the bolyest. by the blood of Jesus. Man had no sooner sinned, but God sent an Angele

Eph, 16. 7.

EXASITESTEV.

Rom. 8. 32.

Phil. 1. 6.

Joh. 10.11,28.

All mid sont at

to fland Centinel, and keep him from Paradife with a flaming fword; the blood of Christ hath opened that passage, at once blunting the sword. and quenching the flame. Christ gave up the Ghost at the ninth hour. at three in the Afternoon, the time of the evening Sacrifice, and at the very instant the Veil of the Temple, that parted the holy place and holy of holyes, was rent afunder, fo that the Priest who was then ministring in the holy place, had on the sudden a fair and free prospect into the holyeft of all; which excellently typifies, that the death of Christ hath removed, and rent away all obstacles and obstructions that might interpose betwixt believers, and the bleffedness of glory. The Rivers lead to the Sea. the stream of Christs blood (if thou beest imbarqued by faith) runs directly into the Ocean of endless, boundless bottomless, happiness, If thou hast open'd the door of thine heart to let Christ in the blood of Christ hath open'd and unlock'd the door of heaven, and thou canft not be shut out. A crucified Christ entertained, will one day make glorified believers; his Humiliation is the ready Road both to his, and his peoples exaltation.

of the truly I was: " the se N me of the dury kee front less, of the rough the states in earth, and ridge maker to

The entire the trained with a few or and the

and their estimates the samples of the same field of the same fields Sindh said a said said said in the Transaction of the Child rae stockers estate of Tringsham Mr. . . . Southers have been the Mr. Cher Selection for and leaving resultance in t

and the state of the Anti- of the angle of the state of t

A. et al. words ed thin the Postisis of Christs and halo.

Migrary stains and of those sets it and a set of

en en el mont de com les en el monte el mente de commente en el monte el mo



Christs Exaltation.

Phil. II. 9,10, 11.

Wherefore God also hath highly exalted him, and given him a Name which is above every Name:

That at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

And that every tongue should confess that Jesus Christ is the Lord, to the glory of God the Father.

HE former Verses speak of the deep humiliation of Jesus Christ; these words contain the Doctrine of Christs most glorious Exaltation. If you view Christ in the words before going, you will be-

hold the San of righteousness eclipsed; but in this Text you will see him shiming forth in his strength and splendour.

The Doctrine of Christs Humiliation leads you to Mount Calvary, but

this Doctrine will lead you to Mount Tabor, to Mount Olivet.

There you may see Christ standing at the Bar, but here you see him

fitting on a Throne of Majesty and glory.

The former Doctrine shews you the Son of man in the form of a ferwant, but this represents Christ to you the Son of God like himself, in the glorious estate of Triumphant Majesty.

You have heard how Christ dyed for our sins, and how we are Reconciled by bis death; and now you shall hear how he rose for our Justification, and

how we are faved by his life.

Rom. 4. 25. Rem. 5. 10.

In his Humiliation there was neither form, nor beauty, nor comlines Ifa. 51. 2. did appear; but now you will see him in the excellency and brightness of Heb. 1, 2. his Fathers glory.

In Christs Humiliation you hear how he was reproached in his Person, Name, Doctrine, Ministry, and Miracles; but he is now exalted, and hath

2 name given bim above every name.

And whereas in his Humiliation his enemies bowed the knee in scorntohim, yet in his Exaltation they must bow the knee with fear and trembling. Then they cried after Christ, Crucifie him, crucifie him; but God hath exalted him so, as every tongue must confest that Fesus is the Lord. to the glory of God.

And thus Contraries are illustrated by their contraries; the sufferings of Christ (like a dark shaddow to a curious picture, or a black veil to contravia juxa beautiful face) do make the glory of his exaltation more the glorious. tase position ma-

The height of Christs Exaltation, is best known by considering the depth. Eis elucescunt. of his humiliation; the Cross of Christ (as one saith) being the best Jacobs staff to take the height of this morning Star, or rather Sun of Righreousness, breaking forth most gloriously from under a dark Cloud.

In these three verses we have these Particulars considerable,

T. The Connexion between the Humiliation and Exaltation of Christ in these words, siò xì, Wherefore also God hath exalted him.

2. The Doctrine of Christs Extration laid down, God hath highly exalted him.

3. The end of Christs Exaltation, it was for the glory of God the Father. Before we come to the Dostrine of Christs Exaltation, we will a little confider the connexion of these three Verses with the three preceeding Verses, viz. 6,7, 8 .- where it is faid, that Jefus Christ being in the form of God, and thought it no Robbery to be equal with God, but made himself of no Reputation, and took upon him the form of a servant, and was made in the likeneß of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cros; wherefore God also bath highly exalted him, &c.

It is a Question amongst Divines, whether the Humiliation of Christ be the Meritorious cause, or only the Antecedent of his Exaltation; and yet they that dispute this, do all agree in this, That Jesus did not by his Humiliation and sufferings merit such things as he was invested withal before he fuffered; for that which is meritorious, must alwayes preceed the reward; and therefore it cannot be faid, that Christ did merit the personal union of his Divine and Humane Nature, nor the happines of his foul, nor his Habitual Graces, which He had from the first

Moment of his Incarnation.

First, there are some Divines who interpret the particle Aid as a causal; atio est exalta. and so hold that Christ by his Humiliation, did merit his Exaltation; and tions meritum; of this opinion was Augustine, who calls Christs Humiliation the meritori- & tius exaltaons, cause of his Exaltation; and his Exaltation the reward of his Histories pramium

Christi humitt. . miliation. August. -

Hie enim par-

pronter quod)

meritum Chri-

miliation. The Popish writers go generally this way. I find also amongst Protestant writers, the Learned Zanchy of this Opinion, who upon this Text hath this Note, By this Particle Did (wherefore) The Apostle notes the merits of Christ, whereby he hath merited his own Examination, and our Salvation.

fti denotat quibus & fibi fuam exaltationem & nobis totam falutem promeruit. Zanch. in loc.

Heb. 12. 2.

And that which favours this Explication, is that faying of the Apostle concerning Christ, That for the joy that was fet before him, he endured the Cross, and despised the shame, as if having an eye to the Recompence of the Reward, enabled Christ to persever with more patience, when he be-

came obedient unto death, even the death of the Crofs.

Neither doth it derogate from the freeness of Christs sufferings, that he was rewarded for them; for even that glory that Christ bath in heaven, is for our good and comfort. Nor was it out of indigence and necessity, that Christ accepts of glory in a way of Reward of his obedience; but herein he commended his love the more to us, that would fo far condescend and so far even in his Exaltation humble himself, to receive glory in the way of obedience, which he might have challenged by vertue of his personal union. Even as a Prince, who though he hash right to a Kingdom by Inheritance and Succession, yet he will accept of it as a Reward of his obedience, and Conquest over its enemies.

2. But others understand the Die in the Text, not as signifying the Humiliation of Christ to be the meritorious cause, but only the Antecedent of his exaltation; and so they make this particle to be not causal, but connective only; and so I find some of the Amient Translations, as the Athiopick, Version doth only joyn the Humiliation and Exaltation of Christ together; Humiliavit seissum & magnificavit cum Dens.—And for

this may be rationly urged,

1. That in the whole work of our Redemption effected by Chrift, Jefus Christ had a respect not unto himself, but unto us. It is for m, that he humbled himself to the Death of the Cross, for us men, and our Salvation.

Jelus Christ had right to all the Honour, Glory, and Majesty, which now he is possessed of in Heaven, by vertue of his being the Son of God; and the glory which he hath now in Heaven, he had with God before the world was.

3. The freeness of Gods love in giving Christ, and of Christs in giving himself for us, was such, that the main intention of God was, that not Christs, but our estate might be bettered; if the Son of God had never less the bosom of the Father, he had been for ever God blessed in himself. But such was the love of the Father, that he gave his only begotten Son that we might not perish, who believe, but might have everlasting life.

4. It is fit to be considered, that the glory which Christ hath in Heaven, in sitting at the right hand of God, is such, that it cannot be merited

Joh. 17. 5.

Joh. 1.12. Rom. 9. 5.

John 3. 16.

by the sufferings of the Humane nature of Christ. And therefore it is said. exagioure, he hath freely given him a name above every name.

This last interpretation of the Particle Aid, is that to which most of our

Protestant Divines do incline.

I will not here undertake to determine the Question; I find it the judgement of some of our Learned Divines, that there need be no Controversie Dr. Feativ. about this thing, for the Particle Aid notes order; but whether the order Mr. Antiony of causality or antecedency, or both, may be consistent with the Analogy of Faith.

Burgelle,

1. For if we took upon Jesus Christ as rewarded for his sufferings for us. we may thence be affured, that our sufferings for him (though of ano-

ther nature) shall be evernally rewarded.

2. Or if you note the order only, that Jesus Christ was first humbled, Prov. 18. 12 and then exalted, we may thence learn that before honour is humility, 1 Pet. 5. 6. and that if we Humble our selves under the mighty hand of God, in due time he will exalt us.

Leaving therefore this Question, I proceed to the Doctrine of Christs Exaltation, as it is laid down in this Text.

Dod. It pleased God the Father for his own glory, that the Lord Fesus Christ, after he had been deeply humbled, should be highly exalted.

Thus it pleased God, that he who had humbled himself to the death of the Cross, should be made higher than the Heavens; and he who had Phil. 2. 7. taken upon him the form of a Servant, should now appear in Heaven like Acts 3.15. himself, the Prince of life; and he that made himself of no reputation, I Cor. 2. 8. should now be in Heaven the Lord of Glory; and the same Festu who was Acts 2. 36. crucified, God hath made both Lord and Christ; and He who took not on Heb. 2. 16.
1 Pet. 3. 22. him the nature of Angels, but took on him the feed of Abraham, is exalted above Angels, being gone into Heaven, and is on the Right Hand of God: Angels and Authorities, and powers, being made subject unto him. There is a word in the Text that is very Emphanical, which is imediate. he hath highly exalted. The Elegancy of the Greek tongue is fingular; The Apostle hath a notable word, Ephes. 3. 8. edanisoreegs, less than the

least of Saints; and here we have a no less remarkable word, wore, Eph 3. 8.3, a. he hath highly exalted him; God hath exalted Jesus Christ above all E .- XISTEF .. attation; the Exaltation of Jesus Christ, was supersuperlative. The La- Minimorum tine Version of the word vargo wore, Exaltavit eum, he exalted him, is za. Minor mitoo low to express the sublimity of the Greek word. We have here an nimo Cor. a elegant and an emphatical Pleonaim, which the Greek tongue borrows of the Lap. onege'. Hebrew, and is frequently used in the New Testament, as it is said of the was. Empha-Magi, when they faw the Star, they rejoyced with great joy; and so when ticus of hic no-Christ came to Celebrate his last Passover, he laith to his Disciples, mus. q.d. Super With desire have I desired to eat this Passover. So it is faid here, the Lord omnem altitu-Jesus Christ was very highly exalted; he was exalted with all Exaltati- vit, sper exalta-

tavit. Ambrof. Multiplicavit sublimitatem ejus. Syr. Sublimitate sublimavit eum. Arab, infignit erextulit. Juflinianus. Mat.2.10. Εχάρησω χαράν μεγάλην σφόδεα. Luke 22. 15. Επιθυμία επεθυμησα.

on. Jesus Christ in his Resurrection was exalted; in his Accension he was highly exalted; in his sitting at the right band of God, he was very highly exalted above all Exaltation. Christ in his Refurrection, was exalted above the Grave; in his Ascension, above the Earth, and in his Session as Gods right hand, he was exalted above the highest Heavens;

It is very Remarkable how the steps of Christs Exaltation did punctually

answer to the steps of his Humiliation.

There were three steps by which Jefus Christ descended in his volunta-

ry Humiliation.

First, His Incarnation, by which he was made of a waman, and so became man; he was made fin, and so became our Surety; he was made a Curfe, and so became our Sacrifice. This was the largest step of Christ Gal 4. 4. Descension and Humiliation; for it was more for the Son of God to become the Son of man, than for the Son of man to die, and being dead, to be buried, and being buried, to continue in the state of the dead, and un-

der the power of death untill the Third Day.

Answerable to this degree of his Humiliation, was his Resurrection; for as by his Incarnation he was manifest in the flesh, the fon of man, made of Rom. 1. 3, 4. the feed of David according to the flesh, so by his Resurrection from the dead. be was declared to be the Son of God, with power according to the Spirit of bolines. The Resurrection of Christ was the first ftep of his Exaltation. He was declared to be the Son of God. Hewas alwayes the Son of God, even during the dayes of his flesh; but then he was openly declared to be the Son of God, that he could by his own Almighty Power, raife up the Tema ple of his Body, which the Jews had Destroy'd.

The second step of Christs Humillation, was his poor, painful, and contemptible life, and his painful, shameful and cursed death of the Cross: He was found in the form of a Servant. He was despised in his Person. Ministry, and Miracles in the dayes of bis flesh; that is, whilst he lived here upon earth. He was poor in eftate, followed by the poor; he had not where to lay his head, he was reproached and counted a Sabbath-breaker, a wine. bibber, an enemy to Cafar, a Blafhemer, he was counted every thing-

Matth. 8. 20. but what he was.

Answerable to this great Exinanition of Christ, is his ascension into Heaven, and sitting at the right hand of God. Man did not so despife and disparage, but God hath honoured him, to fit on the right hand of God; note the great honour that Jesus Christ is invested withall; as he was man so he was lower than the Angels; But in that he hath faid unto him, Sit thou on my right hand, he hath exalted him above the Angels; for to none of the Angels bath he faid at any time, Thowart my Son, Sit thou on my

right hand. To fit at Gods right band, is to be next in dignity and honour unto Almighty God; and this is that which the Apostle speaks of, shewing how

God raifed Jesus Christ from the dead, and fet him at his own right hand in the Heavenly places, far above all principality and power, and might,

Heb. 2. 16. 2 Cor. 5. 21. Gal. 3. 13.

Heb. 7. 22. 1 Cor. 5. 7.

Clarificatio Christi ab ejus refurrectione sumpsit exordium. Aug.

Heb. 5 7.

Matth. 11. 5.

Pfal. 8. 5.

Pfal 110. 1.

Heb. 1. 13. Eph. 1. 20,21,

might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be the Head over all things to the Church.

Thus all the dishonour and reproach that was cast upon Christ in his life, and the ignominy of his shameful, painful, and cursed death of the Cross, is now taken away by Christ his ascending up into heaven, sitting at Gods

right hand, and all the Angels of God worshipping him.

And thus our Lord Jesus was exalted from a death of shame, to a life of glory, and that not to a temporary, but an eternal life. Christ was raif- Rom, 6, 10 ed up, not as Lazarm to dye again, but Christ dyed but once, but lives for Heb. 7. 25. ever at the right hand of God to make Intercession. So speaketh Christ Rev. 1. 18. of himself, I am he that liveth, and was dead, and behold I am alive for evermore.

Thus be that descended in his burial into the lowest parts of the earth, is Karten mpathe same also that ascended up far above the Heavens.

Eph. 4. 9 10. TOVES TO XX-TOTER LEGI.

The yes, oxatalas autos see & o avalas u sepava mait ov The seavar.

3. His coming to judge the world, answers his being judged in the world, and by the world. As Christs Exaltation began at his Resurrection, so it shall be compleated when he shall come in his glory, and all the holy Angels with him; then shall be sit upon the Throne of his glory, and before him hall be gathered all Nations. He that came at first to be judged, shall turus qui venit come the second time to judge the world. We have in the Scripture se- judicandus. veral descriptions of Christs glorious coming to judge the world; but when he shall come indeed, he will make known his power and glory to all the world. God hath given the judgement of all things and persons into the hands of his Son Jesus Christ; the day of judgement is therefore called the Day of Christ; and the Judgement-seat, is the Tribunal of Christ; the appearing, the coming, the revealing of Jesus Christ the judge of quick and dead.

The Apostle gives you the first and last part of Christs Exaltation in one Text; and makes the first part of it as an affurance of the last; God (faith he) hath appointed a day in the which he will judge the world in righteouf- Afts 17. 31. neß, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hathraised him from the dead. Whence we may believe, that as certainly as Christ did rise, so certainly shall be come to judge the world. God hath given us affurance of the one by the other. And this committing all judgement to the Lord Jefus Christ, is that he might Johns, 22,23 be glorified; the Father hath committed all judgement to the Son, that all men should honour the Son, as they honour the Father.

Then shall our Saviour appear in his glory, and judge those wicked ones that judged him. We read how the Jews by the help of Judas and the Souldiers, took him and bound him, and led him to the High Prieft, and afterwards to Pilate, and how basely he was betrayed, fallly accused, un-Gg 2 justly

Mat.25.31,32. Veniet judica-

Joh. 5.22, 27. I Cor. 1. 8. 2 Cor. 5. 10. 2 Tim. 4. 1. 1 Cor. 11.26. 2 Theff. 1. 8. Acts 10.42.

Sedebit Judez qui fletit subjudice,damnabit vere reos qui falso fattus eft rem, Aug.

juffly condemned and cruelly murchered.

But there will be a day, when Judas and the wicked Jews, when Hein judicio potentiam, qui
oftendit in cruce patientiam.
Alt 17. 31. the world in righteoufneß; and he that was numbred among Transgressors,
fial 53. 10. fhall at that great day judge and punith all transgressors.

And thus as Christ humbled himself in his Incarnation, in his Life and Death, and Burial, so God the Father hash exalted him in his Resurrection, Ascension, Session at the right hand of God, and in constituting him Judge

of quick and dead.

Jesus Christ by his Resurrection overcame all his enemies, death, and bim that had the power of death, the Devil. By his Ascension, and sitting on the right hand of God, he hath Triumphed openly over them; and by his being appointed Judge of all, he will avenge himself of all his enemies, when all muit appear before that High Court of Justice, from which there is no appeal. So that the Lord Jesus Christ by his Resurrection, is exalted above the grave; by his Ascension, above the earth; by his sisting at God right hand, he is advanced above the heavens; and by being the Judge of all, he is Exalted above Angels, Principalities, and Powers; and as he was abased more than others, he is Exalted above all others.

Thus in part the glorious Exaltation of Christ hath-been set forth in the several degrees thereof. For the further Demonstration of the Doctrine of Christs. Exaltation, let us consider the particulars thereof, as they are contained in

this Scripture, and they are these three.

1. God hath given him a name above every name.

2. That every knee, of things in Heaven, and things on the earth, and things under the earth, shall bow to the Name of Jesus.

3. That every tongue must confess that Jesus Christ is the Lord

For the first of these we will enquire,

1. What we are to understand by the Name given unto Jesus Christ?

2. How this Name is a Name above every Name?

3. How we are to understand this, that God hath given exagiour to. Christ, a Name above every Name?

In Answer to the firsta.

First, some by this Name do understand the Name Christ Jesus, and so take it literally; but neither Jesus nor Christ is a name above every name.

1. Not Josus, for that was the name of Joshua the Son of Nun, the famous Captain of Israel called Jesus by the Apostle, Heb. 4. 8. And of this Name was the High Priest Joshuah, the Son of Josephek, Haggai 1. 1.

24.7 this Name was the High Priest Joshuah, the Son of Josephek, Haggai 1. 1.

2. Neither is Christ a name above every name, for Saul is called the Lords christus Domi- anointed, Christus Domini. And so also the Prophet speaking of Cyrus,

21. Callech him the anointed of the Lords. We cannot therefore understand this.

Heb. 2. 14. Col. 2, 15.

Quanto humilius sese desecit, tanto sublimius exaltatus tst.Brent.in loc.

of,

of any name, either of Jesus or Christ.; for Paul is here speaking not 1sa. 45. 1. what the name of our Saviour was, but of the Honour, Dignity, Power,

and Majesty, to which Christ was advanced.

Secondly, Others, as Hierome and Theodoret do think, that in that Christ dam eft de aliwas called the Son of God, he had therein a name above every name; and qui entire this Exposition is gathered from that passinge of the Apostle, that Jesus cognomine cel Christ was much better than the Angels, as he hath by Inheritance obtained file Erence a more excellent name than they; for unto which of the Angels said he Heb. 1. 4, 5. at any time, Thou art my Son, this day have I begotten thee?

But though this be true, that to be the eternal Son of God, is a name above every Name, yet this cannot be meant here, for it is spoken of that which Christ was exalted to after his Humiliation; but from eternity he was the Son of God, and did not cease to be so by his Incarnation and Hu-

miliation.

Thirdly, By Name therefore we are to understand that Power, Dignity, restaum poand Authority which Christ was invested withal, after the dayes of his nitas significa-

flesh, and Sufferings were finished.

1. Sometimes in Scripture-phrase, Name is put for glory and Renown. Gen. 6. So we read of men of Renown, it is in the Hebrew, men of Name, and Viri nominic. of famous men, Heads of the House of their Eathers. What we read fas Chron. 5. 24. mous men, is in the Hebrew, Men of Names; and thus the glory which work Christ is invested withal, is the Glory of the only begotten of the Father. Joh. 1. 14.

2. By Name in Scripture-phrase, is meant Power, and Authority, and the Soveraignty by which Christ is King of Nations, and King of Saints; and thus the Scripture speaks; The works (faith Christ , that I do in my Fathers Name, they bear witness of me ; in my Fathers Name, i.e. by John 10.25. the Power of God. Thus Peter speaks to the Criple, In the Name of Jefus Christ of Nazareth arise and walk, i. e. by the Power of Christ; for fo it is expressed; when the Council questioned them for this thing, they Ads 4. 78-

are asked, By what power, or by what name have you done this?

So then, we are to understand by Name, that Honour, Authority, and Dignity, which Christ now enjoyes in Heaven, of which he spake when Matth 28.1 84. he was ascending into Heaven, All power is given me in Heaven and Earth; and the Glory of Christs name is such, that it shall be celebrated through all the Ages of the world; Heaven and Earth shall Ring with the praises of his Name, as the Angels praised his Name at his Birth; Behold Luk. 2.10, 114-I bring you great joy, which (hall be unto all people; for unto you is born. 13, 14. this day in the City of David, a Saviour which is Christ the Lord; and suddenly there was with the Angel a multitude of the Heavenly Hoste, praising God, and saying, Glory be to God in the highest, on earth peace, good will towards men.

So they do now praise him and worship him in Heaven, saying, Worthy Heb. 1.6. is the Lamb to receive Power, and Riches, and Wisdom, and Strength, Rev. 5. 12c. and Honour, and Glory, and Bleffing.

Secondly, How hath Christ obtained a Name above every Name?

Nomen Sup. 2 assen sumo non intellegen-

Per nomen po-Vivi nominado.

This Nomen surra omne nomen, a Name above every Name, isa demonstration o Christs Super-Exaltation, and it notes four things,

First, This is a Name above every Name, that Jesus Christ should be the only Saviour of the World, that his Name should be the Only one Name by

which we are faved.

Joh. 4. 42. DUT S SELV OF Andais à ow-THE THE KOOUY, & Xeisbs.

Acts 4.11,12.

Of this the Apostle, The stone which the builders refused, is become the Head of the Corner, neither is there any Salvation in any other, for there is none other Name under Heaven given amongst men, whereby we must be faved. He is indeed the Christ, the Saviour of the World; which we may understand not only eminently, but exclusively; He is the Saviour, there is none besides him. We read that God did raise Saviours to his people : Ifrael fo acknowledged the Levites in their folemn Fast-day; Thou (O Lord) Nehem.9. 27. deliveredst thy people into the hands of their enemies who vexed them, and in the time of their trouble, when they cryed unto thee, thou heardst them from heaven, and according to thy manifold mercies, thou gavest them Saviours who faved them out of the hand of their Enemies. Such a Saviour was Mofes to the Ifraelites from the Egyptians, Joshua from the Canaanites, Gideon from the Midianites, Jeptha from the Amorites, and Sampson from the Philistims; but all these were but partial, petty, and tem-Matth. 1. 21. poral Saviours. These faved the body from milery, and that but for a time : Christ faves our fouls from our fins, and that for ever. All thefe Saviours stood in need of the Saviour. Johna himself had eternally perished had it not been for Fesus.

Tefus Christ was the only Saviour, to whose most precious and faving Name, all the Old Testament pointed at. He was the Saviour in whom all the promises were performed, all the Types accomplished, and all the

Prophecies fulfilled.

Acts 10. 43. Gen. 49. 10. Pfal. 110. 1. Ifa. 7. 14. Jer. 23 5. Dan. 9. 29. Hag. 2. 9. Matth. 12.21.

It was unto this only Name, the Saviour, that all the Prophets bare witnes. He, he it was, that was Jacobs Shiloh, Davids Lord, Ifaiahs Immanuel, Feremies Branch, Daniels Meffiah, and Haggi's defire of all Nations. It is in his name, and his Name alone that all Nations Shall truff. and that for falvation.

Secondly, Jesus Christ hath a Name above every Name, in that he is exalted to fit at the Right hand of God, which is a Name or honour which never the Angels nor Arch-Angels had. This I prove from that passage of the Apostle in his Epistle to the Hebrews, where it is faid concerning Christ: Who having purged our fins, is fate down on the Right hand of the Majesty on high, being made so much better than the Angels, as he hath by Inheritance obtained a more excellent Name than they; for to which of the Angels said he at any time, Sit on my right hand, till I make thine enemies thy Foot-fool ?

Thirdly, He hath a Name above every Name, because it is through this Name, that the Name of God becomes acomfort unto us. The Attributes of God, are the Name of God; Now without an Interest in Christ, we that have no comfort in any Attribute of God.

goriegi. Heb. 1.13.

Heb. 1. 3, 4-

oroud diag .-

To

To a Christless sinner, all the Attributes of God are against him; as for instance,

I. God is mife: that's the worse for a wicked man; for he knows all that wickedness thine own heart is privy to, and much more evil by thee, Jer 17. 10. than thine own heart knoweth.

2. God is holy, and therefore he must needs have those that are Filthy, 1 Joh. 3. 20

Being of purer eyes than to behold iniquity.

3. God is just; and if the righteoninels of Christ do not skreen thee, Hab, 1.13. the wrath and vengeance of God must needs break out upon thee for thy

guilt.

4. God is Almighty; and how shall the Potters Vessel endurethe least touch of his hand 2 how shall the chaff stand before the Whirl-wind of his wrath? how shall the stubble dwell with everlasting burnings? and such are all Sinners out of Christ.

All the thoughts of God must needs be terrible to all those souls that are-

out of Christ.

But the Name of Christ, is that which makes the Name of God a San-Augrand frong Tower: the face of God thines upon us in the face of Je-In Christ.

As Mofes when he was hid in the Rock, could with delight hear the Name of God proclaimed; so how sweet, and lovely, and comfortable, are all the Attributes of God to all those that are in the Rock, the Rock Christ Felus !

1. God is a wife God, the more is my comfort, may a Believer fay, Pfel. 73, 24. for he knows how to guide me; he knows what I mant, and how to sup-

2. God is a boly God, and that's a comfortable Astribute, for in Christ 1.Cor. 1. 30 he is our fanctification.

3. God is a merciful and gracious God, so he is in himself; but in. Christ Jesus he is most merciful, gracious, and full of compassion to pity and pardon his children, Even as a Eather pitieth bis Children, fo the Pfal. 103. 13-Lord pitieth them that fear him.

4. He is an Almighty God, mighty in power, and thus his Name, through the Lord Jesus is a frong Tower, the righteous fly unto it, and find succer: Prov. 18.10. and through Christ a believer can say, If the Lord be for us, it matters not, Rom. 8. 31.

who are against us.

5. Laftly, Even the Justice of God through the Lord Jesus Christ becomes an Attribute of comfortable Confideration; for because God is just. therefore he will not condemn those for whom Christ hath satisfied. There Rom. 2. 1. is no condemnation to them that are in Christ Fesus; God will not condemn those that are in Christ, but for his fake will fpare them, as one fpar- Mal. 3, 17. esh his Son that serves him.

And thus the Name of Christ is a Name above every Name, because through his Name it is that the Name and Astributes of God become com-

fortable unto us.

Prov. 18. 10 ..

2 Cor. 5. 6. Exod.33. 21,

1. Cor. 10. 4.

Matth. 18.20. Joh. 14. 13. 5" Cor. 5. 4. Mat. 28. 19.

Fourthly, And Laftly, The Name of Christ is a Name above every Name, because his Name should be most precious and powerful in his Church throughout all Generations; thus all the Assemblies of the Church should be in the Name of Christ; they must meet in his Name; all Prayers are to be made in the Name of Christ; All Church-Censures are to be in his Name; Mis nifters must Preach and Administer the Sacraments in the Name of the Lord Jesus; and thus he hath a Name above every Name.

3. The third thing propounded, is, How are we to understand the word

Execute God hath given him a Name, &c.

I answer, This must be understood of Christ, as Mediator; for so con-

fidered, and fo only he was capable of Exaltation.

1. There are some that hold, that Christ as God was exalted; that now in Heaven the glory of the God-head, which lay hid, and was veiled in the Tabernacle of his flesh, is now exerted, and so exalted. But the manifestation of the Deity, is no exaltation of the Deity. When the Sun fhines out of a dark night, the air is illustrated, but the light of the Sun is not encreased. The Lord Jesus was exalted in that Nature in which he was humbled, and that is his Humane nature. As the Divine Nature could not fuf-.Greg.Nyff. fer, neither can it be exalted.

God being the Highest, cannot be exalted. It was the Humane Nature.

of Christ that is thus exalted.

If we look upon the Divine Nature of Christ, so he was one with the Father, and equal to the Father; and thus it must not be thought that Christ could be capable of Exaltation.

When God gave him a Name; Theodoret excellently unfolds this great Mystery thus, Christ (faith he) did not receive that which he had not be-Not et accepit fore, but he did receive that as man, which from all eternity he had as God.

2. But we answer that the exactours of the Text, hath Relation unto Christ as Mediator God-man; nor as God, so he could not be exalted at all; nor as a meer man, for so he could not be capable of so great Exaltation. The Humane Nature of Christ being a Creature, cannot be capable of Divine Worship, or of fitting at the right hand of God. But the Humane Nature of Christ by the personal inseparable union it hath igfa exaltatus to his Divine Nature, is thus advanced.

Having finished the first particular of Christs Exaltation, that God

hath given him a Name above every Name; I now proceed,

Secondly, Another particular of Christs Exaltation, is this, That at the Name of Jesus every knee should bow; In the handling of which, I will endeavour to resolve these Questions.

Quest. I. What are we to understand here by bowing the knee?

Answ. 1. Some take this literally, as the Papists, who in their worthip bow the knee as oft as they hear the Name of Jesus mentioned. The Learned Zanchy is of an opinion, that some of the Ceremonies in use amongft the Papifts, might have an innocent Original; as their figning with

oh. 1. 14. egivous.

O 02350 Ja-Brivar, & Sei-Tais Jisàs

Toh. 10. 30. Phil. 2. 6. Non nova indigibat exaltatione à Patre, qui aqualis echristus que non prius babebat fed accepit at homo, qua habebat ut Deus. Theod. In qua forma crurifirus eft, in

e.f. Aug.

the Crofs, toshew that they were not ashamed of the Crofs of Christ, with which the Heathens did reproach them; and so the standing up at the Creed, to note their resolution to strive together for the Faith that was once delivered to the Saints. So genuflection to the Name of Jesus, was (fay fome) in opposition to the Arrians, who denyed the Divinity of Chrift : but whether these things were so innocent at the first or no, seeing they are all of humane inftitution, and have been abused to superstition, we have justly laid the use of them aside. And this Text cannot be so understood: for if by Name we understand the power of Christ, then by bowing the knee, must be meant our submission and subjection to this power.

By bowing, therefore, to the Name of Jesus, is understood that obedience and subjection which is due to the Soveraign power and Authority of Christ. Thus when Joseph was exalted to that Dignity and Authority in Egypt, that there was none greater than he, but Pharaob himself, They cryed in Gen. 41.43. the streets where Joseph went, Bow the knee. Thus God the Father, gave Joh. 5. 22,23. Turisdiction and Authority to the Son, that they which honour the Father, might also honour the Son. All power (faith Christ) is given me, both in Heaven and in Earth. He is the Prince of life, and the Lord of Glory, to whom all obedience, service and subjection is most due.

Quest. 2. Who are they must bow the knee to Christ, and be in subjecti-

on unto him ?

Answ. All Creatures; for the Enumeration is full; which Chrysoftome thus Expounds; Things in Heaven, on Earth, and under the Earth; i.e. Angels, Men, and Devils, which Theodoret doth more clearly Explain.

1. Things in Heaven, i.e. good Angels, and glorified Saints, spirits of just

men made perfett.

2. Things on Earth; all men living, both good and bad.

3. Under the Earth; zaray Sovia infernalia; i. e. Devils and damned spirits.

All these must bow the knee, and must yield subjection unto Jesus

I. All knees in heaven shall bow to Christ voluntarily.

1. The good Angels, they did alwayes honour and obey the Lord Jelus. It was the joy of the Angels of Heaven, to be Subject and Serviceable unto Jesus Christ.

1. Before the Incarnation of Christ, an Angel instructed Daniel con- Dan. 9. 24.

cerning the Messiah, and how long it should be before his coming.

2. When the fulnels of time was come, an Angel comes to the bleffed Virgin, and said, Fear not Mary, for thou hast found favour with God, and Luke 1.30,31. behold thou shalt conceive in thy womb, and bring forth a Son, and call his Name fesus.

3. As foon as ever he was born, an Angel brings the glad tydings of it; and a whole Hoste of them who sang together, and shouted for joy Job 33.7. at the Creation of the world, do with a long Celebrate Christs Nativity, Luk. 2. 13.

Glory be to God on High, &c.

instanta i-און מומיץ אם Tay Dovid, To 71571 0 X60uo väsk anshork are भू १०क छ १

Mat. 28. 18.

Acts 3. 15.

Salveyec. Chrysostin

Hh

4. When

Mat. 2. 13. gel warns of the danger, and directs his Mother to flee with him into Egypr.

5. When he was tempted by Satan forty dayes together, a little before he entered upon the work of his Ministry, behold Angels came and Mi-

Mat. 4. 11. wiftred anto him.

6. When he was in his Agony in the Garden, ready to take the cup of Luke 22. 43 trembling out of his Fathers hand, there appeared an Angel from heaven firengthening him. This bleffed Creature out of love and duty, seeing his Lord and Master in such distress, came in to succour him.

7. And as the Angels gave the first notice of his Birth, so also of his Re-

Mat. 28 6. Surrection; an Angel told the woman, He is not here, be is risen.

8. The Angels attended Christs Ascension into Heaven, for they told the Ads 1. 11. Disciples, That as they saw him ascending into heaven, so he should come again from Heaven in like manner.

9. And with infinite delight did they welcome Christ to heaven, where,

Heb. 1.6. upon his first coming, all the Angels did worship him.

Mat. 25. 31. quick and dead, he will come with all his holy Angels with him, and shall be 2 Thess. 1 7. Revealed from Heaven with his mighty Angels; who then most willingly will be employed, to gather together all his Elect, from the four winds of Heaven.

Col. 1. 16. Col. 2. 10. Eph.1.21,22.

All this service the good Angels perform unto Christ, not only as he is their Creatour (for by him were created even the things that are in heaven) But they yield him this Sujection as he is their stead and Governour; and so he is called the Head of all Principality and Power; i. e. of Angels.

And this voluntary Subjection to Jesus Christ, is because they have benefit by Christ, though not in a way of Redemption, yet they owe their Con-

firmation unto Christ.

The good Angels, though they were created good and excellent creatures, yet as creatures their state is mutable; and they ad in them a potentializeli, ab illo ty and a possibility to sin and fall, as well as those Angels which lest their state beatitusin quo did lift up fallen man, and by his Power, preserves the Angels that they deterius nullo sin fall. And therefore it is, that in a way of thankfulness the Angels molo possibility, in Heaven do bow their knee in Subjection and service unto Christ.

turaliter insitum, sed postquam creatisunt, gratic divine largitate collatum. Aug. de side ad Pet.Diac.cap.

23. Qui erexit bominem lapfum, dedit Angelo stanti ne laberetur, Bern

2. As the glorious Angels bow the knee to Christ in heaven, so the spirits of just men made perfect, the souls departed do in Heaven, praise, adore, and worship the Lord Jesus Christ, and do yield voluntary subjection and obedience to him; unto which duty, they are more carried by a principle of thankfulness, that Christ hath Redeemed them: This is shadowed out

unto us by the Vision of Saint John; who having seen the Lord Jesus taking the Book with feven Seals, and opening it, he heard the Saints in Heaven finging a new Song, and faying, Thou art worthy to take the Book, and to open the Seals thereof; for thou wast slain, and hast Redeemed us Rev. 5. 9, 10. unto God out of every kindred and tongue, and people, and Nation; and hast made us unto our God, Kings and Priests.

This is the daily work of glorified Saints in Heaven, to cast down their Crowns before that Throne where Christ sitteth. The Saints departed, are Rev. 4. to. discharged from those weights and clogs of corruption, which did hinder them from this duty while they were in the body, and cumbred and peffred with the body of death. They were never weary, though they never reft day nor night, faying, Holy, boly, boly Lord God Almighty, which was, Heb. 12. 1. and is, and is to come.

And thus I have shewed you how things in Heaven do bow the knee, and are subject to the Name and Authority of the Lord Jesus.

Rom. 7. 24. Rev. 4. 6.

II. Things on earth, i. e. Good men, and Bad men.

1. Good men; the Children of God who by the grace of Christ, are made a willing people in the day of his Power; for such is the heart- Pfal. 110. 3. turning power of Gods Grace, that of unwilling, he makes us willing; God by degrees removes out of our necks the Iron finew, that hinders us from stooping and bowing to Christ.

Grace by degrees doth take away that enmity in our minds, and that carnal-mindedneß, which neither is, nor can be subject to the Law of Rom. 8.7. God.

By nature we'are Children of disobedience as well as others; and are Rom. 7. 23. willingly subject to no Law but the Law of our members; nor to no will Eph. 2. 3. but the wills of the flesh; but the Grace of God removes that stouness of heart, contumacy, and Rebellion, which is in us naturally against Christ, and so sweetly and powerfully inclines their wills, that they follow the Lamb wherever he goes, and have Respect unto all the Commandments of Plal. 119.5. Chrift, and not one of them is grievous. A child of God willingly fubmits 1 John 5.3. his Neck to the Yoak of Christ.

2. Evilmen, they also must bow the knee to Jesus Christ; and though configuration, their subjection be not voluntary and ingenuous, yet bow they must, and nobis effent colbow they do; and partly through the awakening of a natural conscience, lassibilitimus partly by a spirit of bondage, and fear of wrath, they are as it were com- omnia. pelled to render many unwilling fervices and subjections unto Christ.

Veniat, veriat & fi fexcent 1

Which compulsory subjection ariseth not from a fear of sin, but from a fear of Hell.

Non peccare metuit, fed ar-

All these because they do not willingly bear the yoak of Christ, they dere. Aug. Chall unwillingly became his foot-fool.

And they do not to much honour Christ, as Christ may be faid to honour Pfal. 110. 1. himself upon them. The wicked do give honour to Christ as unwillingly as ever Haman clothed Mordecai, and proclaimed before him, Thus shall Hester 6. 12. or be done to the man whom the King will bonour.

Hh 2

III. And

Luke 8. 28.

Ver. 32.

James 2. 19.

Col. 2. 15.

III. And Lastly, The Devils in Hell are forced to yield subjection unto Jesus Christ; and so rate & Soviet, things under the earth, infernalia, things in hell do bow their knee unto him. For if in the dayes of Christs Humiliation, he hath exercised power over the damned spirits, and they have acknowledged him, and his Soveraign power over them, much more are they subject to him now in the dayes of his Exaltation.

I shall not need to shew you how often the Devils crouched to Christ whilst he was here on earth. The Devils were not only subject to his person, but to those that commanded them in his Name; for so the seventy Disciples returning, gave Christ an account; Lord (say they) even the

Luke 10.17. Devils are subject unto us through thy Name.

In one story we find that the Devils did three times prostrate themselves at the seet of Christ. Saint Luke relates the Story of the man possessed with a Legion of Devils.

1. First one of the Devils in the name of all the rest, thus supplicates Christ, What have I to do with thee, Jesus, thou Son of God Most High?

Ibefeech thee Torment me not.

2. When Christ commanded the unclean spirits to come out of the man, ver. 31. they befought him that he would not command them to go out into the deep, that is into Hell.

3. The Devils a third time befought Christ that they might go into the

Herd of Swine.

Thus those proud and rebellious spirits were forced to bow, even in the

dayes of Christs flesh.

And therefore much more now Christ is exalted, do the devils tremble; We read that Christ spoiled principalities and powers, and made a shew of them openly, triumphing over them; In which Scripture we may observe, that Christ hath disarm'd, and triumph't over Satan. The word amadonic usro, alludes to the manner of the Conquerour, who disarm'd the Captives, and afterwards they led their Captives in chains, when they made their Triumphant entrance; so the words, ideryuanos, desaussious, do signifie, alluding to the Roman Conquests and Triumphs.

Thus the Lord Jesus Christ by his death overcame the Devil, and by his Ascension he led Captivity Captive, and gave gifts; alluding still to the manner of the Roman Triumphs, when the Victor in a Chariot of State, ascended up to the Capitol, the Prisoners following his Chariot; or esse drawing it, with their hands bound behind them; and there were pieces of gold and silver thrown amongst the people, and other gifts and largesses bestow-

ed upon the friends of the Conquerour.

The Devil ever fince the death, Refurrection, and Ascension of Christ; hath been overcome and spoiled. For by the death of Christ the Devil was unarmed, and shackled; but presently after he was gag'd and silenc'd, and all his Oracles struck dumb and speechles; and so the Devils divested of their long-enjoyed power, and they forced to bow, though unwillingly to Jesus Christ.

Heb. 2, 14.
Eph. 4. 8.
Duo in crace
affixi intelliguntur: Chriflus visibiliter
sponte sua, ad
tempus; Diabolus invistiliter, invitus,
in perpetuum.
Orig. Missilia
Triumphalia.

Hence

Hence it is said that the Devils tremble, because they know Christ as their Jam. 2. 19. Judge, but not as their Saviour. They must bow, because they cannot help it.

But it may be Objected.

Object. If all the Devils in Hell, and all the wicked men here on earth, do bow the knee to Christ, how comes it then to pass, that the Devil and his instruments do continue their Rebellion and mischief against Christ and his Church.

I. To this is answered, that even the Devils of Hell are bound to bow the knee unto Jesus Christ, though like wicked Rebels they have refused to doit. And so much we gather from that Answer of Christ to the Devil. who when he had the impudence and audaciousness to bid the Son of God fall Mat. 4.9, 10. down and worship him.; Christ said, Get thee behind me Satan, for it is written, thou shalt wor ship the Lord thy God, and him only shalt thou serve. The Devils are bound to bow, though they refuse.

2. The Devil rebels, and wicked men do not bow to, but blaspheme the Name of Christ; and yet Jesus Christ hath and doth exercise Authority

over them.

C r. In limiting them. 2. In punishing them.

1. In that he doth limit them. The Devil could not take away either Jobs fob 1.11. 12. Cattel, Servants, Children, or Health, but as far as Gods permissive pro- luke 3. 42. vidence was pleased to lengthen the chain, and though God doth lengthen the chain, yet he alwayes keeps the chain in his hand.

The Devils could not go into the Herd of Swine, till they had first ask's

leave of Telus Christ.

And so persecutors, they are limited too; the Devil and his instruments they are limited. The Devil shall cast some of you into Prison, that you may be tried, and you shall have tribulation ten dayes. Thus the Devil and his instruments are bounded.

1. As to the Persons, whom they shall persecute; the Devil shall cast

some of you, not all into Prison:

2. As to the kind of trouble, the Devils shall cast you into Prifon, not in- Rev. 2. 30, to bell.

3. As to the time, you shall have tribulation ten dayes, and not for

2. God will punish them, and so they shall be subject to Christ.

1. In this life; for though the patience of God be long-suffering, yet it Luke 18. 7. is not alwayes suffering; and though he do bear long, yet he will avenge Luke 19. 27. his elect.

2. At the last day. The unjust are reserved to be punished at the day of judgement; then will Christ put all his enemies under his feet; and then Christ

2 Pet. 2. 8.

Christ will say, As for those mine enemies that will not that I should reign

Ifa. 45. 23.

Rom.14.9,10

Li.

over them, bring them forth, and flay them before my face; the total, final subjection of the Devil and Wicked men, of all the enemies of Christ unto him, shall be at the last day; then shall all knees bow before God. Thus the Lord speaks in the Prophet, I have sworn by my self, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. To this Scripture it is that the Apostle alludes in this place; and if you ask when shall this universal subjection be unto Christ? the Apostle will answer you in his Epistle to the Romans. To this end Christ both dyed, and rose, and revived, that he might be Lord both of dead and living; but why dost thou judge thy Brother? or why dost thou set at naugho thy Brother? we shall all standbefore the judgement Seat of Christ; for it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confest to God.

And so I am come to the third and last particular of Christs Exaktation, viz. Every tongue shall confess that Jesus is the Lord. In the handling of

which, I shall resolve these Questions.

Quest. 1. What are we to understand by every tongue?

Answ. 1. Some understand every tongue for every Nation; and then

Answ. 1. Some understand every tongue for every Nation; and then the meaning is, that the Name of Christ shall be acknowledged and worshipped by every Nation; and so in Scripture Phrase, Tongue, and Language, and Nation, they are imperational words of the same notion and import. And this is true, that before the end of the world, all the ends of the earth shall worship the Name of Christ. The Heathen shall be his inheritance, and the uttermost ends of the earth his possession; and they that dwell in the Wilderness, shall bow before him; and the Sundight of the Gospel shall shine all the world over.

And it is very remarkable, how God did repair the confusion of tongues

by the gift of tongues.

2. But I rather conceive, that by every tongue is meant every person, as by every knee, every person; for with the heart man believeth unto righte-ousnis, and with the mouth confession is made unto salvation.

Quest. 2. What are we to understand here that Jesus is the Lord?

Ans. Jesus Christ is the Lord, the Lord of glory in several respects.

1. He is the Lord as he is Creator of heaven and earth; to us there is but one Lord Jesus Christ, by whom are all things, and we by him. For of him, and through him, and to him are all things.

2. As he mathe Son of God, so he is the Lord, and so he hath obtained by inheritance, this most excellent Name, to be Lord and Christ; thus thrist is Lord of all; jure hareditario, as he was the Heir of all things.

Jesus Christ is the Lord; so speaks the Apostle, We preado Christ Le-

Tus the Lord.

1. Christ is a Lord to command us; he hath that Authority, that he hath an absolute Soveraignty over our consciences; men are but Servants of our faith, but Christ is the Lord of our faith and Consciences. It

Omnis lingua pro quavis Gente. Dan. 3: 4: Rev. 5: 9: Pfal. 67: 7: Pfal. 72: 9: Rom. 10: 18: Gen. 11: 7: compared with Acts 2:

Rom. 10. 10.

1 Cor. 8. 6. Rom. 11. 36.

H b. 1. 4.

Fix 03 47 569 7

xe aregraph.

xer ovcur.

Heb. 1. 2.

2 Cor. 4. 5.

Stat pro rationibus universis Leus vult. is enough that Christ hath said it, that he hath commanded it.

2. Christ is a Lord to save us; and he hath power and ability, to save Heb. 7.25. to the uttermost, all those that come unto God through him. And thus as he hath the Authority of a Lord to command us, we should willingly obey him; and as he hath the power and ability of a Lord to fave us, we should chearfully trust in his Name. To confest that Jefus is the Lord, is so to believe on him, as to fay, Lord fave us, or elfe we perish; and so to 0- Mat. 8. 26. bey him, as to fay, Lord, what wouldst thou have me to do?

Ads 5. 5.

Now as every knee must bow to the Dominion of Christ, so every

tongue must confess that Jesus is the Lord.

1. The Devils and Wicked men shall be forced at the last to acknowledge the power of Christ, whose Authority they have alwayes rebell'd against. And as Pharaoh and the Egyptians cryed out, Let us flee, for the Exod. 14.15 Lord fighteth against w; So shall the stoutest-hearted sinner one day, flee from the presence of Chrift, and call to the Mountains to shelter them Rev. 6. 16. from the wrath of the Lamb. And all the implacable enemies of Christ, they shall be forced, through spite and rage, to gnaw their tongues, and gnash their teeth, and say as that Cursed Apostate Julian, Thou hast overcome me O Galilean.

2. All the Saints and Angels, shall with one consent, own, acknowledge Tanhalis. and praise Jesus Christ, as the Lord, and as their Lord. They shall acknowledge him to be the Lord their Maker, and their Saviour, and fo they shall cry Hofanna to him, and they shall acknowledge him to be their Lord and Soveraign, and so they shall cast down their Crowns at his feet, and with everlafting Hallelujahs fing, Worthy is the Lamb that was flain, Rev. 5.12.13 to receive wisdom, Power, and Riches, and Scrength, and Honour, and Glory, and Bleffing.

EMANISAS &

There is but one thing more to be opened in this Scripture, and that is the end of Christs Exaltation, which was els Sigar to Oil mare O, to the

Glory of God the Father.

1. Some by eis sogar, do understand that Jesus Christ is exalted unto the same glory with the Father in Heaven, being now sate down at his right hand; and so they make these words to fignifie not the end why, but the end whereunto Christ was exalted.

And thus the Arabick, and the Vulgar Latine.

And though I believe that there is a truth in this; viz. that Jesus Christ after he had overcome his enemies, fate down in his Fathers Throne; quia Dami-

yet I canne fee how the Greek will bear this Interpretation.

2. We shall therefore take these words, Unto the glory of God the Father, as fignifying the great end of Christs Humiliation and Exaltation, to wit the glory of God. As God had no motive without himself, so he had no end beyond bimself, in giving of Christ. God gave Christ for us because he loved us? and wherefore did he love us, but because he loved us? and the main end of all, was, that all might be to the praise of the glory of his grace. Thus Christs Exaltation was for the honouring of God the Father. Eph. 1. & Lefus

Omnis lingue consiteatur nes Tefus Ch 3. Itus in gloria eft Die Patris. Rev. 3. 21.

John 2 15. Deut. 7. 7.

Jesus Christ pray'd, Father, glorifie thy Name; then came there a voice from heaven, Saying, I have both glorified it, and will glorifie it again. As if God the Father had thus answered Christ, Son, I have glorified my Name in thy Humin

liation, and I will glorifie it again in thy Exaltation. God the Father glorifies 7oh. 12. 28. his Son, that he might glorifie his own Name ; He that despiseth Chrift, de-Luke 10. 16.

fifeth God that fent him ; and he that bonoureth the Son, bonoureth the Father. Joh. 5.22, 23. Having spoken of the Exaltation of Christ, as the Apostle handles the Doctrine of it in these Verses, I shall conclude all with the improvement and

Application thereof.

I. Use of Information; If Christ was first humbled, and then exalted; Luke 24. 26. we may learn from hence, that as Christ first suffered, and entered into his Ads 14. 22. glory, even so must we, through many Tribulations enter into the Kingdom of Heaven. As it was with the Head, fo may we expect it will be with the Members ; the Crown of Thorns, before the Crown of life ; the Croß

of shame, before the Throne of Glory; Humiliation before Exaltation; John. 19. 2. Christ got not the Crown fine Sanguine & Sudore; he Sweat drops of blood Rev. 2. 10. for it; and we cannot expect an easier and shorter way to glory. Our Pfal. 66. 12. way to heaven, is like that of the Ifraelites to Canaan, which was through

fire and water, into a wealthy land.

2 Tim.2.115 This is a faithful faying, If we suffer with Christ, we shall raign with him; first suffer, and then raign; we pals through Marah unto Elim, through Bacah to Berechah, through bitterness to bleffedness.

11. Use of Exhortation; Is Jesus Christ thus exalted? then let us, our tongues, our knees, our hearts, and our lives, acknowledge him to be our

Lord.

I. What the Jews, and Pilate, and Herod, and the Souldiers did in forn, let us do in fincerity. They put a Crown of Thorns on his head, let us cast down our Crowns at his foot-stool. They bowed the knee, and cryed, Ave Rex Judgorum, Hail King of the Jews; let us bow the knees of our fouls unto him, and fay, Ave Rex Sanctorum, Bleffed be thou, O King of Saints; whereas the Crofs was his Throne, the Nails his Scepter. his Robe was made Purple with his own blood, his Crown was Thorns. his attendance were the Executioners; Saythen, O bleffed Saviour! thou art the more precious to my foul, because thou wast so much vilified for

nus, sceptrum clavi, purpura sanguis, corona spina, & Ministri Carnisices. Aug. Tanto charior es mihi, quanto vilior factus es pro me. Bern.

2. Let ustake heed that we do not violate our allegiance to him, whom Exod. 5. 2. Pfal. 1 2. 2. God hath exalted to be Lord and Christ. Sinners ! do not fay, Who is Luke 19. the Lord, that we should obey his voice? Do not fay, Who is Lord over 113 Do not, O do not fay, We will not have Christ to raign over us.

1. Consider, Christ is a Saviour only to those that submit unto him. He is the Authour of eternal life to them that obey him. It is a vain thing to ex-

Hch. 5. 9.

12.

John 19. Rev. 4. 10.

Rev. 15. 3.

ubi thronus

Christi? ubi

fceptrum , ubi

crux fuit thro- my fake.

corona, ubi Purpura, ubi

Ministri ?

ped the Priviledges and Dignities that come by Christ, and not to submit to the duties and fervices which are due unto Christ. The Gospel is Meffage of Eternal life, only to those to whom it is a rule of a firitual tife; What? will you cry to Christ to save you, and in the mean time ferve the Devil and your lufts? But the true believer doth not only cast himself into the arms of Christ to be faved, but also casts himself at Christs feet to serve him; and is as willing to be ruled by him, as to be Redeemed by him. Many love Chrift, but it is for their own fakes : who defire to find, but will not be at the pains to feek bim; and so instead of ferving the Lord Christ, they do but ferve themselves upon him.

Tit.2. 11,12.

Multi amant Christum, fed

ftum; umant benedittionem non jurdittionem; multi eupiunt Christum consequi, qui nolunt sequi; desiderant invenire quem noinst quarere Meretricius amor est plus amare annulum quam sponsum. Aug.

2. Consider (O foolish sinner) that every knee must one day bow to Christ: Othen! what folly is it to rebel against him, to whom thou must at last be forced to bow! Would the Brethren of Joseph (think you) have to despited, and despitefully used Joseph, if ever they had thought that there would come a day, that they must supplicate to him for their lives and liberties? The proudest sinner will at the last day cry, Lord, Lord, Ge. Do not then lift up the heel against him, to whom thou must one day bow the knee.

Mat. 7. 21.

3. Consider, That the fins of Christians are far greater, than of the Tews against Christ. They finned against Christ in the state of his Humiliation, but we fin against Christ who is now exalted on the right hand of God. The Jews put Christ to death for faying, Hereafter you shall fee Mat. 26. 64 the Son of Man setting on the right hand of power, and coming in the Clouds of Heaven; and shall we, we Christians, put the Lord of glory to open shame, who do believe that he is fate down at the right hand of the Majefly on High? The Jews many of them, both Rulers and people, Acts 3.17. knew not that Jefus was the Christ; they had a hand in his death, but it was through ignorance; for hadthey known it, they would not have crueified the Lord of Glory; but it must be horrible wickedness for us to rebell against Christ who do believe his Exaltation.

4. And Laftly, Consider, That Christ at last will be too hard for the most hard-hearted sinner. If you will not bow, you will be broken : O ob- Sub pedibus. e. flinate finer ! if thou wilt not kiff the Son, thou wilt lick the dust under his feet; if thou wilt not bow as a Child, thou wilt be made to bow as a Slave; if thou wilt not bow to his golden Scepter, thou wilt be broken

with his Iron Rod; In a word, if thou wilt not bear his Toak, thou shalt Mat. 11. 20. become his Foot-stool.

I Cor. 2.8.

III. Use of comfort to Believers; great is the Consolation which doth

jus eris, aut adoptatus aut victus. Aug.

arife from the doctrine of Christs Exaltation.

Pial. 110. 1.

1. Is Christ exalted to the right hand of God? then we may comfortably believe, that he hath perfettly satisfied Gods justice for m. We may now john 16. 9

rest upon Christs, righteousness, that he hath accomplished fully althis undertaking, because he is gone to the Father. Christ by his Death overcame his enemies; by his Refurrection he scarrered them; by his Ascension he triumph's over them; by his Death he paid the debt; by his Resurrection he came out of Prison; and by his Ascension he shews himself openly to God the Creditor, and pleads fatisfaction. The Humiliation of Christ confirmed and ratified the New Testament, his Exakation gives him opportunity to execute his last Will and Testament; for he is now exalted as a Conquerer, and bath the keys of death and helt delivered to him.

Rev. 1. 18. Rom. 5. 10.

This comfort the Apostle urgeth upon the Doctrine of Christs Exaltation; for if when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life. Our falvation began in the humiliation, but it is compleated in the Exaltation of Christ. He did not undertake what he was not able to finish; for he faves his people to the uttermost.

Heb. 7. 25. HE TO TRAVTE-

2650

2. This is our comfort, though Christ be highly exalted, yet he is mindful of w. He is not only a faithful High Priest in things pertaining to Heb. 2.17,18. Gad, to make reconciliation fon the fins of the people, but he is a merciful high Priest, to remember the sufferings of his people, and to succour those that are tempted. The Lord Jesus though he be safely landed upon the thore of eternal glory, yet he hath an eye to, and a care of his poor Church that is toffed with tempeft, and afflicted. He is not only Svauer & ounσυμπαθήσαι, παθήσαι, one that can be touched with the feeling of our infirmities, but he

Heb. 5. 2. Surauero **метеготавах** Surauero.

Heb. 4. 15.

is uetpiomedeir Surauer . he doth pro magnitudine miseria condolere, he bears a share with us in our afflictions and temptations.

Honores mutant mores.

The manner of men is, that great preferments make them forget their former poor acquaintance : but it is otherwise with Christ. He is exalted above the Heavens, and yet he is not unmindful of his Church on earth. The dayes of his Paffion are ended, but not of his compassion; as Toleph, though he was the Favourite of Egypt, yet was not alhamed to own his Brethren who were poor Shepherds; no more is Jesus Christ ashamed to call us Brethren. Christ is gone into heaven as our fore-runner, and there he is an Advocate for no with the Father. Just when Christ was going into heaven, he fends this comfortable message to his Disciples, I afcend to your God and my God, to your Father and my Father,

Heb. 2. 17. Heb. 6. 20. Abog borto D. 88 11. 01. 1 John 2. 1. TUBERANT O שפטב שמר שמ-Tiog.

Our great High Priest hath all the names, and necessities of his people-John. 20. 17. written upon his Breaft-plate; Believers are engraven upon the paims of his Exod. 28. 9, bands; yea, they are let as a Seal upon his heart.

Ifa. 49. 6. €ant. 8. 6 Videmus caput his Members.

3. And last Consolation is this, Christ is exalted to heaven, and so shall all believers in due time; the Head hath taken possession of heaven for all

nostrum Super aguas. Greg.

In all the several parts of the Humiliation and Exaltation of Christ, he acted not as a single person, but as the Second Adam; representatively, as a publick person; so that all those who are in Christ Jelus, have an interest in that Redemption he hath purchased for Believers Christ

Christ was crucified, and a believer is crucified with Christ; Christ dy- Gal. 2. 20. ed, and a beliver is dead with Christ.

Rom. 6. 8.

Chrift ofe from the dead, and believers are rifen with Chrift. Chrift is ascended up to heaven, and believers su together with Christ in heavenly places.

Col. 3. 1. Eph. 2.6.

Christ will come to judge the world; and the Saints, as Assessors to Christ, shall judge the world.

Christ is fate down in his Fathers Throne, and believers shall sit with Christ in his Throng.

In a word, our Lord Jelus Chrift, who is now possest of the glory of heaven, will come again to fetch us to heaven, that we may be where he is; that we may not only see his glory, but partake of it; for when he shall appear, we shall appear with him in glory.

rige state in each to the entire the property of the page of the page.

" The court for the first transferred ...

Valla sair light arise and should reliable himbs.

रोधु रिकार्स्स हुने र कुर्क र विभाग स्टार्थ है।

John 14. 3. John 16. 24. Col. 3. 4.

naka pangangan baga dan manahan pangan berangan dan pangan berangan berangan berangan berangan berangan berang Bandan pangan pangan berangan The



Carilly Exited

was consided, and abeliever is reactful with Clinife, Christian

The Satisfaction of Christ Discussed;

From , we find appear with him in otory.

Col. I. 20.

And (having made peace through the blood of his (ross) by him to reconcile all things unto himfelf, by him, I say, whether they be things in earth, or things in heaven.

HE Apostle having congratulated the Colossians, their faith and love, and other graces, and poured forth a prayer for them, in the 14. Verse he enters upon a Declaration of the Gospelmystery, the Person, and Ossices, and work of Christ. His serson, ver. 15, 16, 17. he is God, &c. his Ossice, ver. 18. he is the Head of the body, the Church, &c. His work in the 20. verse. Having in the 19. verse, afferted Christs stiness for that work, it pleased the Futher, that in him should all fulness dwell, &c. Besides that infinite sulness which he had as God, by natural and necessary generation, there was another unmeasured sulness depending upon Gods work a and good pleasure, and thereby imparted unto Christ. Now he comes to shew his work described. First by its nature, To reconcile to himself, to make peace.

Secondly, By its instrument, that is, the blood of the Cros by him.

Thirdly, the object of it, which are, Allthings, whether they be things in earth, or things in heaven: By which learned Davenant understands the Angels spoken of as the things in heaven; and so many others, supposing that the Elect-Angels were confirmed in their estate by Christ: But with submission to better judgements, I conceive,

1. That there is not sufficient evidence in Scripture, to shew that the holy agels had their confirmation from Christ, nor doth it seem to be necessary;

forasmuch as it is commonly acknowledged, that Adam (who was under the same Covenant with the Angels) if he had continued in the observation of Gods precepts, for so long time as God judged meet, he should have been confirmed by vertue of the Covenant of Works some other way. And therefore it is rather to be thought, that the Angels have their confirmation from Christ, as God and head over all things, than as Mediator (The Actions of Christ as Mediator, supposing a breach, according to that place, Gal. 3. 20. A Mediator is not a Mediator of one; i.e. of two parties which are one politically; i.e. which are agreed in one, but of parties at variance.)

2. Howfoever if the Angels had been confirmed by Christ, yet surely they were not reconciled by Christ; for Reconciliation implies a former enmity, as these things in heaven are said to be. And therefore I rather understand it of departed Saints, Patriarchs, Prophets, &c. who, as they went to Heaven, not to any Limbus; so this expression is used to instruute that they were saved by the grace of Jesus Christ, even as we, as it is, Asts 15. 11. and that the blood of Jesus Christ did expiate not only those sins which were committed after his death, but also those which were long since pasts, Rom. 3. 25.25 Sol nondown conspection illuminat orbem, The light and influence of the Sun is dispersed amongst us, before the body of the Sun doth appear above our Horizon.

Sothen here you have mans Reconciliation, Justification, and Salvation . described, together with the procuring cause of it, set forth

1. More generally, By him.

2. More specially, By the blood of his Cross; by the shedding of this blood for us, by his death and passion compleated on the Cross.

The doctrine I intend to handle, is this,

That the death of Jesus Christ is the procuring cause of mans justificas

tion and Salvation...

Amongst all those heresies which God hath suffered to spring among us (that they that are approved, may be manisest) none are more dangerous than those which concern the person and office of Christ; of those many streams of errour which run into the dead Sea of Socinianism, these are two; They deny the God-head, and the satisfaction of Christ, and so indeed subvert the whole Fabrick of the Gospel. This latter I shall here endeavour to discuss, and shall proceed in this Method.

1. I shall explain it. 2. Affert. 3. Defend. 4. Apply it.

1. For the Explication of this great Gospel-mystery, (which truly if it fall, we are without hope, and so of all creatures most miserable) I shall lay down these Reps.

First, God made the world and man in it for his own service and glory. And this end he cannot be disappointed in, but must have it one way

or other.

Secondly, Man by fin thwarted Gods end, and cast dirt upon his glo-

a blos

a blot in Gods Government of the world; so that some make it a pretence for their Atheism, saying, That if there were a God, he would not suffer sin to be in the world.

Thirdly, God is inclined by his Nature, and obliged by his interest

to hate fin, and punish the finner, and so to recover his glory.

I. I fay God is inclined by his nature, to hate and punish fin: I do not positively conclude, that he is absolutely obliged; I thail not here meddle with that nice question, Whether God was so far obliged to punish it by his nature, that he could not pardon fin without fatisfaction; but this is manifest: look upon man as a sinner, and so Gods Nature must needs be opposite unto him; The Scripture describes God in such manner, not only in regard of his Will, but also in respect of his Nature, Hab. 1. 13. Thou art of purer eyes than to behold evil, and canft not look on iniquity. &c. Exod. 34. 6. where the nature of the Divine Majesty is represented; among other parts of the description this is one, He will by no means clear the quilty. Pfalm. 11. 5. The wicked his foul hateth: and the reason is added from Gods Nature, ver. 7. For the righteons Lord loveth righteon nes. And it may further appear, that here punishment of fin is not an act of Gods Will, but of his Nature. Because the Actions of Gods Will are only known by Revelation, not by reason, or the light of Nature: but that God should and would punish sin, this was known by natures light, to such as were unacquainted with Revelation-light. Hence came the Conclusion, Acts 28. 4. (This man is a Murderer, whom though he hath escaped the Sea, yet Vengeance suffereth him not to live.) Vengeance, Ain, a supposed Goddels, but indeed nothing else but Divine Justice.

2. God is obliged by his interest to punish fin, as he is the Ruler of the

world. By fin there comes a double mischief.

1. God is wronged.

2. The world is wronged by a bad example, and hardned in fin; so that if God might pardon fin as it is a wrong to himself, yet he is in a manner obliged to punish it to right the wronged world, and to make such finners patterns of severity, that the world may not make them examples of ungodlines; even as King Famer might pardon the Powder-Traytors so far forth as his Person was concerned; but if you look on it as a wrong to the whole Nation, to the Protestant Religion, so he was obliged to punish them, to make them warnings to others in the like cases; so that you see mans punishment was necessary for Gods glory, and the worlds good.

Fourthly, The punishment to be inflicted, must be sutable to fins Nature, and Gods Majesty; and therefore an infinite punishment. For this is justice

to observe an exact proportion between sin and punishment.

Fifthly, The only way whereby this punishment might be suffered, and yet man saved, was by the incarnation and passion of God-man. Man being every other way finite, must have suffered infinitely in regard of duration, even to eternity. And none but Christ who was infinite in regard of the subject, and dignity of his person, as he was God, could have so speedi-

speedily and effectualty delivered us from this punishment, by suffering it, himself, whereby Gods justice was satisfied, his hatred against the sinner re-

moved and his mercy at liberty to act in the pardon of the finner.

Sixthly, This paifion of Jesus Christ God was graciously pleased to accept for us, and impute to us, as if we had suffered in our persons, and so he receives us into mercy. And this is the substance of the Doctrine of the Gospel about mans salvation. So much for the first thing, the Explication of the point.

2. I now come to the Assertion or Demonstration of it, that you may receive this Doctrine as a Truth, not built upon the traditions of men, but revealed in the Word of God. Now to prove this point; viz. That the death of Jesus Christ is the procuring cause of mans Justification and Sal-

vation, I may use two forts of Arguments.

nds dend, it a facelfor this co are

First, Some from the consideration of Christs death.

Secondly, Some from the confideration of mans Justification and Sali-

1. From the consideration of Christs death I shall offer six

Arguments.

First, From the possibility : Let me be bold to affert; had it not been fon: this purpose, it had not been possible for Christ to dye; as it was not possible for Christ to be holden of death, Acts 2. 24 the price being paid, and so the Prisoner of course to be released; so it had not been possible, because not just (Ideantum possumus, quod jure possumus) to put him into a prison, if it had not been to pay a debt. And a debt of his own he had none, he was a Lamb without blemish, and without sot, I Pet. I. 19. Holy, blamples, undefiled, separate from sinners, Hebr. 7. 26. He knew no fin, 2 Cor. s. 21. which I the rather mention, because Socious hath the impudence to lay down this blasphemous Assertion, That Christ, like the Jewish High Priest, did offer for himself as well as for the people. You have feen he had no debt, no fin of his own, (he professeth of himfelf that he did alwayes those things which pleased his Father, John 8. 29.1 and therefore he must needs dye for our debts ; it is plain that Adam; had he continued in integrity, should not have dyed; death is not the effect of nature; (then the Saints in glory must dye again; for they have the same nature) but the fruit of fin ; death entred into the world by fin , Rom. 5 ... 12. And the Apostle proves the fin of Infants (expressed by that Periphrasis, such as have not sinned after the similitude of Adams transgression). from the death of Infants; and in Adam all dyed; i. c. by his fin, 1 Cor 15.22 at

by his holy birth, and no less perfect than Adam should have been, could

never have dyed, if not for our fakes.

becondly, From the necessity of Christs death, it was necessary for our Salvation and Justification, without which end it had been invain. The Sacinians mention two other reasons and ends of Christs death; the one to be an example of obedience; but such we have many others upon far less charge, the other to be a ground of hope for the remission of sin, and the fulfilling of Gods promises; but properly it is not the death, but resurrestion of Christ, which is the ground of our hope, 1 Cor. 15. 14. If Christ be not risen, your faith is vain; so that those ends are improper and insufficient: And to strike it dead, I urge but one place, Gal. 2. 21. If righted only the Law, Christ is dead in vain. What can be more plain? if righteousness be nowby Christ, that the death of Christ be not the procuring cause of our Justification, Christ is dead in vain, to no end, or (as Grotius, and others rather understand) without any meritorious cause is a our sins; however all comes to one.

Thirdly, From the nature of Christs death, it is a Sacrifice; this confists

of two Branches.

1. Sacrifices did expiate fin.

2. Christs death is a Sacrifice, and a fin-expiating Sacrifice.

1. I say Sacrifices did expiate sin, Lev. 1. 4. He shall put his hands upon the head of the burnt-offering, and it shall be accepted for him; and many such places. And this they did typically, (which strengthens the cause we have in hand) as representing and fore-signifying Christ, without which it was not possible for the blood of Buls and Goats to take away sins, Hebr. 10. 4. And the sins pardoned under the Old Testament, were pardoned through Christ, and not through any vertue of their Sacrifices, Christ being a Mediator for the Redemption of the Transgrassons that

were under the first Teftament, Heb. 9. 14.

2. And this brings in the second Head, that Christs death is a Sacrifice, and a sin-expiating Sacrifice, if either the names or nature of it may be regarded; for the names and titles proper to Sacrifices, they are attributed to it; (and God doth not give flattering titles, nor falle names, but such as discover the nature of things) it is called Hoover, an Oblation, or offering up of himself, Ephof. 5. 2. idanues, I John 2. 2. idanues, Rom. 3. 25. to omit others; and for the nature, by vertue hereof sin is attoned; he is our High Priest for this end, to make reconciliation for the sons of the people, Heb. 2. 17. idanues that duaglies in day, being by an Enallage put for indonessas did med Allameris, to pacific God, reconcile God, turn away his wrath. You meet with all things in Christ, which concur to the making of a Sacrifice. The Priest, he is our High Priest; the Sacrifice, himself, Christ was once offered; the shedding of blood, and destroying of it, apparation being the essential part of a Sacrifice. Add to these, a Cor. 3. 7. Christ was passour as Sacrificed for m; where

is a double Argument; 1. That Christ is expressly said to be Sacrificed.

2. That he is called a Passover, which at the least teems to have been both a Sacrifice and a Sacrament: Now then Christs death being a Sacrifice, it appears that it appealed Gods wrath, procured his favour.

Fourthly, from the cause of Christs death: I might urge a double cause.

1. The inflicting cause, it was Gods displeasure: Nothing more plain than that he had a very deep sense of, and sharp conflict with Gods wrath, from those dreadful horrors in the Garden (where his soul was exceeding sorrowful unto death; not certainly at the approach of an ordinary death, which many Martyrs have undergone with undaunted courage; but at the apprehension of his Fathers anger) and upon the Cross, where he roared out that direful complaint, My God, my God, why hast thou for saken me? Now then, seeing God naturally gracious, and perfectly righteous, cannot, will not be displeased with any without cause; and Christ had in himself no cause, There was nothing in him, Joh. 14. 30. and (as you read) he alwayes did those things which pleased him; It remains therefore that the cause of this displeasure, and of Christs death, was, our sins laid upon him, and our peace to be procured by him: And that brings in the

2. Head, which is the procuring or meritorious cause of Christs death; the guilt of our sins laid on him, brought death upon him, as the just punishment of them. And this is written with so much clearness, that he that runs may read it. It is observed of the Antient writers of the Church That those of them which lived before the Pelagian heresie was risen, spoke more darkly, and doubtfully, and carelessy in those things, not being obliged to stand much upon their Guard when they had no enemy to view, and having to do with enemies of a contrary make, while they avoided one extream, it duergov the arrows as it often happened, they ran too near the

other. But in this point, the Apostles who writ so long before Socious had a being, have written with as much prespicuity against that heresie, as if they had lived to see the accomplishment of that Monster, the conception

whereof fome of them faw in those Primitive Hereticks. Two things are written with a Sun-beam.

1. That Christ dyed for our good as the final cause. Dan. 9. 26.

-The Meffiah Shall be cut off, but not for himfelf.

2. That he dyed for our fins as the deserving cause; Rom. 4. 25. who was delivered (viz. unto death) for our offences; not only upon the occasion of our fins. (as the Socinians glosit) but for the merit of our fins. To suffer for fin, alwayes implies fin to be the meritorious cause of it. I Kings 14. 16. He shall give up Israel because of the sins of Jeroboam. Deut. 24. 16. The F ther shall not be put to death for the children; but every man shall be put to death for his own sin. And many other places there are to the same purpose: And it is sufficient to confirm any judicious man in this Truth, to read the miserable evalions which the Socinians used to shift off the force of this Argument, which as time will not give me leave to mention, so they are neither sit for this, nor worthy of any Assembly:

This is plain, that Christ dyed for our sins, and to stopall holes, the Holy Ghost useth various prepositions; if one be more emphatical than another, all shall concur to affert this truth, that no magasticular, Rom. 4. 25. Varie aluagnar, I Cor. 15. 3. med aluagnar inage, I Pet. 3. 18. And that all these should signific the final cause, or occasion only, and never the meritorious cause, when a man hash put out his eyes, or God hath taken away the Scripture, and other Greek Authors too, he may believe it, but

very hardly before.

I shall strengthen this Argument with this consideration, That Christ is said to bear our sins; which is so evident, that Crellins that Master-builder of the Socinian Fabrick, confesseth, That for the most part to bear sins, is to endure the punishments due to sin: And he said no more than he was forced to by the invincible clearness of Scripture-expressions; Lev. 5.1. \$\text{CP}\$ 7.18. \$\text{CP}\$ 20. 17. Notorious offenders, it is said of them, They shall bear their iniquity. It is said of Christ, not only \$\text{PQ}\$, which the Socinians say, may signific to take away iniquity; albeit a Learned man layeth down this affertion, That it never signifies to take away sin, as Socinus would have it; but also \$\text{PQ}\$, which is to bear upon his shoulders, as a Porter bears a Burden, but never to take away. Isaiah \$3. 4. He hath born our griefs, and carried our sorrows.

Objett. (Which is one of the most plausible Arguments they have in this cause) But Mat. 8. 16, 17. where Christ took away diseases which he

did not bear, it is faid the faying of Esaias was fulfilled therein.

Answ. (To omit those many Answers given by others, of which see Brinfley's one only Mediator, and Calovin his excellent discourse De Satisfactione (brifti, in his Socinifmins profligatus) A Scripture is faid to be fulfilled, either wholly or part : Now then you must know, that although it be a truth, which we conclude against the Papists. That there are no more than one of literal and co-ordinate fenses of every place of Scripture, yet there may be divers of feveral kinds, one subordinate to another, and one typified by another, and one accommodated to another; And when any one of these senses are accomplished, that Scripture is said to be fulfilled though indeed but one piece and parcel of it be fulfilled. Thus the fulfilling of the same Scripture, is applied to the spiritual preservation of the Apostles, John 17. 12. and to the temporal preservation of them, John 18. o. And as it were falle and fallacious reasoning for any man to infer. that Christs keeping of his Apostles, cannot be understood spiritually of keeping them in his Name, and keeping them from Apostasie, as it is faid John 17. 12. because John 18. 9. it is said to be fulfilled in a rescue of them from a temporal destruction; but rather it must be said, it was fulfilled both wayes, and the one was subordinate to the other, and typified in the other; So is it in this case: This place in Isaiah, (that it may appear to be exactly a parallel case) was fulfilled two wayes; The one expressed, 1 Pet. 2. 24. Who his own felf bare our fins in his own body upon the Tree. The other in this, Matth. 8. 17. In the former is expressed

the cause. Christs bearing the burden of our fins upon his shoulders. In the latter, the effect, Christs taking off the Burden, or part of that Burden of fin from our shoulders, or from the shoulders of those diseased persons : for it was laid upon his shoulders, that it might be taken off from us. that Matthew rightly tells us that Isaiah was fulfilled, and that the cause did appear by the effect; as by the dawning of the day, we see the ap. proach of the Sun. And this may ferve for the untying of that hard knor, which I had almost faid, is the only thing of moment the Socinians have in this Controversie. But to return, Isaiah \$3. 5. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. If it were lawful for the highest Antisocinian in the world to coyn a Scripture for his purpole, he could not devile a place of a more favourable aspect to his cause than this. And Ver. 6. The Lord bath plac'd on him the iniquity of m all. But indeed the Arguments which might be drawn out of this one Chapter, Isa. 53. might afford matter for a whole Sermon.

Fifthly, From the Vicegerency of Christs death; Christ dved

1. For our good.

2. For our fins, (of both those you have heard.)

3. In our place; of this I now come to Treat Briefly (for I have been wonderfully prevented) 1 Pet. 3. 18. Christ suffered for sins, the inst for the unjust. 2 Cor. 5. 14. If one dyed for all, then were we all dead : i. e. juridically, we were all as dead, condemned persons, because he dyed in our stead. He is said to dye மாக்க முன், and வார் முன். Now the word arri alwayes fignifies a commutation, faith the then famous, but afterwards Apostate Grotius, eye for eye, avn cosanus, Matth. 4. 38. that is, one instead of the other, Matth. 2. 22. Archelaus raigned and mureds in the room of his Father Herod. So 2 Sam. 18. 33. Would God I had died for thee O Absolom; i. e. in thy flead, so that thou hadft lived. Thus Christ dyed for us; so John 11. 50. Cataphas faid, It is expedient for us that one man should dye for the people; i. e. in their stead, to save their lives, as a publick raisagua. The Gentiles being used in case of some great and common calamities, threatning destruction to all, to offer up some one man in the name and flead of all, which was a shadow of that great truth of Christs dying for all. And Socious himself being put to it, cannot deny this; Even in Heathen Authours, it is a common phrase, To do a thing for another; i.e. in his place. Ego pro te molam, I will grind for you, and you shall be free. Christ is called artihorter, a Ransome, or Price, a huser; (there is one Argument, that his Blood was the price of our Redemption) and a Ransome in our stead. I Tim. 2. 6. Who gave himself ลังที่ลบ่อง a Ransome for all. Gal. 3. 13. Christ hath Redeemed us from the curse of the Law, himself being made a curse for su; i. e. he underwent that Curle due to us, that Curle from which we are freed, that Curle which others who recei e not Jesus Christ shall undergo. What a cluster of Arguments might be gathered here? It is prodigious boldness in Socinians to turn this Article of faith into a stream of Rhetorick; Paulus amavit in voce execrationis argutus esse: But Manum de tabula.

Sixthly, And lastly, From the peculiarity of Christs death. It is undeniable that Christ dyed for us, so as no man in the world ever did, or can do. Therefore not in the Socinian sense, nor barely for the confirmation of our faith, or excitation of our obedience, or strengthning of our hope, or encouragement of us in our sufferings; for in this sense, thousands have dyed for you. Paul tells the Colossians he suffered for them, i. e. for their good; Col. 1. 24. and yet tells the Corinthians, he did not suffer for them. 1 Cor. 1. 13. Was Paul crucified for you? i. e. in your stead, en for your sins?

And this for the first Head of Arguments, where I see I must take up; though I thought to have urged diversother Arguments from the Nature of mans justinication and salvation. But I will not be too tedious. What hath been said may be enough to convince any indifferent man; and others

will not be convinced, though they are convinced.

Thus much for the second particular, the affertion of this Truth. The third should have been the vindication of it from the cavils of Socinians; but I am cut off, and it is not wholly necessary; for if once a truth be evident from plain Scriptures, we ought not to be moved with the cavils of wanton wits, or the difficulty of comprehending those great mysteries by our reason; when the Socinians can solve all the Phanomena of nature, (which are the proper Object of mans Reason) then, and not till then, we will hearken unto their rational Objections. And Anistoria somewhere lays down this Conclusion, That when once a man is well settled in any truth, he ought not to be moved from it by some subtile Objection, which he cannot well answer. All this I speak, not as if there were any insomitabilia, any insuperable Objections against this truth that I ever mee with; for though there are many things here which are hardto be understood, yet nothing which cannot be answered.

As when they tell you, he did not suffer eternal death which was due to us. It is true, he did not; but a moment of his sufferings was equal in worth to our eternal sufferings, the dignity of the person being alwayes consider-

able in the estimation of the action, or the suffering,

So when they say one man cannot dye for another, it is salse; you heard David wisht he had dyed for Absolom; and Fehuthreatens those who should let any of them escape, That his life shall go for his life, 2 Kings 10.24. and Histories tell us of one man dying for another.

So when they say it is unrighteous that God should punish the just for

the unjust.

Answ. It is not unjust, if any will voluntarily undertake it; volenti non sit injuria. Besides that, God gives Laws to us, Deut. 24. 16. but not to hunself.

The fourth and last Head was by way of Application.

Is it to, That the death of Jesus Christ is the procuring cause of our Ju-

Sissoation and Salvation?

Use 1. Hence see the excellency of Christian Religion, which shews the true way to life, and settles doubting consciences. Heathens were miserably plunged; they saw their sins, their guilt, and had terrors of conscience, an expectation of wrath; this dissipated is Original was written in their hearts, that they which do such things are worthy of death; ——They saw the need of attoning God, redonciling God, they saw the insufficiency of all their Rites and Sacrifices.

Ahnimium faciles qui tristia Funera cadis Tolli sluminea posse putatis aqua!

Some of them faw the necessity of a mans death, and that fine humano cruore, without mans blood the work could not be done; but then that seemed an
act of cruelty, and the addition of a sin instead of the expiation of it; and
here they stuck; they could go no further. Now blessed be God who hath
discovered those things to us which were hid from others; who hath removed
dissiculties, and made our way plain before us; who hath given us a Sacrisice, and accepted it, and imputed it to us, and thereby reconciled us,
and given us peace, a soild peace, as the fruit of that Reconciliation.

Ofe 2. See the dreadfulness of Gods justice, how fearful it is to fall into the hands of the Living God; Christ himself must suffer, if he be a

finner though but by imputation.

Use 3. It shews us the malignity of fin that could be expiated only by

fuch blood.

Use 4. It shows us the stability and certainty of our Justification and Salvation. It is procured, purchased, the price paid, received, God cannot now recall it.

Use 5. Study the death of Christ, and eye it as the great piller of your

faith, in troubles of conscience, and settle your selves upon it.



Of Effectual Calling.

Rom. VIII. 28.

To them who are called according to his purpofe.

HE sacred Scriptures are a Paradise, or Garden of delights' This Epistle to the Romans is a most curious and artificial known in that Garden; this Chapter is the richest division in that knote furnished with sweetest slowers of Consolation, antidoting the remnants of Corruption that there are in our hearts, and the various afflications that we meet with in the World. This Verse that I have read unto you, is the fairest slower in that Division; for what can sooner revive a drooping soul, than to be affured that all things shall work together for good? We (faith the great Apostle) do not think, imagine, conjecture, but know partly by Divine Revelation, partly by our own experience, that all things; not only all Gists, Graces, ordinances; but all Creatures, all Providences, all Changes, Events, Occurrences, even those things that appear most formidable; (Flomo oppugnans, Diabolus insidians) the persecutions of men, the temprations of the Devil, shall work not singly and apart it may be, but together for good.

For good! Yes, but it is unto those that be good. Hands off wicked and prophane wretches; you have no part nor lot in these heavenly confolations. Away base Swine, to your sties, to your muck and mire, these pearls are not for you. Out ye Dogs, to the garbidge that lieth upon the Dunghill, the childrens bread is not for you. We know that all things shall work together for good unto those that love God: why so?because they are called according to his purpose; so Params expounded the place, and

with him I perfectly agree.

Ferus.

That which God hath purposed, shall not be frustrated: The Lord of Isa. 14. 27. Hosts hath purposed, and who shall disannul it? his hand is stretched out, and who shall turn it back? What man will suffer his purposes, those purposes that he taketh up with best advice, and most mature deliberation, to be disappointed, if he have power to accomplish them? the holy purpoles of God, as they are ordained and directed by infinite Wildom, fo they have infinite power to bring them to pals; so that if I can say God bath a purpose to fave me, I may securely smile at all the attempts of men and Devilsagainst me; and if I can say, God bath effectually called me, I may be fure God hath chosen me, and hath a Purpose to save me; for all the links in the golden Chain of falvation are even wrought, not one of them wider or narrower than another; if God have Chosen, he will Call; if God Call, he hath Chosen. Once more, if I can say I love God, I may be fure I am Called; for I cannot love God, except I have some acquaintance with, him, some sense and experience of his love towards me. So then all our confolations are ultimately refolved into the Purpole of God; this is the basis and foundation of them all; that Purpose appeareth by our Effectual Calling; and that Calling appeareth to be Effectual by our love to God. Hence the conclusion is certain, That all things shall work together for good to them that love God, to them that are Called according to his Purpole.

But I forget my felf; you have heard in former Discourses, under what a sad, foul-killing disease poor man laboureth in his natural condition; you heard like the of a Soveraign remedy provided in the blood of Christ: I am now the sed to speak to the application of that remedy in our Effectu-

al Calling.

This Effectual Calling, according to Saint Augustine, is ingressus ad salutem, our entrance into a state of Salvation; the first step whereby God his predestination descendeth to us, and we again ascend to the glory predestinated. The Dostrine I present from my Text may be this; There are some persons in the World that are Effectually Called; or which is all

one, which are Called according to the Purpose of God.

There is a Call of the Gospel that is not Effectual; of this our Saviour speaketh, when he saith, Many are Called, but sew are Chosen. How many of the poor Ministers of the Gospel may complain of multitudes in this generation, saying, with the children that sate in the Market-place, Luke 7. 32. We have piped unto you, and ye have not danced; we have mourned to you, and ye have not lamented! Neither the delightful airs of mercy, nor the doleful ditties of judgement have moved you; but the Election will certainly obtain; and the Call that is according to Gods Purpose, reacheth not ears only, but hearts also. The hour is coming, and now is, when the dead shall hear the voice of the Son of God, Joh. 5. 25.

This work of grace is presented to our view in a various dress of words; in the Scriptures it is sometimes a teaching, sometimes a drawing, sometimes a conversion, sometimes a regeneration; and all these in divers respects, which

Presentins. Operans.

Gruis prime. I cannot fland to unfold. In the Schools it is the first grace, preventing grace, operating grace; among Divines of the Reformed way, it is an Internal and Effectual Call : Vocatio Alta & Efficax, after the mind of St. Augustine.

When it is offered to our confideration under this notion, it prefup.

poseth two things.

Bph. 2. 13.

I. That natural men fland at a distance from God; we do not use to call those that stand hard by us; this was once the condition of the Ephesia ans, Te fometimes were far off; fometimes; when? furely in the time of their unregeneracy; far off; from whom? from Christ, from the Church. from God, and consequently from themselves; but how could they be far off from God? not in spaces of place; for God filleth all places with his presence; as to his Essence, and providential works, he is not far from every one of us, for in him we live and move; but as to their hearts and affections, all natural men are far from God; God is not in all their thoughts. they do not know him, fear, love and delight in him, they do not breath after communion with him; even when they draw nigh unto him with their lips, their hearts are far from him. If it sometimes happen that we call those that are at hand, then usually they are such as are asleep; fin is a deep fleep of the fout; and as fleep bindeth all the fenfes of the outward man. fo fin all the powers of the inward; a man under the dominion of fin can do nothing for God, neither can he enjoy any thing from God; it may be he dreams of great satisfactions he receiveth from the worlds dainties; but when he awaketh his foul is empty. Or further, if they be not sleep, they are fuch as mind something else than he would have them. men mind something else than God would have them, they mind earthly things. Herod mindeth the dancing of a lewd Strumpet, more than the preaching of the holy Baptist; the young man mindeth his great possessions; the Epicure his belly; the Farmer his barn; Judas his bag; the Silversmith his Shrines; the Gadarens their Swine; Pilate the favour and applause of the people. Let the best men speak ingenuously, and they must needs confels that there were many things (if I may call them things, rather nothings) which they minded more than God or Christ, or Heaven, more than the highest concernments of their immortal fouls, the weightiest bufiness of Eternal salvation; they were all Gallios in respect of these things. they cared for none of them, till they were rouzed out of their waking dreams by the Effectual Call of the most gracious God. This is the condition

of every natural man-2. It presupposeth, That it is an easie thing with God to bring us home to him. felf, though we be never to far distant from him; to awaken us to his fervice, though in a dead fleep of fin; to raise our minds to higher objects though they be never so deeply immersed in the things of this present world. Is any thing hard to the Almighty? with a word he made us, with a word he can renew us : When darknes covered the face of the deep, he didbut fay, Let there be light, and there was light; with the like facility can he shine.

Zanchius.

Ads17.27.

Phil. 3. 19.

in our hearts, giving us the light of the knowledge of the glory of God in the face of Jesus. He uttereth his voice (saith David) and the earth melteth. Let but God utter his voice, and the Rocks and mountains of our corruptions will melt away like wax.

Come we now closer to the Point.

Toward the opening of which, I shall entreat your Attention to the refolution of fundry Questions.

> Question 1. What is this Calling?

It is the real separation of the soul unto God; and a cloathing it with such gracious abilities, whereby it may be enabled to repent of its fins, and to believe in his Son. It is our Translation from the state of Nature which is a state of sin, wrath, death, and damnation, to a state of Grace, which is a state of Holiness, Life, Peace, and Eternal Salvation. This Translation is wrought

1. By strong convictions of the mind.

First, Of the guilt and filth of sin, of the danger and defilement of sin, of the malignity of fin, and the mifery that attends it. Once faith the foul (that is under this dispensation of Gods grace) Once I lookt upon fin as my wildom; now it is madnels and folly: Once I accounted it my meat and drink to fulfill the wills of the flesh; fin was a sweet morsel, I drank Θελήματα. iniquity like water, now 'tis a cup of trembling to me, and I fear it may prove a cup of Condemnation; Once I hugged, embrac'd, and delighted in fin as the Wife of my bosom; now I clearly see that the fruit and issue of the impure copulation of my foul with her, is nothing else but the shame of my face, the stain of my reputation, the Rack and horror of my conscience: and (which is more than all these) the provocation of the Almighty; and therefore I begin to think within my felf of an eternal divorce from her; I flept securely in the lap of this Dalilah, she robb'd me of my strength, the delivered me up to the Philistines that dealt unworthily with me, that put me upon base and low imployments; what now should I think of, but (if it please the Lord to give new strength) the death and destruction of them all ?

Secondly, Of the vanity and emptines of the creature, which we have Idolized, confiding in it as the staff of our hopes, breathing and pursuing after it as the perfection of our happiness.

Thirdly, Of the absolute need of Christ, that if he do not save us, we

must perish.

Fourthly, Of the absolute fulness of Christ; and that in him we may be compleat; if we be guilty, he can justifie us; if we be filthy, he can purge us; if we be weak, he can strengthen us; if we be poor, he can enrich us; if we be base, he can ennoble us; if we be deformed and ugly, he can make us beautiful and lovely; if we be miserable, he can bless us, and that with all bleffings in Heavenly places.

John 6. 37.

Fifthly, Of the clemency, goodness, meekness, sweetness graciousness of his disposition, that if any man come to him, he will in no wife reject him. These things the mind is strongly convinc'd of, yet if there be not a farther work, a man may carry these Convictions to Hell with him. Therefore

2. In the second place, this Translation is wrought by a powerful inclination, and conversion of the will to close with Christ upon his own terms, to embrace him as Soveraign as well as Saviour; to take him as men use to do their wives, for better for worse, for richer for poorer; to stick to him on Mount Calvary, as well as Mount Tabor; to welcome him into thy bosom, by bidding an everlasting sarewell to thy sins. In a word, to make a voluntary tender, and resignation of thy self unto him, solemnly avouching, that from this time sorward, thou wilt count thy self unore his, than thou art thine own; and the more thy own, because thou art his.

This work is carried on with a most efficacious sweetness, so that the liberty of the will is not infringed, whilst the obstinacy of the will is mastered and

over-ruled.

If you ask me, How can these things be? I never studied to satisfie curiosity; but if you can tell me how the bones do grow in the womb of her that is with child, I also will tell you how the parts of the new man are formed in the heart; but I suppose, silence and humble admiration will be best on both sides; if there be so great a mystery in our natural generation, surely there is a far greater in our spiritual Regeneration; if David could say of the former, I am fearfully and wonderfully made; much more might he say of the latter, I am fearfully and wonderfully renemed.

Question 2.

Who are the Called?

First, Among creatures, none but men are of the number of the called; The Angels that kept not their first estate, but left their own habitation, are never recalled, but reserved in everlasting chains under darkness, to the judgement of the great day. Lord, what is man that thou art mindful of him? or the son of man that thou so regardest him?

Jude ver. 6. th

Pfal. 8. 4.

Rom. 8.

Secondly, Among men, none but the Elect are capable of this grace; the call is limited by the purpole; Whom he hath predestinated, them he alfo called. Touching these Elect Persons, divers things fall under our Observation; As,

1. In regard of their internal condition; before this call, they are dead in fins and trespasses, blind in their minds, stony in their hearts, corrupt

in their wayes, even as others.

2. In regard of their outward condition; both before and after this call, they are for the most part poor and vile; and contemptible in the eye of the world. God puts not the greater value upon any man for a gold ring, or goodly aparrel, though the world doth. He bath chosen the poor of this world, rich in faith, and Heirs of the Kingdom. Te see your calling, Brethren, how that not many wise men after the flesh, not many Mighty, not many Noble are called. Some it may be, but not many;

jam. 2. 5. 3 Cor. 1. 29 God so orders his Call, as that it may appear, there is no respect of perfons with bim.

3. Whatever the outward condition of these men be, there are but very few that are effectually called; few (I fay) in comparison of those that are left under the power and dominion of their lufts, One of a City, and two of a Tribe. I tremble to speak it, but a truth it is, and must out; Satan hath the Harvest, God the gleanings of man-kind; which by the way may ferve to convince them of their vanity and folly, that make the multitude of actors an Argument to prove the rectitude of actions, as if they could not do amiss, that do as the most: Whereas a very Heathen could fay, Argumentum peffini turba, the beaten Tract is most deceitful : Soneca lib. de Sheep go the broad way to the Shambles, when a more uncouch path might lead them to fresh Pastures.

Question 3. Who is he that Calleth?

Who but God, that calletb things that are not, as if they were? All heart-work is Gods peculiar, the restraining and ordering the heart; Gen. 20. 6. he with-held Abimelech, not Suffering bim to touch Sarah Abrahams Wife ; and the heart of Pharaoh, while it was least conformable unto the Rule of his Law, was absolutely subject unto the Rule of his providence; and well it is for us, that it belongs to God to restrain and order hearts: otherwise sad would be the condition of this Nation, of the whole world: but now if it be Gods peculiar to restrain and order hearts, much more furely, to turn, change, break, melt, and new-mould hearts. It is his Soveraign grace which we adore as the only Vorticordia, as the real columnt Ethturn-heart; therefore may we observe, that

1. God doth especially challenge this unto himself. You know whose Vorticordiam, expressions those are, I will give a new beart; and again, I will take away 8. cap. 15. Lithe heart of stome; are they not Gods? who dare make any challenges lins Girald. against the Almighty? hath not he a Scepter strong enough to secure his Synt. 13. Crown? those that will be plucking Jewels out of his Royal Diddem, Jer. 31. 33. and ascribe that to themselves, or any creature, which is his Prerogative, shall find him jealous enough of his honour, and that jealouse stirring up indignation enough to confume them. But

2. As God may justly challenge this work to himself, so it is altoge-

ther impossible it should be accomplished by any other. For

1. This effectual vocation, is a spiritual resurrection of the soul; while we are in a state of Nature, we are dead; not sick or languishing, not slumbring or sleeping, but quite dead in trespasses and sins; when we are call'd into a state of grace, then are our fouls raised to walk with God here, as our bodies at the last day shall be raised to walk with the Son of God unto all eternity. Now if it be not in the power of any creature to raile the body from the grave of death (upon which account it is used as an Argument of the Divinity of Christ, that he raised himself) much less is it in the power of any creature to raile the foul from the grave of fin. And there-Llz

nici Venerem Val. Nax. lib Eph.1.19,20.

Gen. 1. 2.

fore do all'true believers experiment the power of God, even that exceeding greatnes of power; that Might of his Power, as the Greek hath it

whereby he raised up Christ from the dead.

2. This effectual vocation, is a new Creation of the foul, whence we are faid to be Created in Christ Jesus, when we are called unto an experimental knowledg of him; and unfeighed Paith in him; upon which account it must needs be Gods workmanship; for power of creating, is not, cannot be communicated to any creature. Though the Angels excell in strength, Pial. 103. 20. and wonderful things have been performed by them, when they have as Minifters executed Gods pleasure in the punishment of the wicked, and protection of the righteous; yet the mightiest Angel cannot create the meanest worm that is, the only product of infinite power, And let me tell you, if infinite power be manifested in the Creation of the world, it is more gloriously manifested in the conversion of a sinner. There is a worse Chaos, a worse consussion upon the heart of man, when God undertaketh his new Creation, than there was upon the face of the earth in the Old Creation: In the earth, when it was without form and void, there was only indisposition; but in the heart of man; there is both indisposition and oppolition.

Well then, I peremptorily conclude that the work is Gods . Gods by the way of a principal efficiency, and not only by way of motion or perfwasion, as some would have it, wherein I fear a piece of cursed broke-

age for their own glory.

For were it so, they would be but very mean acknowledgements that do belong to God, for the change of a most miserable and unhappy estate. Suppose I should go to some wealthy Citizen, and present him an object of charity, using the most cogent Considerations which my Art and Wit could invent, to inforce a libera! Contribution; thereupon he freely parts with his mony for the relief of that indigent person; tell me now to which of us is he mainly engaged to return thanks? to me the mover, or to him the bestower? I make no question but your Judicious thoughts have made an award of the chief acknowledgement to the latter. The cafe would plainly be the fame betwist God-and us, if his only were the motion, oursthe act of Conversion; his the perswassion, ours the performance; and if we go to Heaven, we should have more eause to thank our selves, than to thank God for all the happiness we meet with there.

Beloved, I befeech you take heed of fuch an opinion as this, it hath blashbemy written in the forehead of it; if it be rooted in your minds. it will breed in your hearts a confidence of your own power and abilities, and that is no better than a fine-foun Idolatry, and shall find little better refentment with God, than if you worshiped stocks and stones.

Scriptas babet in fronte blafphemias. Ennodius lib. Epift. 2.

Question 4. Upon what account doth God call?

What moves the Divine Majesty thus to busie himself about a lump of fin and mifery ? What What but meer mercy? what but rich and abundant mercy?

I. It is meer mercy; When by our merits we were begotten to death, by cum nostris his mercy he begat us again unto life: Not by works of righteousness which me have done, but according to his mercy he hath faved us, Tit. 3. 5. Indeed we cannot do any works of righteousness before our Calling; that misricordia righteousness which natural men are subject to glory in, is rather seeming nos regneravit than real; and that which shineth so bright in our own eyes, and perhaps in the eyes of other men, is an abomination in the fight of God; God and men do not measure our righteousness by the same standard; men account them righteous that conform to customs, Laws, and constitutions of men. if at least they be likewise conformable to the Letter of the Law of God. But God reckons none righteous besides those that have a singular regard to the Spirit of the Law, (if I may fo call it) which layeth an Obligation upon the inward man as well as the outward, which binds the heart as well as the hand; and commands not only that which is good, but that good be done upon a good principle, in a good manner, to a good end : A pitch. of obedience that no natural man can possibly arise to; so that in the light. of God there is none righteous, no not one. We are all by nature chil- Rom. 3. 10. dren of wrath as well as others: Children of wrath we are by our own Eph. 2.3. desert; if eyer we become Children of Grace, it must be by his mercy.

2. As by meer mercy, fo by rich and abundant mercy in God, it is. that we are called. There is a greatness of love, in the quickning of those. that are dead in fins together with Christ. There is mercy in that we have Eph. 2. 4, 3 our lives for a prey; mercy in all the comforts and accommodations of life; mercy in the influences of the Sun, mercy in the dropping of the Clouds, mercy in the fulnels of leasons, mercy in the fulnels of barns, the year is crowned with the goodness of the Lord; but this is a mercy above all mercies, That we are called from darkness unto marvellous light, and from the, power of Satan, to the service of, and fellowship with the only living and true God. Other benefits are extended to the worst of men , nay, the very Devils have some taste of mercy; but this of an Effectual Calling is (as. I faid before) communicated to none but those that God hath chosen. O ... ther bleffings and benefits, though they be good in themselves, yet they cannot make us good; they are but as trappings to a Horse, which if he be a Jade, make him not go the better, but the worfe; but here God works a marvellous change for the better; once the man ran away from God and himself, but now he instantly returns; once he was a hater, a fighter against God; but now the weapons of his hostility are. laid down, and he thinks he can never do enough to express his love; once he was in darkness, but now he is light in the Lord; once dead, but behold he lives. Finally, Other bleffings and benefits can never make us happy, but as they find usmiferable, fo they leave us; we may, and are. too apt to bless our selves in them, yet God never intended to bless us in. the fele enjoyment of them.

rati effemus ad mortem, lua ad vitam. Be-Luke 16. 15.

But oh how happy is that man, that God hath effectually called to himfelf! his bosom shall be his resuge in all storms; his grace, his sufficiency in all temptations; his power his shield in all oppositions; But let the Text speak, All things shall work together for his Spiritual and Eternal

good.

Elmy Theod.

Before I part with this Point, I shall acquaint you with an Exposition of my Text, utterly inconfistent with the Doctrine I have delivered, and the truth it felf, and very unworthy of the Authours of it. This it is, That here we are said to be call'd not according to Gods purpose, but according to our own purpole; to hear and obey his call. And perhaps upon this the Papifts have grounded their merit of congruity; but this must needs fall, if we consider but this one thing among many, that those that have been farthest off the Kingdom, have been fetcht into it; and those that have not been far from the Kingdom of God, have never come nearer it. God doth not alwayes take the smoothest, but the most knotty pieces of Timber, to make pillars in his house. He goes not alwayes to places of severest and ftricteft Discipline, to pick out some few there to plant in his House ; but he goes to the Custome-House, and calls one thence; to the Brothel-House, and calls another thence: And if yet you infift upon the purpose of man, as an inducement to the call of God, pray tell me what was Sauls purpose, when God met with him in the way to Damascus? Had he any other purpose than to persecute the Disciples of the Lord?

Enough of that.

Question 5.

Sometimes without means; as in persons not capable of the use of them; there is highest Caution amongst the people of God to avoid that sin, (nay, the very appearance) of limiting the holy One of Israel.

Sometimes by contrary means, the greatness of a sin being ordered by God to set on the conversion of a sinner; as when a man is wounded with the sting, and healed with the sless of a Scorpion; or as when we make

treacle of a Viper (a most poysonous creature) to expel poyson.

Gaffarel.

Nunquam me Deus bonum habebit pro malo quod mibi intulerit. Edmerus in Hift. Ser. 2. de Spirit. Sanct.tom 4. Sometimes by very unlikely means; as when by some great affliction we are brought home to God, which in its own nature, one would think, should drive us farther from God; as there is no question but it doth the Reprobates, who are ready to tell all the world what King William Rusus told the Bishop (if the partial Monk do not belye him) God shall never make me good by the evil I suffer from him; or which is yet more unlikely, when we are brought home by prosperity, God overcoming our evil with his good, heaping as it were Coals of fire upon our heads, and so melting us into kindly contrition. Gerson in a Sermon of his, tells us of a most wicked Priest, that when he was prefer'd to a Bishoprick, became exemplality holy; but such a Convert is (rara avis) seldom to be found.

Alwayes this work is carried on by weak means; Thus I have heard it credibly reported, that a fentence written in a window, and accidentally

read

read by an inveterate finner, pierc't his heart, and let out the corruption thence; the sentence was that of Austine, He that hath promised pardon to the penitent, hath not promised repentance to the presumptuous sinner. Thus Austine was converted with a Tolle, lege, Take up the book and read; the Book was the New Testament; the place he opened was the Epistle to the Romans, where he first cast his eye upon the thirteenth Chapter, the words thefe, not in gluttony, and drunkenness, not in chambering and wantonnes, &c. This struck him home.

But the most ordinary means of our Effectual Calling, is the Preaching of the Word; which though the world account foolighness, is the power of God unto Salvation. And though by other means men may be called, I Cor. 1. 18. yet feldom or never any are called that neglect and contemn this; God delights to honour his own Ordinances, and to credit and encourage his Mi- videtur, qui nifters; and because heis pleased to make use of the Word they Preach as adversus ficerfeed, therefore it is his Will and pleasure that his people should own and dotes christis reverence them as their Fathers. In Christ Jesus I have begotten you facit? Cyprithrough the Gospel; and therefore I am confident, they can have no Ec. Edit. good evidences of their Christian Calling, that secretly despise, openly Goul. Sect. 15. revile, secretly undermine, openly oppugn the Ministerial Calling. Christ 1 Cor. 4. 15. will not own them as his Children, that refuse to honour his Ministers as their Fathers. He that despiseth you, despiseth me.

So much for answer to the fifth Question.

Question 6.

What is the end of this Call? What but that which is the end of all things, the glory of God? what but that which should be the end that all men should aim at, the salvation of their fouls? Here we may fee the glory of Gods free grace and mercy, the immutabilitie of his purpofes, the holiness of his nature, in that he makes us fit for communion with himself, before he admits us to it; the wildom of his Counfels; and last of all, the exceeding greatness of his Power: For though the Effectual Calling of a foul be no miracle, yet there is as much power manifested in it as in any miracle that Christ wrought, yea, as in all the miracles which he wrought, if they be put together: For here the blind eyes and deaf ears are opened, the withered hands, and lame legs are reftored, the bloody iffue ftanched, the Leper cleanfed, Legions of Devils cast out, the dead foul raised to walk before God in the Land of the Living; In a word, the water is turned into wine; the water of contrition, into the Wine of sweetest spiritual Consolation.

> Question 7. When is the time that God calls?

As the persons are chosen, so the time is appointed; called therefore the acceptable year of the Lord, the accepted time, the day of visitation, the day of Salvation. What hour of the day God will please to call any perfon in, is to us uncertain; this only is certain, that we must be call'd within the compass of this present life, or else we shall never be call'd. There's

Luke 10. 16.

no preaching to fouls in the Prison of Hell, no constituting of Churches there; if the Spirit of God be not our Purgatory fire here, in vain shall we look for any other hereafter. Thus briefly of the seventh Question.

Question 8.

What are the Properties of this Call?

2 7im. 1.9.

First, It is a Holy Calling; holy is the Authour of it, holy are the means of it, holy are the ends of it, holy are the Subjects of it; God is the Authour, the Word is the means, holmess it self the end, none but holy men the Subjects.

I cannot but wonder at the impudence of profane men, that they should call themselves Christians, that they should call God Father, that they should call Christ Saviour; if they be Christians, where is the savour of those precious oyntments, those special graces that run down from the head unto all his members, and give the only just reason why we should be deno-

minated Christians?

I wonder the meer civil person can sleep so securely with his short covering; he boasts of a righteousness, and is a meer stranger to boliness; he separates those things which God hath persectly and inseparably united. Holiness and Righteousness God hath so knit and coupled together, that he reckons no service persormed to him where either of these is wanting. It is a part of our Righteousness to be holy in our converse with God. It is a part of our Holiness to be Righteous in our converse with men. Therefore I shall add the deceitful hypocrite unto the deceived equilist; the one drawing as near to God with his external righteousness, as the other doth with his pretended Holiness; both stand at a distance from God, be beholds them afar off; and though he hath Called them to be Saints, yet they are not Saints by an Effectual Calling.

1 Cor. 1. 2.

To ferve him in

boliness and righteousness,

Luke 1.

Phil. 3. 14. Heb. 3. I. Grotius. Dr Hammond. Bgaßeutús.

Heb. 12. 1.

Secondly, It is an high and heavenly Calling; a learned Critick supposeth that the Apostle in bestowing this Epitaph (high) upon our Calling, alludeth unto the Olympick games; (an allusion which indeed he much delighteth in throughout allhis Epiftles) there the Mafter, a Ruler of the game, who was also the Keeper and Bestower of the prize, stood upon the higher ground, called to those that were engaged to that noble exercise, to begin the Race; proportionably unto this, Christians having a Race fet before them, which they must run with patience at the Call of their great Director, who utters his voice from heaven unto their hearts, they first fart : fo that the Calling is high, because we are Called from on high. But this is not all; for besides that, it is an high way, though it be no common way that we are Called to run in; all the exercises and employments that a Christian is Called to, they are exceeding high; such as are the service of God, the mortification of lusts, the fighting against principalities and powers of darkness, the trampling upon all the gilded glistering vanities of this world: fuch are the denial of a mans felf, the taking up the Cross daily, the following of Christ, and the shewing forth all his vertues that hath called 111; fuch are warm devotions, spiritual meditations, fervent supplications, holy

holy breathings and aspirings after communion with the ever bleffed God, in a conscientious use of his Ordinances; all these are employments too high for those that are skill'd in nothing else but Satans and the Worlds Drudgery ; too high for any but those that are endued with grace and power from on high to perform them.

Yet farther, this Calling is high, not only in regard of the Director and the Race; but in regard of the prize, as the reward that we shall receive from the righteous Judge. What is the end of our faith, but the falvation of our fouls? When we come to the Goale, here we find no Tripodes, Shields or Caps; but Crowns, and no mean Crowns, but glorious ones; no were not efading Crowns, but everlasting ones: Who would not (with the Apo- qually valu-

Ale) but press toward the mark?

Lastly, That we may have greater comfort and assurance, that we shall mond upon not wax weary, and faint in our courfe, and consequently not miss of those Phil. 3. glorious rewards. There's no Calling that hath fo high and heavenly affiftances as this hath; God that calls to the Race, engages his power to carry us through it. The Son of God interceeds for us; the Spirit of God is ready to comfort us; the Angels of God have the charge of us to keep us. so that we shall not dash our feet against a stone; the spirits of just men made perfect, though they be not acquainted with our particular wants, yet in general they tender our conditions, and help us by their prayers; all the people of God are constant solicitors for us at the Throne of Grace, besides those helps they afford us by their watching over us by their counsels. instructions, admonitions, rebukes, examples; the chearfulness, and alacrity of some in the ways of God having a great and happy tendency to prevent the weariness and discouragements of others. Thus it is an high Cal-

Thirdly, it is a Call without a found; or if it have any, it is heard by none but them to whom it is directed. A good Divine calls it an invisible Call. Vocatio invi-Occultis itineribus sapor nobis vitalis infunditur, as Ennodius speaks, by sibilis. Alting. hidden paths and paffages the vital favour is infused into us; the seed grows up we know not how; the Spirit secretly winds himself into the soul. Christ comes into our hearts, as he did into the house where his Disciples were met, the doors being flut. Thus it is ordinarily, though I will not deny but that sometimes it may be otherwise. The Spirit may come with a mighty rushing, and Christ with holy violence break open the doors of our hearts. Divina gratia Saul could well tell the time and other circumstances of his conversion : but it is likely the holy Baptist could not, in whom the Father faith, there was a Spirit of grace as foon as a Spirit of life. The corruptions of some will out asit were by insensible breathings; but so obstinate and inveterate are the spiritual distempers of others, that they must have strong Vomits. violent Purges, and all little enough to clear them. For a man of a good nature, (as they call it) liberal education, much restraining grace, to take and give notice punctually when his state is changed, is very difficult; whereas this is no hard matter for a gross and scandalous piece of debauchery, be-Mm

1 Pet. 1. 9. All the prizes able, See I carn. ed Dr. Ham-

Mark 4. 26. John 20. 26.

Acts 2. 1. adhuc in utero matris impletus. Cypr. in Epist. ad JuRom. 11. 29.

coming afterwards an example of piety. We must not expect the the same account from Mary Magdalen, and Mary the mother of our Lord, in point of Conversion; yet they both rejoyced in Christ as their Saviour.

This I have the rather spoken, that I might enter a Cavent against those rigid and severe Tryers of mens spiritual estates, whom (as I have heard) nothing will satisfie but the precise time of Conversion. I acknowledge these men great Artists, and good Workmen, but it is in framing New Racks for mens Consciences, since the Old Popish ones are broken. I make no Question but a weak Christians soul may be as fadly strained to give an Account of his Graces, as it would have been to give an Account of his Sins, had he lived in the dayes of Auricular Consession. Boware my Friends of the

Devils Sophistry.

Fourthly and lastly, It is an Immutable Call; immutable as God Himfelf, as his Electing Love the living Fountain from whence it springs: Not as the World loves, doth God love; they love to Day, and hate to Morrow, wearing their Friends like Flowers, which we may behold in their bosoms whilf they are fresh and sweet, but soon they wither, and soon they are laid aside: whereas the love of God to his people is Everlasting; and he wears them as a Signet upon his right Hand, which he will never part with: Not as the World gives, doth God give; Men give liberally, and repent suddenly, but the Gifts and Callings of God are without Repentance.

So much for the properties of this Call; and fo much for the opening of

the point.

Shall I speak a word or two of Application?

APPLICATION.

Beloved in the LORD, I have answered you many Questions; I be feech you answer me a few. Me, faid 12. Nay, answer them to God and

your own Consciences.

First, Are you of the number of the Called? Called by the Gospel I know you are; but that may be your misery. Are you Called according to the purpose? that only can be your Happiness. Is your Calling Inward and Effectual? We hope it is: why? we have some Convictions, some Inclinations to good; so had Herod, so had Agrippa; so may a Reprobate by the common work of the Spirit. I would be but almost Christians, lest you be but almost saved. Tell me then, is the whole frame of your hearts altered? Is sin odious? Is Christ precious? Doth the price of heavenly Commodities rise in your hearts, and the price of earthly Trumpery sall? Do you love God, and his Son Jesus Christ in sincerity? Then I can assure you, not in the word of a mortal man, which is as good as nothing; but in the Word of God that cannot lye, even in the words of my Text, You are Called according to his purpose.

Secondly, if you be Effectually Called, Why do you not answer that Call, in receiving Christ in all his Offices, in obeying Christ in all his Com-

mands, in meeting Christ in all his Ordinances?

Why do you not give all Diligence to make your Calling and Election fure? Shall the Children of this world ftill be wifer in their Generation than the Children of light? They rest not till they have assured (as they Suppose) their Earthly Tenements; Why do not we bestir our selves as

much to affure an Heavenly Inheritance?

Why are you not more thankful for this Grace? Why are not you more joyful in it? How did the Wife men of the East rejoyce, when they found Christ born in Bethlebem? Is it not matter of great joy to find Christ born in your hearts? Tell me, is it nothing to have your Names written in the Book of Life? To have God for your Father? Christ for your Hulband and Brother? The Spirit of Christ for your Comforter? The Angels for your Servitors? All the Creatures at your Beck?

These are the Noble Priviledges of those that are Called according Eph. 4. 1. to the purpose of God: How can they but rejoyce in them, and sing of the

mercies of the Lord for ever?

Why are you not more careful to walk worthy of this Grace? There is a Decorum, a feemliness that appertains to every Calling. This made Scipio that he would not accept the offer of an Harlot, because he was General of the Army: And when Antigonus was invited to a place where there was none of the best Company, he was well advised by one to remember he was a Kings Son. When you fuffer your felves to be drawn away by your lusts, to be ensnared by the World, to be captivated by the Devil, you forget the Decorum, that should attend your Christian Calling: Remember I beseech you,

First, That it is a Holy Calling, and therefore be ye also Holy in all manner of Conversation. Methinks, it should found as harshly in our ears

to hear of a dark Sun, as a wicked Christian.

Secondly, It is an High Calling; Do you live High, Scorn Baseness, Blush to appear in Old Raggs, To be seen Catering for your Lusts as you use to do: Crown your selves with the Stars; Cloth your selves with the Sun: Tread the Moon under your Feet; Let the Gospel be your Crown: Let Christ be your Cloathing; Let the world be your Foot-stool; Let Hidden Manna be your constant Dyet; Keep Open House to all comers. Set your Spiritual Dainties before them; Bid them feed Heartily and Welcome : And for Discourse, Tell them what great things God hath done for your fouls!

Thirdly, It is an Heavenly Call; Let your Conversation be in Heaven. you have a good Correspondent there: Maintain a constant Trade and Traffick thither : Expect Returns thence : Lay up your Treasure there , where neither Moth nor Rust doth corrupt, nor can Thieves break through

and steal; Be alwayes preparing for your passage thither.

Fourthly, It is an Immutable Call: Do not droop and hang your Heads for the Changes and Mutations there are in the World; The Foundation of God standeth sure, (though the Foundation of States be Overturned : Overturned, Overturned) the Lord knoweth who are his, and will cause all things to work together for their good. Mmz

But what if now there be many amongst you that are not Effethually Called? In the third and last place I address my self to them.

Men and Brethern, if you have any sense of the excellency of your immortal Souls, any Love to them surable to that excellency; any care and solicitousness surable to that love: Do not resist the Holy Ghost; Make the best Use you can of the means of Grace: To day if you will bear his voice, harden not your hearts; If he now Knock at the Door of your hearts, and you will not Open; you know not how soon you may come to Knock at the Door of his house, and he will not Open.

Diog. Larrim. Thal. It is reported that Thales one of the Grecian Sages being urged by his Mother to marry, told her at first, it was too foon; and afterward, when she urged him again, he told her it was too late. Effectual Vocation is our Espoulal unto Christ; all the time of our life God is urging this Match upon our Souls; his Ministers are still wooing for Christ; if now we say it is too soon, for ought we know the very next Moment our Sun may set, and then God will say it is too late. They that are not Contrasticated Christ on Earth, shall never be Married to him in Heaven.

The



The True Believers Union with Christ Jesus.

1 Cor. VI. 17.

But he that is joyned unto the Lord, is one Spirit.

O U have lately seen the Portraillure of our Lord Jesus drawn, Introductias it were at length, both as to his Person and Offices, together with the Means and Manner, how he hath dearly purchas'd Redemption for us. Method now requires that we lay before you how that Redemption, and the benefits thereof come to be effectually applied unto us. There we had the balm of Gilead, and the plaister spread; what remains, but that it be now applied. There we had a Bethelda, an healing Fountain open'd; but the Pool of life heals not, unless the Patient be put in, and the Angel of the Covenant stir the waters. Salvation for finners cannot be obtain'd without a purchase; this purchase is not fignishcant without possession; this possession not to be procured without application on; this application made only by union; this union clearly held forth in the Text, viz. He that is joyned unto the Lord, is one Spirit.

In the close of this Chapter our Apostle seriously dehorts his Corinthi- Coherence. ans from that gross, that foul-polluting fin of Fornication. His Arguments (which he lets fly as so many Barbed Arrowes at the fifth Rib of uncleanness) are drawn

Partly from the end to which the body is appointed. The Body is for Ver. 19. the Lord, Ver. 13. The body was made for the God of Holines, therefore not to be profittuted to Lust and uncleanness. The Holy Ghosts Temple ought not to be converted into a Sive for Satan. That's the first.

2. Partly from that honour which by the Lord to our bodies is vouch-Safed. Know ye not that our bodies are the members of Christ 2 v.15. Be-

lievers bodies are the members of Christ, therefore not to be debauch'd fo far as to be made members of an Harlot. This second Argument is back't and amplified by the words of the Text, He that is joyned to the Lord, is one Spirit: q. d. There is a near and dear union betwixt the Lord Jesus and true believers, much-what resembling that which is betwixt the head and members : Only here's the difference, that union is carnal, this firitual. He that is joyn'd to the Lord, is one Spirit: i. e. he is spiritually one, or one with the Lord in Spirit, therefore ought not to be one with a strange woman in the flesh.

Having thus beaten up and level'd our way to the Text, I shall not stand to fired the words into any unnecessary parts, but shall extract out of them fuch an Observation as I conceive firikes a full eighth to the mind of the

Spirit of God in them. And 'tis plainly this ;

Objervati-CIZ.

True Beliebers are closely united unto Chaift Jelus.

a linknowsnatus.

Query 1.

The word which we render (a) joyned] imports the nearest, strict. eft, closest union. This Truth I shall endeavour, our Deo, clearly to exvo, Aggluti- plain, folidly to confirm, practically to apply.

> 1. For the explication of this truth, It will be of confequence to lay before you,

Explication.

I. Whom we under stand by true believers?

Sol. I. Not fuch as are united unto Christ by a meer external profession, Sacramental admission, or presumptuous perswasion. Such as these are faid to believe in Christ, John 3. 23. and yet they are fuch, fo hollow, so false, that Christ dares not trust them, Ver. 24. These are dead Branches, John 15. 2. Saples stakes in the Churches hedge . Reformade's and Hangbye's only in Christs Regiment, whose names are not registred in Aternitatis Albo : Wooden legs of Christs body, such as have no true, spiritual, vital functions and operations. Such as have a form of godliness, but deny the power thereof, 2 Tim. 3. 5. Sardys-like, they have indeed a name that they live, but are dead, Rev. 3. 2. With thefe our Proposition meddles not.

2. But true believers; i. e. such as are united unto Christ by Internal Implantation, Living, fruit-bearing branches, John 19. 9. Such as have not only Christs picture drawn on their fore-heads, but Christs Spirit quickning their hearts, Ephes. 3. 17. Nathanaels, Ifraelites indeed, Joh. 1. 47. Jews inwardly, Rom. 2. 29. Such as are really and effectually by the Spirit and Word of God call'd out of a state of sin, enmity, misery, into an estate of grace, union, reconciliation; so that now Christ is in them, and they in Christ, John 17. 21, 23. They reposing themselves in Christs bosom by love, and Christ dwelling in their hearts by faith.

These are the Believers our Observation intends.

2. What kind of union it is that is between the Lord Jesus, and true Believers?

Query 2.

Sol. I. Negatively: what kind of union it is not.

1. Not a groß, carnal, corporeal union; not a union of bodies. Christ

is in beaven, Alls I. II. 6 3.21. we on earth.

2. Not an hypostatical, personal union; such as is that ineffable union of the Divine and Humane natures in the person of our Immanuel, the Lord Jefus. 'Tis indeed a union of persons, but not a personal union. Believers make not one person with Christ, but (b) one body, and that not one body natural, but mystical. True indeed, the Church is call'd Christ, r Cor. 12. 12. but that is meant of the whole Church, made up of head and members, which is Christ mystical. Now 'tis not rational to apply that to any one fingle Believer, which is proper only to the whole body. Besides, should there be a personal union betwixt the Lord Jesus and true Believers, then would there be as many Christs as Believers. But to us as there is but one Father, so but one Lord Jesus, I Cor. 8.6. Add, that then every action of Believers would be of infinite value, as is the obedience of Christs Humane nature, by reason of its hypostatical union.

3. Not an effential, substantial union; not such an union as makes Believers in any wife partakers of the substance of Christs Godhead. Those expressions of Nazianzen Xgisowoieiv, & Ocowoieiv, of old, and English't by some of us of late; viz. Being Godded with God, Christed with Christ, are harsh and dangerous, if not blashhemous. To aver that Believers are partakers of the substance of Christs Godhead, is to ascribe that to Believers, which we dare not affirm of Christ's Manhood it self; concerning which we say that it was inseparably joyned together with the Godhead carryest in one perfont; but yet (c) without the least conversion, composition, or Tos, arestconfusion. True indeed, Believers are faid to be partakers of the Divine Tos. ad the (d) nature; but how? not of Gods substance, which is wholly incommu- paros, are nicable; but Believers, by the exceeding great and precious promiles, as Chalcedon. By fo many Conduit-pipes, have excellent graces conveyed unto them, d 2 Pet. 1. 4. whereby they are made like to God in knowledge, righteoufnes, and true bolines, wherein the Image of Goa which was stamp't on man at his Creation, consists, Ephes. 4. 24. Col. 3. 10.

4. Not such an union as mounts up Believers to an equality with Christ. in any respect. He is the blessed and only Potentate, the King of Kings, and Lord of Lords, I Tim. 6. 15. In all things he hath, and must have the preheminence, Col. 1. 18. The best of Saints have but their Ephah, their Homer, their fint and (e) measure of excellencies and Divine Endow- Epnel 1.12. ments. But now Jesus Christ in his Humane nature united to the Divine, was fanctified and anointed with the Holy Spirit (f) above measure; we flehe and have but our mites, drams foruples, in him are hid all the treasures of Piai. 43. 7. wifdom and knowledge, Col. 2. 3. Our Lord Jelus is his Fathers Gazophylaci- Hebr. 1. 3. um, the great Magazine and Store-house of infinite excellencies. It pleased the Father that in him should all fulness dwell, Col. 1. 19. Yea, in him dwells . all the fulnes of the Godhead bodily, Col. 2. 9. Three gradations, the Godhead, the fulness of the Godhead, all the fulness of the Godhead dwells in

Christ

Christ bodily; owners; i.e. not only truly and really, in opposition to the Ark and Temple in which the Godhead was typically, but personally, to distinguish the indwelling of the Manhood of Christ from all accidental, extrinsecal, and integral unions.

Thus Negatively.

2. Positively. What kind of union it is, that is betwirt the Lord Te-Jus and true Believers? (g) Cyprian tells us in the general, 'tis not fuch an union as speaks a conjunction of persons, or a connexion of natures: but a consent of wills, and confederation of affections; but this is too lax and general; more particularly therefore, it is

I. A Spiritual union ; He that is joyned to the Lord, is one Spirit : i. c. one with Christ, not in a gross and carnal, but spiritual manner. As a ciat & confa. man and wife united make one flesh, Gen. 2. 24. fo Chrift and Believers united by the Spirit and Faith, make up one spiritual Christ. Believers are made partakers of one and the Same Spirit with Christ: Christs Spirit

is really communicated to them, and abides in them.

2. A mystical, deep, profound union: This is a great mystery, saith the Apostle, but I speak of Christ and the Church, Ephes. 5. 32. We read of three great mystical, dazling unions; of three distinct persons united in one God, I John 5. 7. of two distinct natures meeting in one person, in our Immanuel, Luke 1. 35. Col. 2. 9. of two distinct natures and perfors united by one Spirit, that's the union betwixt Christ and true Believers. This is a great mystery, a deep union. Hence it is that it is compared to the mystery of the very Trinity, as being like to the union of perfons in the Divine nature. Christ in the Father, Believers in Christ, and Christ in Believers, John 14. 20. So Christ prayes, John 17. 21. that they all may be one, as thou Father art in me, and I in thee, that they also may be one in w. Hence may be gathered alikenes, though not an equality of union. In the union betwixt Christ and Believers, is shadow'd out the union betwixt Christ and his Father. This is one of the great Arcana Evangelii; 'tis a mystical union.

3. And yet it is a true, real union; not a fancy only, not an imaginary union, not like the union of the mouth and meat in a dream, Ifa. 20. 8. No, but we are as really united unto Christ, as the members of the body are to the head. Hence are we faid to be (h) members of his body, of his flesh and of his bones: As the head communicates real influences to the body, fo doth Christ to Believers; communicates to us his Spirit, gra-

ces, fulnes, spiritual light, life, strength, comfort, Joh. 1. 16.

4. A close, near, dear, intimate union: Like that of the food with the body which it nourisheth. Hence Believers are said to eat Christs flesh and to drink Christs blood, John 6. 54. Such an intimate union, as that one possessive particle is not sufficient to express it; not said, my Vineyard is before me, but my Vineyard which is mine, is before me, Cant. 8. 12.

5. An inseparable, perpetual, indissoluble union. Amarriage-knot which neither men, fins, forrows, death, nor Devils are able to diffolve. Who

R Nostra & ip-Aus confun-Etio, non mifcet personas, nec unit sub-Bantias, fed affictus confo. derat volunta. tis. Cypr.

b Eph. 5.30.

or what can separate us from the love of God? The Apostle clearly refolves his own question: (i) Iam perswaded that neither life nor death, iRon. 8. 32 Believers are held in Christs hand, the that would break this union, 39. must first be too hard of fift for Christ, yea, and for his Father too. No man shall pluck them out of my hand; my Father is greater than all, and no man can pluck them out of my Fathers hand, Joh. 10. 28, 29. And thus we have dispatcht the second Question.

3. What are the efficient causes of this union?

Sol. 1. The efficient causes of this union are either principal, or les principal.

I. Principal; and so this great work of union being opus ad extra, 'tis

indivifum, and so ascribed

1. In common to the whole (k) Godhead. Hence we are faid to be & 1 Pet. 5. 10. call'd by God the Father into the fellowship of his dear Son, I Cor. Joh. 6. 44, 45. 1. 9. So likewise this union is ascribed to the Son. The dead shall bear the Ephes. 2.6,7.

voice of the Son of God and live, John 5.25. & John 10. 16.

2. But more especially the Spirit of God in a more peculiar sense, is said to be the principal Authour of this union : He it is that knits this marriage knot betwixt Christ Jesus and true Believers. Look as (1) 1Acts 4.24. Creation in some respect is appropriated to the Father, (m) Redemp. m 1 Pet.1.18. tion to the Son; fo the Application of that Redemption to the Holy Ghoft. 'Tis by one first that we are all baptized into one body, I Cor. 12. 13. 'Tis by the Holy Spirit the Comforter, That we are convinced of sin, righteousness and judgement, John 16. 7, 8, 9. 'Tis by the Holy Ghost that we are renewed, Tit. 3.5.

2. Les principal, or the means or instruments of union. These are twofold:

outward, inward.

1. Outward: Generally all the Ordinances of God; by the Ordinances it is that we come to have (n) acquaintance; that is, union and n Job, 22. 21. communion with Jesus Christ. 'Tis by these golden pipes that golden eyle is conveyed to us from that golden Olive, Zech. 4. 12. More effecially;

I. The Word read, preach'd, meditated on, believed, improved. 'Tis by hearing and learning of the Father that we come to Christ, John 6. 44, 45. The Holy Scriptures were written for this end, that through them we might have fellow hip with the Father and his Son, I John I. 3. The way to have Christs company, is to keep Christs words, John 14. 23.

2. The Sacraments, those spiritual Seals and Labels which God hath

fix't to his Covenant of Grace.

I. Baptism: by one Spirit we are baptiz'd into one body, I Cor. 12. 13. Hence we are faid to be buried with Christ by baptism into death, Rom. 6. 3, 4. Baptism is stiled the Laver of regeneration, Tit. 3. 5. By Baptism we put on Chirst, Gal. 3. 27.

2. The Lords Supper; this is a great means of strengthning and evidenc-

2. Confirm.

ing our union, and advancing our communion with Christ Jesus. We are all made to drink into one Spirit, 1 Cor. 12. 13. Hence that, 1 Cor. 10. 16. The bread which we break, is it not the communion of (means, arguments, evidences, of our communion with) the body of Christ, The wine which we drink, is it not the communion of the blood of Christ? Thus much for the external means of union.

2. Inward, internal, intrinfecal means of union on mans part; i.e. faith.

Not a bare historical, miraculous, temporal dead faith; No, but a living, working, justifying, faving faith. Christ comes to dwell in our hearts by faith, Ephel. 3. 17. 'Tis by faith alone that we receive Christ, John 1. 12. That we come unto him, and feed upon him, Joh. 6. 56. 'Tis by faith that a Believer lives in and to Christ, and Christ lives in and for a Believer, Gal. 2. 20.

Thus much for the Explication of the terms of our Proposition, for the fixing of it on a right Basis. Inow proceed to the second part of my discourie; viz.

Now That there is such a spiritual, mystical, real, close inseparable union betwixt the Lord Jesus and true Believers, appears three wayes.

1. From those many synonymical terms, and equivalent expressions where-by the Scriptures hold forth this union. Christ is said to be in Believers, Col. 1. 27. Rom. 8. 10. To dwell in them, Ephes. 3. 17. To walk in them, 2 Cor. 6. 16. So are Believers said to abide in Christ, as he abides in them, 1 John 4. 16. & John 15. 17. To dwell in Christ, as Christ in them, Joh. 6. 56. To put on Christ, to be cloathed with him, Gal. 3. 27. Each of these expressions clearly import that near and intimate union that is betwixt the Lord Jesus and true believers. The King of Saints hath two Manfon Houses, one in heaven, the Throne of his glory; another on earth, a Tabernacle of flesh, the heart of a Believer, which is the seat of his delight, Prov. 8. 31. his lesser Heaven, 15a. 57. 15.—66. 1, 2.

2. From those several similitudes by which the Scriptures shaddow out this union. Believers are said to be lively stones, I Pet. 2. 4, 5, 6. Christ the living foundation, the chief corner-stone on which they are built, Ephes. 2. 20, 21. Believers are styled living branches. Christ the true Vine, into whom they are engrassed, and in whom they bring forth sruit, John 15. 1, 5. Christ the saithful, loving, discreet Bridegroom; Believers his Loyal, Affectionate, obedient Spouse, Ephes. 5, 31, 32. Cant. 2. 16.--5.1. Believers are intitled Christs body, Ephes. 1. 23. Bone of his bone, slesh of his sless, Ephes. 5, 30. Christ, the Believers head, Ephes. 1. 22. In a word, the head and mystical body are call'd Christ, I Cor. 12. 12. In all these Resemblances, he that runs may read the union betwixt Christ and Believers, pourtrayed out to the life unto us.

penam, ut nos 3. From that communion which there is betwixt Christ and true Believers, or illum sine bonis meritis consiqueremur cessity argues union; as the effect necessarily implies the cause. Believers, they communicate with Christ in his fulness, John 1.16. In his (0) merits.

o 2. Cors.21.
Solus oro nobis
Edfcepit fine
meritis malis
perann, ut nos
er illum fine
bonis meritis
configueremur

which:

which are as fully imputed to Believers for Justification, as if his sufferings had been by them endured, or the debt by them fatisfied. In his life and graces, by habitual and real infusion, and in-dwelling of his Spirit to San-Etification . I Cor. 1, 2. In his priviledges and dignities; such I mean as are communicable. Is he a King? a Priest? So are Believers, Rev. 1. A Royal Priesthood, 1 Pet. 2. 9. Is he a Son? an Heir by Nature? Saints are so by Adoption, Joint-heirs with Christ, Rom. 8. 17. In his Victories; Believers are more than Conquerours through him, Rom. & 37. In the midft of their enemies infultations, and their own diffreffes : yea, even in and by death it felf, the victory is still theirs: In his Triumphs and Glory; they share with him in his Throne; all that Believers are, is from the Grace of Christ, 1 Cor. 15. 10. All that they do, is from the ftrength of Chrift, Phil. 4. 13. So that they do not so properly live, as Christ in them, Gal. 2. 20. On the other side, Christ communicates in the Believers graces, affections, duties. He gathers myrrhe and fpice out of their Gardens, eats of their hony and hony-comb, Cant. 5. 1. Their man-drakes are laid up for their Lord. As they live in the Spirit, fo they walk in the Spirit, Gal. y. 25. They tune their fouls to his key; their (p) voice is sweet in his Ears; their Countenance is lovely in his eyes; p Cant 2.14. all that Believers are is from Chrift, and therefore all that Believers have is to Christ. What they receive in Mercy, they return in Duty. Thus from this mutual communion, we conclude a close and dear union.

And now our Proposition being thus cleared and confirmed, I descend to

the third thing promiled, and that is

3. Application, which Ishall couch under these four Heads, viz. Information, Examination, Confolation, Exhertation

1. Information. Are believers thus closely united unto Christ? Hence

Tyrian tincture, the scarlet dye of their fin, wo I. The Crimfon, oppofe, oppref, perfecute true believers. Poor fouls, little do they think or know what they do ; viz. that they wound Christ through believers sides. Believers are united unto Christ; therefore when the seed of the Serpent (9) bruifes their heel, it must needs have an influence on Christ their head; q Gen. 3. 15. who though he bath no passion, yet hath he much compassion, and in all their afflictions, is afflicted, Ila. 63. 9. In touching them, they touch the apple of his eye, Zach. 2. 8. Saul, Saul, why persecutest thou me? Acts 9.4. fo cryes the Head in heaven, while Saul treads on the foot on earth.

2. Hence learn, the height, length, depth, and breadth of the love of Christ that passeth knowledge, to believers beyond and above all others in the world. Oh Beloved, that the Lord should leave other plants in the woods and waste ground, let them alone in the Wildernes, fuffer them to grow up to be fit fuel for eternal flames, and make choise of them (who by nature are as wild (r) olives as the worst) and ingraffe them into himself, who is the r Rom 11.17. True Olive, and make them partakers of his fulness! that he should cull them out, who are by nature dead in trefpasses and fins, and implant them in-

N n 2

to himself, raise them up together, and make them sit together in heavenly places with himself! Oh this speaks love beyond expression, beyond imagination! This argues grace, riches of grace, exceeding riches of grace,

Ephel. 2. 1, 4, 5, 6,8.

3. Observe hence not only the love which Christ vouchsafes to, but the high honour which he casts upon believers. Was it an honour for Mordecast to be cloathed with Abashuerus Royal apparel, to ride on the Kings Horse, having the Royal Crown on his head? Esther 6. 11. what an honour then was it, for a poor Esther to be taken into the Kings bed and bosome? Esther 2. 17. Is it seemed not a light thing in Davids eyes, but rather a high dignity to be son in law to a King, what is it then to be united to a God? the highest pitch and pinnacle of honour; this, the Ela, the Neplus ultra of true dignity; an honour not vouchsaft by God to those glistering Courtiers of heaven, the Angels. True indeed, they are Christs servants, subjects, not his members. To which of the Angels said he at any time, thou art bone of my bone, sless of my self- Christ took not on him the nature of

Angels, but is united to the feed of Abraham, Heb. 2. 16.

4. Hence we conclude the stability, fixednes, perseverance of the Saints in their ftate of grace. Here, here, believers, is a firm bafis, on which' to build the Saints constant progress in the paths of holines, till they fully arrive at their port of happines. True Believers are united unto Christ: They live in Christ, and Christ in them; their life is hid with Christ in God, Col. 3. 3. Therefore maugre the malice and power of all unruly corruptions from within, of all subtile temptations, violent asfaults, decoying smiles, or threatening froms from without, they must and shall perfevere. (s) Kept they are, and shall be by the power of that Christ, to whom they are united through faith unto fatvation, I Pet. 1. 5. Whil'st there is fap in Christ their root, it shall ascend into the true Branches, John 11. 16. and 4. 14. Let the rain descend, and the floods come, and the winds blow and beat upon these living stones, these spiritual Houses, they shall not (t) fall totally, finally, for they are built on that rock of Ages. True believers are Christs Members, and should he lose the least of them. he would be a maimed, an imperfect Christ, 1 Cor. 12. 27. Of those whom thou hast given me, I have not lost one, John 17. 12. True Believers are Christs Spoule, married to him, and whatever men have done, or may do, Christ will not give a Bill of utter Divorce, Jer. 3. 14.

5. See here a rational, foild ground, for the Protestant Dollrine of the imputation of Christs righteousness, and the merit thereof to true Believers, against the cavils and calumnies of the Pharisaical, self-justifying Papists. Our union unto Christ, is the great foundation on which we build our communion with Christ. Christ is united to believers, one with them, their Head, their Surety, (who in conspects fori, is but one person with the debtor) and this by his own voluntary undertaking, the debtors consent, and the Judges approbation: therefore 'ris rational, just, equal, that what our Christ, our Head, Representative, Surety, hath done and suffered for us, and that not only bono nostro, for our good, but loco nostro, in our stead.

Rept as by a Garrison.

: Mat. 7.25. Ma. 26.4.

stead, should by God our Judge be imputed to us. That since our Head and Surety was made sin for us, who knew no sin, we should be made the righteousness of God in him, 2 Cor. 5. 21. That since he hath born our griefs, and carried our forrows; since he was wounded for our transgressions, and bruised for our iniquities, 'tis but just that Peace should be obtain'd by his chastisements, and that by his stripes we should be healed, Isa. 53. 4, 5, 6,&c. 6. If believers, &c. Hence we gather a cogent, and conclusive Argument for the Saints bleffed resurrection at the last day. Christ the believers Head is rifen: rifen as their Head: rifen as their second Adam. From hence the Apostle strongly argues for the Saints glorious Resurrection. I Cor. 15. 13, 14, 15, &c. If the head be got above, furely the body shall not alway lie under water. True indeed, the ungodly and unbelievers shall be raised also, Dan. 12. 2. John 5. 29. There shall be a general (u) Resurrection of the dead, both of the just and unjust, Atts 24. 15. and 17. 12 Cor. 5.10. 31. But here's the difference; The bodies of the wicked shall be raised up in dishonour by Christ, as a powerful and offended Judge, John. 5. 27, 28, 29. To receive ther just sentence and condemnation, 2 Thes. 1.6. 8, 9. Matth. 25. 33. But the bodies of believers, by the Spirit of Christ, and by virtue of his resurrection, as their Head, shall be raised in power, spiritual, incorruptible, and made like to his glorious body, 1 Cor. 15. 20, 22, 23, 42, 43, 44. Because he lives, they shall live also, and have livery and seisin given them of those joyes and gloryes, which neither eye hath seen, nor ear heard, nor can enter into the heart of man to conceive. I Cor. 2. 9. and fo shall they be ever with the Lord, I Thef. 4. 17. Thus much by way of Corollary for information of the judgement. I now proceed to the second Use, which more immediately reflects on the heart and life; and that is an Use of,

2. Examination, Whether there be really and indeed such aspiritual, close intimate union betwixt our souls in particular, and the Lord fesus. To this purpose give me leave to put the probe into your consciences, by a

serious proposal of these five Questions.

Quest. 1. Hath Christ given unto you his holy Spirit? He that is joyn'd to the Lord, is one Spirit, faith the Text. If any man have not the Spirit of Christ, he is none of his, (w) Rom. 8. 9. Whatever member is really united to the Head, hath a natural spirit; a foul enlivening of it, and acting in it. So faith the Apostle, Hereby know we, that we dwell in him, and he in us, because he hath given us of his Spirit, I Joh. 4.13.

Now this Spirit where ever it is, it is,

1. A praying Spirit, a Spirit of Supplication, of faithful, fincere, fervent, constant, humble supplication, Zach. 12. 10. Ask then thy soul, Canft thou, Doft thou go to God, and cry as a child, with reverence and confidence, Abba-Father, Rom. 8. 15. Does this Spirit help thine infinmities? Rom. 8. 26. and enable thee to understand both for whom, and what, and how thy prayer is to be made? Does it work and quicken in thy heart (at least at sometimes, in some measure) such apprehensions, atfections.

m 1 John 3.24

fedions and graces, as are requifite for the right and acceptable perform-

ance of fo heavenly a duty?

2. A mourning Spirit. It puts a believer into a dove-like frame, Ezek. 7. 16. mourning for the loss of its Mate: yea, mourning for the offence of a gracious God, as for the loss of an only son, Zech. 12. 10. Tell me then poor foul, Art thou apt ever and anon to frike on thy breaft with the contrite Publican? (x) to smite on thy thighs with broken-hearted Ez [cr. 3 1.19. phraim, and in an holy consternation of spirit, to ask thy self, What, oh (y) what have I done? Does thy Gods bottle, and thy tears therein, for

fin as fin, speak for thee?

3. A fanttifying Spirit; (z) 1 Pet. 1. 2. and that with respect to

fins, graces, duties.

I. Sins. The Spirit, where ever it is, mortifies the deeds of the flesh. 2 Thef. 2.13. Rom. 8. 13. Speak then, is thine old man crucified (at least as to dominion) with thy Christ? Rom. 6. 6. More especially, (not to speak of thy gross, dangerous, dishonourable fins) Dost thou spit out the sweet morfel under thy tongue? Dost thou with Samuel, hew thy delicate Agag in pieces? *Pal. 18.23. with David, keep thee from * thine iniquity, that iniquity to which thy conflitution, custome, calling, interest, mostly incline thee? what fayst thou to thy Isaac, Benjamine, Absolom, Dalilah, Herodias, the Calves at Dan and Bethel? Tell me, Art thou apt fadly to remember thine own evil wayer, and to loath thy felf in thine own fight for all thine iniquities, and for all thine abominations ? Ezek. 36.31.

> 2. Graces. Speak Believer, Art thou renewed in the Spirit of thy mind? hath the Spirit of God re-inframpt that glorious Image of God, viz. knowledge, Righteousnes, andtrue Holines, which thou lost in Adam? Ephes. 4. 24. As thy cloathing is of wrought gold, so especially is all thy glory. thy chiefest glory within? Dost thou find thy graces stirred up, increast, and strengthened with might by the Spirit in the Inner-man? Eph. 3. 16. Hath the North-wind so risen, the South-wind so come, and blown upon thy Garden, that the spices thereof flow forth? Cant. 4. 16. In a word, Dost thou more and more grow in grace? 2 Pet. 3. 18. Beholding the glory of the Lord, art thou changed into the fame image from glory to glory, even as by the Spirit of the Lord? 2 Cor. 3. 18, Art thou still perfecting bolines in the fear of God, 2 Cor. 7. 1.

> 3. Duties. Where ever the Spirit is, it caufeth, effectually caufeth the man to walk in Gods Statutes, to keep his judgements, and to do them, Ezek. 36. 27. it worketh in believers, both to will and to do, Phil. 2. 13. To perform natural, moral, spiritual duties, to spiritual ends, in

a spiritual manner: and that,

1. Freely. Where the Spirit of the Lord is, there is liberty, 2 Cor. 3. 17. Christs people in the day of his power, are a willing people; voluntiers in his service, Pfal. 110. 3. What say'ft thou, art thou drag'd to duty, as a Bull to a stake, as a Swine to slaughter? or rather, is it thy meat and drink to do thy Gods Will? John 4. 34. Do the wayes of wildom feem

y Jer. 8.6. 1 Cor. 6.11.

mayes of * pleasantness to thee? and all her paths, dost thou look upon * Prov. 3. 17.

them as peace?

2. Regularly. Those that live in the Spirit, walk in the Spirit, Gal. 2. 25. i.e. by the Spirits light, according to the Spirits rule, the Word of God, the great standard of Truth. What then, dost thou kindle a fire on . thineown hearth, and compass thy felf about with thine own sparkles? dost thou walk in the light of this fire, and in the sparks that thou hast kindled? my meaning is, Dost thou for sake the Law and Testimony, Gods cloud and pillar, and follow the guidance of that ignis fatuus, thy refined reason, or others corrupt example, or a pretended tradition, or some ecstatical Revelation contrary to the Word? All these will lead thee into boggs, and this shalt thou have of Gods hands, Thou shalt lie down in forrow, Isa. 50. 11. But if so be the infallible Word be thy Rule, and thou walkest according to it, then peace be upon thee, as upon the Israel of God, Gal. 6. 16. So much

for the first query.

Quest. 2. Dath Christ (a) dwell in thy heart by faith? viz. by such a Ephel 3.27, a faith as purifies the heart, as works by love, to God, the Word, Saints enemies, as overcomes the world, its Midianitish smiles, its Anakim-like frowns? If thou hast such a faith, remember it is an infallible and momentous truth, That faiths Application of Christ to a Believer, if Saving, is alwayes joyn'd with a believers Application of himself to Christ. If the Spoule avers Christ to be hers, My beloved is mine; the as freely acknowledges that the is Chrifts, I am his, Cant. 2. 16. 'Tis with a Believer and Christ in this case, not as with a man clasping about a Tree, but as with two loving friends mutually embracing each other. Ask then thy foul, thy conscience, Canst thou truly say with David, Lord save me, I am thine? Psal. 119. 94. Dost thou indeed, not only lean on thy Beloved, but cleave to thy Christ with full purpose of heart? Acts 11. 23. Does it content thee to apply Christ to thy soul, only as a plaister to a wound, to have healing from him? or not rather as a feal to the wax, which takes an impression from it? Hath thy faith two hands? as with the one thou pretendest to lay. hold on Christ, dost thou with the other, resign up thy self to Christ? Art thou apt with the Romane Spouse to say, Whi tu Cajus, ibi ego Caja? Art thou as ready, when he proposes the strictest Precepts, to say, Lord I am thine, as when he proclaims the sweetest promises, to say, Lord thou art mine? Art thou as ready to offer up thy self a burnt-offering, an Holocaust, Rom. 12. 1. to God in obedience, as to tender for thy felf, thy Christ as a fin-offering for fatisfaction? Lev. 5. 7. (b) Oh examine thy heart fin- 62 Cor 13. cerely, whether thou art thus in the faith; or rather, whether such a faith be in thee. That's the lecond.

Quest. 3. Dost thou crucifie the slesh with its affections and lusts? They that are united unto Christ do fo, Gal. y. 24. Rom. 8. 13. Dost thou deteft, loath, hate fin, all fin, in thought, word, deed; and that not so much for its effects, as its nature? dost thou hate it rather as hell, than for hell? That is our duty, (c) Rom. 12. 9. is it our fincere endeavour? Didft thou comsessions.

ever groan out under the lense of that intolerable burthen? of that Wolf that lies in thy bosom? does it make thee cry out as Panl, O wretched man that I am, Rom. 7. 24. Dost thou when thou appearest before the Lord in prayer, or at his Word, or at a Sacrament, put thy Uriah, thy dearest darling sins in the front of the Battle, that when Christ discharges his keenest arrowes, they may be sure to be hit and slain? When God sends a Tempest, is it thy first, greatest care to throw those Jonahs over-board? When God seems to beleaguer thee with sharp and threatning providences, is it thy main endeavour to cast the heads of those Sheba's over the Wall? But,

Quest. 4. Art thou a new creature? he that is in Christ, is so, 2 Cor. 5. 17. Hast thou a a new head, heart, lip, life? canst thou now properly say, ego non sum ego? is the Lyon become a Lamb, the Raven a Dove; the Wolf a kid, the Persecutor a Preacher, or more, an Adorer of Christ Jesus? Dost thou act from new principles, the Spirit of Christ, Ezek, 36. 27. faith, Gal. 2. 20. constraining * love, filial fear? Fer. 32. 40. Dost thou act for new principles, that thou mayest preserve them in thy self, and propagate them to others? Asts 26. 29. Dost thou now level at new ends, the best, the highest ends? is thy main scope and aim now not so much at a clod of earth, a vapour, a puff of honour, a tickling pleasure? No, but rather is it thy chiefest end, plot, design, to advance thy Creators, Redeemers, Comforters glory? and with it, the spiritual, eternal salvation of thy precious and immortal Soul? Is this thy white, thy mark, thy center? Canst thou in sincerity of soul, say with the Psalmist, Whom have I in heaven but thee, &c. Psal. 73. 25.

Quest. 5. Dost thou bring forth fruit? Every branch in Christ, is a fruit-bearing branch, John 15. 5. Art thou fill'd with all the fruits of righteousnes? first and second Table-fruits? art thou fruitful in every good word and work? Col. 1. 10. Dost thou bring forth fruit suitable to the means vouchfast? or does the seed of an Homer bring forth only an Ephab? dost thou remember, that where much is given, not a little is required? Luke 12.48. Briefly, dost thou bring forth fruit like the Land of Egypt, by handfuls? Hast thou any bunches of Pomgranates to shew? is thy foul a spiritual Eshcol? and then too, art thou so desirous of bringing forth more, that thou lookest on the Vintage of thy attainments only as gleanings? In a word, doft thou bring forth fruit constantly, every month, in old age? Pfal. 92. 14. Art thou ever green and flourishing? do not those Apples of Sodom, bitter fruits of Apostasie, in principles, in practices spring from thee ? Are not thy grapes turned into thorns, thy figs into Thiftles ? Art thou not like Orpah, that t'other day kift and complemented, but now forfakes? but rather like Ruth, dost thou resolve and say concerning thy God, thy Christ, Whither thou goest, I will go; where thou diest, I will die, and there will I be buried ? Ruth 1. 16, 17.

If thy heart and conscience can give a comfortable answer to these Queries, then Believer open thy mouth, open it wide, that thou maiss such and be satisfied with the next Use of our Point, which is a Breast of,

*-2 Cor.5.14.

3. Consolation. True Believers are closely united unto Christ Jesus; Oh what marrow, what fatness drops from this Truth ! what an Hybla is it in the mouths, what musick is it in the ears of true believers! How bleffed are the people that are in such a case ! Psal. 144. 15. Their happiness will more distinctly appear, if we reflect on it, either with relation to Corift, or believers.

1. With relation to Christ to whom believers are united. On their Union with him, there redounds to them a peculiar Interest in his Person, Proper-

ties, Promises, Providences, All.

1. In Christs Person; Christ himself is theirs, Fer. 32. 38. Isa. 9. 6. A Christ that is not like creature comforts; those your mya, bitter-sweets; like the Panther, which has a sweet scent, but an ugly face; No, but he is an Ocean of sweetness without the least dram of gall: Christ, that perfect beauty, without the least spot; That fairest of ten thousand, Cant. 5. 10. That altogether lovely one, Ver. 16. This Christ is theirs; Christ that indeficient, never-failing good is theirs, Heb. 13. 5. True indeed, creaturecomforts and earthly interests like Absoloms Mule, are apt mostly then to fail us, when we most need them. Yea, but Jesus Christ is such a Sun of righteousness, that he knows no setting, no declining, Mal. 4. 2. He is a Fountain of life ever running. In a word, Christ that full, filling, Sufficient, all-sufficient person, in whom d concenter all the scattered excellencies of d Que faciunt the whole Creation; in whom is compleatly treasured up whatsoever an divisa beatum, angry God can require for his satisfaction, or an empty creature defire for in hoc mixta its perfection. This is the perfon in whom Saints by union have a real interest. fluent.

2. In Christs properties. My horses are as thy horses, my Chariots as thy Chariots, said Jehoshaphat to Ahab; all his Counsels and Forces devoted to his service. Son, all that I have is thine, Luke 15.31. Believers! has Christ an Arm of power? 'cis for your protection: has he an Eye of knowledge, depth of wisdom? 'tis for your direction. A Stock, a Treasury of perfect righteousness? 'iis for your justification: A Spirit of holiness?' tis for your sanctification. Has he rowling, yearning bowels of mercy? 'tis that he may shew you compassion. A Lap of All-sufficiency for your provifin: Arms of Grace, an heaven of glory for your reception, Plal. 73. 24.

3. In Christs promises: In all those great, rich, precious, gracious promises, 2 Pet. 1.4. wherein all they want, and infinitely more than they can desire or imagine, is made over to them, 2 Cor. 1. 20. Christs promises are the Believers Magna Charta, to the confirmation whereof God has been pleased to add both his Oath and Blood, Heb. 6. 17, 18. for

4. In all Christs Providences, let them feem never so black and gloomy. The hottest Furnace they are thrown into, does but loofe their bonds, and the scorching flames become a warm Sun, Dan. 3. 25. This is the fruit of Gods sharpest rods, * the taking away of their sin. The Lyon affords * Ita. 27.9. them meat; the Anakim himself proves their bread. All things work together for their good, Rom. 8.28. Every wind, though it blow never to

tross, speeds them to their Port. Not a stone thrown at them, but it is to them a precious stone. Not a Thorn in their Crown, but it turns into a Diamond. Not a twig in their Rod, but is sweetned and santified. The saddest Providences like the Snow falling on them, and descending to the hem

of their garments, there freeze into a gem to deck them.

5. In all: i.e. True Believers have such an universal interest in all that Corist is, bath, could speak, suffer, or can do, that the Apostle going about to take an Inventory of their large Revenue, and as it were despairing to give in an exast account of the particulars, is sain to couch them in one sum total: All are yours, I Cor. 3. 22, 23. Wherein are observable, I. The Believers portion, the fullest imaginable, All are yours: Then the term, for life and death too; in possession and reversion: Things present, and things to come. Lastly, the tenure, the surest, the highest that can be, they hold in capite; for their better assurance, their demesses are entailed on the Crown; All yours, because you are Christs, and Christ is Gods.

Thus you see what comfort flows from this Doctrine of Union with Relation unto Christ. There's yet another Dug which swells with Consola-

tion, and that is to be drawn,

2. Withrespelt to Believers themselves, in a threefold regard; viz. of

their perfons, graces, duties.

not but be his Fathers Jedidiahs, Beulahs, Hephziba's, dearly accepted in the Beloved, Ephef. 1.6. They are also his own delight, Prov. 8.31. He rejoyceth over them, as a Bridegroom over his Bride. They are to him as the Seal on his Arm; as a Signet on his right hand. He carries their names on his breast continually, Exod. 12.29. And as for the Spirit of God, that like Noahs Dove, finds no where to rest the sole of his foot, but the soul of a sincere Believer, of whom it says, here is my rest, here will s

dwell for ever, for I have a delight herein.

2. Their graces. True Believers graces are in themselves very defettive and inperfect: The eye of their saith, like that of Leah, a blear-eye. The hand of their considence, like that of Jeroboam, much withered and blasted. The fire of their love, like that of green wood, apt soon to expire. The anchor of their hope very much cracks; shoulders of patience forely bruised; seet of obedience, like Mephibosheth, lame; yet because united unto Christ, all accepted, all hold scale and weight in heaven, though not as to merit, yet as to acceptance, I Pet. 2. 5. There is much also in the metal, however I see my Sons stamp, and Picture on the coyne, and therefore saith God, it shall pass for currant in Heaven.

3. Their duties. Oh the defects of Saints duties! How often do they pray, as if afraid to be heard; hear, as if afraid to learn; learn, as if afraid to do; do, as if afraid to please; and yet being united unto Christ, how acceptable are their persons and performances! Their weak prayers sound like melody. Their broken sighs smell like Incense; Their very stammerings

eem.

& Cant. 8. 6.

feem Rhetorical, Cant. 2. 14. Not a good word falls from their lips, but 'tis recorded, Mal. 3. 16. Not a tear drops from their eye, but 'tis taken up, and bottel'd, Psal. 56. 8. Mites received as if they were Talents. Cups of Cold water, Ram-skins, Goats-hair, any thing; desires instead of performances; the will for the deed; grief for want of will, for the will it self, 2 Cor. 8. 12. and all because from such as are united unto Christ, in whom the Lord is so well-pleased, Matth. 3. 17. that he looks on the very smoke of his Saints perfermance, mixt with Christs merits as a sweet perfume. Having done with the Consolation arising from this truth, we proceed to the last Use, which is of

4. Exhortation. In it I shall address my self, 1. To sinners, then to

Saints.

1. To sinners, that are as yet * without Christ, God, Hope in this world. * Ephel 2.12. Oh be you yet perswaded to give your eyes no sleep, your eye-lids no slumber, till you are really and closely united to Christ Jesus. Methinks poor for-

lorn creature, thou shouldest not need a Spur, if thou dost, consider

1. The dreadful, dismal danger of thy present estate. A soul not united unto Christ, lies open to all danger imaginable; 'tis in the very Suburbs of destruction: It was sinthe valiey of the very shadow of wrath, death, damnation. True, it may be thou perceivest it not; but that speaks thy security, not thy safety; and then art secure, because hood-wink'd. Thy security is not from want of danger, but discerning. Alas, how dreadful is thy condition, that lyest every minute exposed to the cruel courteste of every Devil, Lust, Temptation, Judgement! The sentence is past against thee; in the next Scene expect the Executioner. He that believeth not, is condemned already, Joh. 3. 18, 19. Peor soul, a delage of wrath is pouring down in sull streams upon thee, and thou art as yet thut out of the Ark. The Avenger of blood is at thy heels, and thou not yet got into a City of Refuge. A shower of brimstone falling on thee, and thou hast no Zoar to stye unto. The destroying Angel with his drawn Sword at the threshold, and the lintel posts of thy door not sprinkled with blood. But

2. If the winddo not, lets see whether the Sun cannot prevail. Poor felf-destroying Cairiff, Look yonder on that amiable Jesus Christ; (for a marriage between whom and thy precious soul I am now moving) Do but observe his condescending willingness to be united to thee: That great Ahashuerus courts his own captive Hester. The Potter makes suit to his own clay; Woves thee, though he wants thee not; is infinitely happy without thee, yet is not, cannot be satisfied but with thee. Hark how he commands, intreats, begs thee to be reconciled, 2 Cor. 5. 20. Swears and pawns his life upon it, that he desires not thy death, Ezek. 33. 11. Seals this his oath with his blood; and if after all this thou art fond of thine own damnation, and hadst rather be at an agreement with hell, than with him; see how the brinish tears trickle down his cheeks, Luk. 19. 41, 42. He weeps for thee, that dost not, will not weep for thy self: Nay, after all this obdurate obstinacy, is resolved still to mair, that he may be gracious, Isa. 13. 18.

002

Stands

tentia, Oc.

Stands yet and knocks, though his head be wet with rain, and his locks with the dew of the night; fain he would have thee open the door, that he may come in and Sup with thee, and thou with him, Rev. 3. 20. Thus much for a whet to finners: my next address is

2. To Saints that are indeed united unto Christ Jesus. Four words of advice I have for you: Oh that they might flick as Goads, as Nails fa-

stened by the Masters of the Assemblies.

1. Be very fearful of that which may in any fort weaken your union with Christ. Beware of committing, of opproving thy felf in the least compliance with any the least sin. Say not as Lot of Zoar, is it not a little one? Sin approved is that very Dalilah that cuts off the locks, and makes a Believer a prey to every Philistine. Sin is that that Separates between us and our God; the great make-bate between heaven and earth, Ifa. 59. 2. 'Tis true, a Saint shall never be left so to himself or sin, as that sin shall bereave him of his Fewel, his Grace, or God; but may, and doth often fleal away the key of his Cabinet, his evidence, his affurance. I opened to my Beloved, but my Beloved had withdrawn himself, and was gone, Cant. 5.6. Sin is that that will foon grieve away that holy Spirit, by which we are feal'd to the day of Redemption, Ephel. 4. 30.

2. Wifely improve this your union with Christ. f'Tis not enough to f Fruftra eft bohave, unless we use Christ: Not enough to have a well of salvation, but we must draw water, and drink it too, Ifa. 12. 3. if we intend a bene; t by it. Twas the looking on the Brazen Serpent that cured those that were stung: Not enough for Saints to have faith, by which to live; but they must live by the faith that they have, Gal. 2. 20. i.e. they must by faith draw continual Supply of grace, comfort, strength from Christ, as the branch does sap from the root, as the members do influence from the head, as the pipe does water

from the fountain. This your union then must be improved,

I. Under the fear and sense of wrath. When God begins to thunder, and to write bitter things against thee : Now, now let faith recollect it felf and fay, Why, I am united unto Christ, in whose wounds is room enough to hold, and in whole heart readiness enough to receive all that fly unto him. Matth. 11.28. True indee , there is a terrible form of justice gathering over my head, ready to fall upon me; but my Christ to whom I am united, is my & shelter; a flood of vengeance, but I am got into the Ark. Destruction near, but Christ is my Passeover, my little Sanctuary. Able, willing, to

fave to the uttermost, with all kinds and degrees of falvation, Heb. 7.25. 2. In solicitations unto sin; when fin comes like a Potiphars wife, and offers deadly poison in a golden Cup. Now, now let faith answer, I would consent, but that I am united unto Christ. How can I dothis great wickedness, and sin against my Christ! Gen. 39.9. I could easily do this and this, if I were not Alexander : But now I cannot gratifie this luft, but I must needs be difloyal to my Christ, my Husband to whom I am married. If I take the cold inmy feet, 'twill immediately flye up into my head; every fin is an affront to my Christ.

3. In

* Zech. 4.12.

3. In the use of all Ordinances; let faith use them frequently, reverently; but not in the least rest on them, or be satisfied with them, any farther than they advance our union and communion with Christ. Look on prayer without a Christ, as meer words and founds. Sacraments without a Christ, as empty Vials without a cordial. Hearing without Christ, as a Cabinet without a Jewel. Be only so far satisfied with the Ordinances, as thou findest them to be * golden pipes, conveying golden oyl into thy foul.

3. Labour more and more for a frame of Spirit suitable to this union.

1. An humble self-abasing frame: Say, Alas Lord, what am I? what my Fathers houle? that so great a Christ should so far stoop beneath himfelf, as to be united to so poor a worm, a clod of earth, a mass of sin, a nothing, a less, a worse than nothing, Isa. 40. 15, 17. That strength should be united unto weakness, light unto darkness, life unto death, beaven unto earth, unto hell! That incorruption should marry it self unto corruption, Immortality to mortality: The King of Kings, the Lord of Lords to such a captive, unpared, unwasht, unshaven captive as I! Ezek, 16. 4, 5, 6.

2. A trusting, relying, depending frame of spirit for supply of all temforals h: He that hath given thee his Son, what can he deny? Rom. 8. 32. h Qui mist He that hath given thee an Ocean, will not deny thee a Drop. If thou hast Solviton has the Kernel, thou shalt not want the Shell; if thy Father vouchsafe thee bread, milit voltum, Manna, the Ring, a Kis, he cannot well deny thee busks. If thou haft quid tandem his Benjamin, thou shalt be sure nonto go without thy Mess, thy five denegabit? Meffer: Seek first the Kingdom of God, and all these things shall be i Matth. 6. 33. * added; i. e. cast in as paper and packthread to the bargain.

3. A loving affectionate frame. Believer, thou art married to Christ Jesus, that Relation calls aloud for union of hand, heart, spirits, all. He is bone of thy bone, flesh of thy flesh, therefore to be dearly loved: k count k a maior all that thou art, and haft, too little for him. Love him dearly for what a you, The he is, for what he hath, for what he hath done, suffered, purchased, promised. & Sidev. Gra-Love him more for what he is, than for what he hath; more for his person, cus Aug. than for his rings, bracelets, jewels, joynture. Love him with a cordial, active, conforming, constant, transcendent love, Plal. 116. 1, 2.

4. A truly, noble, heavenly frame; fuch a frame whereby thou maift truly contemn this poor dunghill world. Believer, being united unto Christ, thou art indeed clothed with the Sun, and therefore thou shouldst like thy mother, tread the Moon under thy feet, Rev. 12. 1. We should never fix our hearts on that whereon our God would have us put our feet. Eagles as Believers should not stoop at Flyes; 'tis not for persons united unto Christ to be fond on these beautiful vanities, fair-faced nothings, chafes in Arras, handsome pictures drawn on Ice; such are all enjoyments on this fide Christ. Believer, thy bead, thy busband, thy treasure is above, 1 Anima illie there let thy heart be also. Having Christ for thy portion, let a little, a potius fit ibi very little of the world ferve thee for thy passage.

5. A pitiful, compassionate frame, to those that are not as yet united unto animat. Christ.

* Col. 3. 12. Elect of God put on * bowels toward such. Poor souls they are sinking, drowning; thou art sase on the shore, got into the Ark. They are frying, burning in Sodom: Thou sase in Zoar, a brand plucks out of the fire. Oh pity those that do not, will not, cannot pity themselves. That's the third advice.

4. And lastly, walk worthy of this union; Let your Conversation be suitable to your Condition. This I shall dispatch in these three particulars.

* Gal. 4. 18.

1. Walk zealously; Be wisely * zealous in and for the promoting the honour of this christ to whom you are united. Make it your only plot and business to advance his honour; 'tis your own peculiar interest so to do. Be jealous of any thing that doth or may eclipse, or sully his glory. He that toucheth him, his Person, Natures, Offices, Days, Ordinances, Ministers, Servants, let him be thought to touch the apple of thine eye, Z.ch. 2. 8. Let the zeal of his house even eat thee up, Psal. 69. 9.

2. Walk fruitfully; so it becomes every branch ingraffed into Christ the true Vine, Phil. 1. 11. Thy fruitfulness adds much to thy Christs honour; the plenty of the crop sets a glosse on the Husbandmans care; The sully loaden branch reslects an honour on the root: If men see our good works, our fruitfulness in every good work, they will then glorifie

our Father, Matth. 5. 16. John 15. 16.

3. Walk lovingly, tenderly towards believers, fellow-members; They that are so happy as to be united unto one head, should be very careful to * Acts 4. 32. be of one heart. Believers formerly were fo, of one heart, and * one foul. as if animted with one and the same soul; sutable to the Philosophers descriprion of true love; Mia Juxi No σόμεση δνοικέσα; Arift. Formerly Believers were like Scilurus his bundle of Arrows, so trust up together, no breaking of them. But alas, now 'tis fad to fee how those that agree in one common faith, should yet disagree as implacable foes. Oh Beloved, that Breibren , Joseph and Benjamin, Moses and Aaron, Abraham and Let should fall out, especially when the Canaanite is in the Land. Shall Gebal, Ammon, Amalek, and the Philiftines, shall these agree? and shall Ephraim and Judah be at variance? shall the Wolf, Lyon, Bear, Leopard affociate? and shall not Lambs and Doves! Olet such their sin and shame never be publish'd in Gath, nor spoken in the ftreet of Askelon. Believers, you have heard the fable of the contest between belly and members. The moral of it bids you confult; if not your duty, yet your safety. By your divisions, you do but dig your own graves. Remember Saints, we are all m1 Cor.12.13, one by spirtual relation; why should we not be (m) one in our affection? I

27.& 1. 9, 10. shall close all with that of the Apostle, Eshel. 4. 3. to 7. wherein he I John 4. 12, draws this arrow to the very head. Keep the unity of the spirit in the Gal. 3. 28. bond of peace: Why? because there is one Body, one Spirit, one Hope, one Lord, one Faith, one Baptism, one God. Let me add, you are one with Christ the head, 'its your duty therefore, and 'twill be your privi-

ledge, honour, safety, to be one with one another. .

The



The Nature of Justification opened.

Romans V. 1.

Therefore being justified by faith, we have peace with God, &c.

HE words present us, for the Argument of this Morning Exercise, with the great Doctrine of Justification, first to be opened, and then improved.

1. To be opened. And that we may not with Aquinas and the Papists, in ipso limine impingere, stumble the very first step we take, and so quite ever after lose our way, by consounding justification with sanctification, I shall onely premise, that as in sanctification the change is absolute and inherent, so in justification the change is relative and juridical; the former is wrought in the sinners person, he becomes a new creature; but this latter is wrought in his state, he becomes absolved at the bar of divine Justice. For Justification is a law-state (Anguil State from Nan) it abolishes the convincing power of sin, or its guilt. Our business therefore is to discover the process at Gods bar, in the justification of a sinner, which will be best done by comparing it with that at mans, which we are familiarly acquainted with.

To be justified, therefore implies in general three things. 14. The person is charged with guilt. 2. Pleads to the charge. 3. Upon that

plea is discharged by the Judge.

r. A justified person must be charg'd with guilt. Now guilt is the Relation which sin hath to punishment; for sin is the breach of the Law, and punishpunishment is the vengeance which the Law threatens for that breach. And as the threatening it self is in the nature of it a guard to the Law, to prevent the breach of it, bidding as it were the transgressor come at his peril, break the Law if he dare, be wise before hand, lest he rue it too late; so the punishment in the very nature of it, is a vindication of the equity of the injur'd Law, the reparation and amends it makes it self for the wrong done it, by damnifying the person injuring her, proportionally to the injury: Now that a justified person must be charged with guilt, i. e. with the breach of Law; and by consequence with desert of punishment, appears, because otherwise if a man be pronounced righteous, whom no body ever accused or questioned, he is only praised, not justified.

2. The person to be justified, must plead for himself; either in person, or by his Advocate who sustains his person; for to resuse to plead, is to despair quite of being justified; and to abandon ones self over unto punishment, silence gives consent, it argues the accused person hath nothing to say for himself, why he should not be condemned. Our Law, you know, sheweth

no mercy to one that will not plead, he is to be Preft to death.

An indicted person must plead therefore something in his own behalf, why he should be justified, if he would be. Now either the man is guilty of the charge, or not guilty. I must speak to both cases, and shew what pleas are requisite in each, and which of them is the plea upon which a sinner is

justified at the Bar of God.

Case 1. If the indicted person be not guilty of the charge, justice it self must justifie him upon that plea. Si accusasse sufficiat, quis erit innocent? an innocent person may be accused, he can never be convinced; for that that is not, can never be demonstrated; the Judge or Jury were themselves guilty, if they found innocence guilty. Now to be justified thus, is to be purely and meerly justified, not at all to be pardoned; for such a one stands upon his terms, bears himself upon his own righteousness, begs no mercy. Tis no savour to justifie him, 'tis his due; he is not beholding to the Judge a jot, the exact rigor of the Law acquits him.

To bring this to the present business, I shall demonstrate that we can never

be justified at the bar of God, by pleading not guilty; For,

First, The plea is false. Although in a very restrained sense, there is none so wicked, but he may plead not guilty, and be justified as to this or that particular sact charged upon him. Nimrod was not guilty of Abels murder. Nay, a Saint may be guilty of some sins which the Devil may plead not guilty to, as grieving the comforting, the sealing Spirit, abusing the Redeemers grace, &c. yet nothing short of universal innocence, nothing but a persect righteousness, a total exemption from all manner of James 2. 10. guilt will entitle us before Gods Tribunal to this plea; For whosever shall

keep the whole Law, and yet offend in one point, is guilty of all.

1. Because the punishment due to the breach of the whole Law, viz. the
Gal. 3. 1c. - curse of God, is due to every breach of every part. Cursed is he that
Dout. 27. 26. continueth not in all things which are written in the book of the Law to do

them.

them. The wages of fin (mis apaglias of every fingle fin) is death. Rom. 6. 23.

2. Because he that offends in one point, affronteth the authority of all, as is excellently observed in the next verse; For he that faid, Do not com- James 2. 11. mit adultery, said also, Do not steal. Every fin hath Atheism in it, it denyes the God that is above; to trample upon the Majesty of God shining in one Commandment, is at once to trample upon that Majesty which enacted

3. Because thereby he becomes infected with a contagious disposition to be guilty of all; the same principle which emboldned him now, will another time (if but excited with equal strengths of temptation) to commit any other fin, or to repeat the fame fins again and again, (though excited with still weaker and weaker temptations) for as frequent acts strengthen the habit of fin, so the habit facilitates the acts.

From hence it appears, that the holy Angels, that Adam in innocency, that the man Christ Jesus might indeed plead not guilty before God, and be justified upon that plea; but now impossible for us, Rom. 3.20, 23.

Pfal. 14. 1. 1 John 1.8.

Secondly, The plea being falle, there is no hope upon this iffue to be justified, unless there were some defect in the Judge, or in the evidence. In the Judge either of prudence, in not understanding : or of integrity or power, in not executing the Law aright: But in our case these are alike, that is, infinitely impossible; for we have to do with the All-wife Legislator himself, who is also the Holy, Holy, Holy Lord God Almighty, and shall not this Judge of all the earth do right? Nor can there be any Gen. 18.25. defect in the evidence; for the books shall be opened at the last day, and the dead shall be judged out of those things which are written in the books, Rev. 20. 12. according to their works. Nay, even now there are two day-books a filling, down goes (every hour, every moment) all we do and think, and speak, in the book of Gods remembrance fairly written; not an iota, not a tittle either mift or blurred; of this God hath given us a counterpart to keep in our own bosomes, the Register of conscience (though a very imperfect copy, full of blots, miftakes, omissions, yet) enough alone to convince us instead of a thousand witnesses; for every sinner will be his own accuser and condemner, rising up as an Advocate in the behalf of the great Judge, against himself at the day of Judgement.

> ---- Prima est bac ultio, quod se Judice, nemo nocens absolvitur-

Case 2. And this was the first plea, not guilty; but the case is not ours, and therefore this plea will never justifie us. I come therefore to the other (which in our case) is guilty; and here are two wayes of pleading. First, Meer mercy, for mercies sake; but indeed this is not to plead at all, but to beg. And as in the last case, when an innocent person upon

his pleading not guilty is discharged, that is pure justification, but no pardon: fo here quite contrary; when a guilty person is discharged out of mercy, this is pure pardon, but no justification; for there shines not one beam of Justice in such a discharge, meer mercy is all in all. Whence it follows, that the Socinians, who to avoid the necessity of acknowledging Christs Satisfaction to Divine Justice, affirm that Justification is nothing but meer Remission of sins, do abuse the Word, and contradict themselves; for who feeth not, that to be pardoned gratis, out of pure mercy (without the least reparation made either for the injury and indignity done to the Law. or fatisfaction to the honour, justice and authority of the Law-giver, by the fin affronted) is not to be justified at all, Irone or, but only to be gratified, inesity; i.e. discharged upon the sole account of mercy, without any confideration had of justice. This is the first way of pleading when quilty, meer mercy for mercies fake; but to be justified upon this plea, is an evident contradiction. Therefore Secondly, The only plea for a guilty person to be justified upon, is to plead mercy for the sake of some fatisfaction made to the justice and honour of the Law. And by how much the fuller this fatisfaction is, by fo much the fuller is the justification of fuch a person as is upon this plea discharged.

Now a full fatisfaction may be made two wayes.

1. By fuffering the whole penalty due.

2. When a valuable consideration is accepted by the offended party or Judge, wherein the honour of the Law is as much saved, as if it had never been broken; or as if being broken, the full penalty had been inflicted

on the breaker.

And here I have these two things to prove. 1. That man could never make such satisfaction to the Justice of God, nor any creature for him. 2. That the Lord Christ hath made such full satisfaction, that it stands now with the honour of the holy God, to justifie finners upon the terms of the Goinel.

1. Affertion.

First, That neither man, nor any creature could satisfie offended

Justice.

1. Not by suffering the penalty; for that being infinite, requires an infinite continuance under it (there being no other way for a finite creature to fuffer infinitely) and so the whole penalty will ever be suffering, but can never be suffered; for in eternity, stop where you will, and there is yet as much to come, as is already past; nay, infinitely more, for that which is past, is but a finite time of suffering; though millions of ages are past, but an eternity of suffering is yet to come; and after as many more millions of ages, still, still an infinite eternity is future, that never can be so exhausted, but an eternity will still be left.

Secondly, Not by any act of fervice, which amounts to a valuable confideration worthy to be accepted of the Judge as fatisfactory to his affronted

Tuftice, for two Reasons.

1. Because God is more dishonoured by one sin, than honoured by an eternity of obedience; for God is not at all obliged to Cherubims and Seraphims for obeying him; all the Creation naturally oweth its utmost possibility of service, as an eternal debt to its great Creator. Now the least act of disobedience or fin, being injury and Treason, thereby a new obligation is contracted, viz. to suffer condign punishment, the former obligation unto duty remaining eternally in as full force as ever; which if we could discharge, yet were we but unprofitable servants, Luke 17. 10. Can a man be profitable to God? Job 22.2. If thou be righteous, what givelt thou to him? or what receiveth be of thine hand? Job 35.7. An eternity of service in the highest perfection, is every creatures debt as a creature: and belides this, an eternity of suffering too, is every delinquent creatures debt, as delinquent. But one debt cannot pay another; fince therefore all that the whole Creation can do for ever, would but just fatisfie the first natural obligation unto pure justice, viz. the debt of obedience; it is quite impossible that ever any creature should supererogate, or spare any thing from hence, towards fatisfying the fecondary superadded obligation unto offended justice, viz. the debt of punishment, either in its own behalf or anothers.

Secondly, The other reason why neither man, nor any creature for him. can ever satisfie the offended Creator by the highest services, because they all have it from him when they do obey him; of his own do they give him; for in him we live, and move, and have our being: What hast thou, O man, nay, O Angel, O Arch-angel, that thou haft not received? all our, nay, all their springs are in him; without him we can do nothing. The more we do for God, the more he doth for us; and consequently, still the more we owe him. So that acts of obedience are fo far from fatisfying our Obligations to God, as that they contract new ones, for even for them are we obliged.

Having cleared the first, we come to the second point, That Christ hath 2. Affertion. fo fully fatisfied his Fathers offended Justice, as it stands now with the honour of the holy God to justifie every sinner, that can upon Gospel terms, plead his interest in this satisfaction. Here we must enquire into these three things :

I. The matter of this fatisfaction.

2. The form, or that which makes it infinitely fatisfactory and meri-

3. What are those Gospel terms.

First, For the matter of Christs satisfaction, I humbly conceive that the whole state of his humiliation, from his conception to his refurrection (for at his refurrection began the second state of Christ as Mediator; viz. his exaltation, to be continued to the general Refurrection, and then he shall refign up the Kingdom to the Father, and God shall be thenceforward all in all, I Cor. 15. 24. 28.) that this state (I say) of our Redeemers humiliation, is entirely lookt upon by God as the valuable confideration, wherein

his justice with honour acquiesceth, and rests satisfied. It hath two parts. First, His taking the form of a servant at his incarnation. Secondly, His management of, and deportment in that state.

First, His Incarnation, and this presents God with a double satisfaction,

whereby he may with honour entertain thoughts of love to mankind.

I. In that humane nature is in Christ unstained with either original or actual sin; for by his divine conception by the Holy Ghost, he received of his Virgin-mother, a pure, undeflowred, Virgin humane nature; the second Adam revives the innocency of the first; those eyes could without disparagement behold his manhood, which are purer than to behold iniquity; and even in their sight, though no other sless living could, yet this sless must be justified.

2. In that humane nature is in him dignified with union to the divine, and is become the feat and mansion of the Godhead; so that how loathsome soever fin bath rendred it in us, yet in him it is highly exalted; even as highly, as the Divine Nature in him was abased; for the Humane Nature ascends just in the same proportion, as the Divine descended, that is, to the utmost possibility; for God could stoop no lower than to become a man, nor man

rise higher than to be personally one with God.

Thus you see Christs entering into his state of Humiliation, hath rendred the nature of man very considerable again in the fight of God; so that he can now with honour, exercise good will towards it.

Secondly, His management of this state, consists in his active and passive

righteoufness.

By his active Righteousness, I mean his obedience to the whole Law; to the Ceremonial, in being circumcised, baptized, keeping the three yearly feasts, &c. To the Moral, in not committing one sin, or neglecting one commanded duty, even to subjection to his Parents, and paying Tribute

to Cafar.

By his passive Righteousness, I mean all that he suffered in his life time, as the meanness of his birth and education; his persecution by Herod in his infancy, after by the Scribes and Pharises, his hunger and temptation in the Wilderness, his poverty and straits, he had not where to lay his head; in a word, he was all his life long in all things tempted as we are (yet without sin) Heb. 4.15. but especially what he suffered at his death.

First, In his body, he was scourged, spit upon, crowned with Thorns, and at length crucified; which was, 1. A cruel death; the Latin cruciari, to be tormented, is derived à cruce, from being crucified. 2. A reproachful one, Gal. 3. 13. Heb. 13. 13. it was the Roman death for Slaves and

Malefactors.

But, Secondly, Most of all he suffered in his sout, witness those expressions, λυπείος, ἐκοαμεείος, ἀδημονείν, Matth. 26.37. Mark 14.33. add his bemoaning himself to his Disciples in the sollowing words, and his Passionate prayer thrice repeated, Abba Father, if it he possible let this cap Pass: Add surther yet, his sweating drops of blood, in that bitter agony which

ment

which fo spent him in the Garden, that an Angel was sent to comfort him ; but above all, his desertion upon the Cross, witnesseth that he suffered unutterably in his foul, when he cryed, My God, my God, why hast thou forfaken me? The Socinians are here puzzled to give any tolerable account, how the infinitely good God could find in his heart to exercise his only begotten Son, that never finned, with all these horrors in his foul; for certainly it stood not with his goodness, had not Christ as the second Adam been a publick person, a Representative, on whom the Lord hath laid the iniquities of us all, Isa. 53. 6. But if we consider (which they d:ny) that Christ was then satisfying his Fathers Justice, we need not wonder at those horrors and consternations of the manhood; for he knew the vastness of his undertaking, the numberless numbers, and aggravations offins, the dreadful weight of his Fathers wrath, the sharpness of that sword, Zech. 13.7. which he was going now to feel (not that God was angry with Christ upon the Cross, quoad affectum; no, he never more dearly loved him; but quoad effectum) add Christs infinite abhorrence of the sins he bore, and that infinite zeal wherewith he was inflam'd to vindicate the honour of Divine justice. Now his infinite love to his Church struggling with all these, produc'd those agonies, and overcame them all, when he faid, It is finished, Joh. 19. 30. we meet him next triumphing in his Refurrection.

But here to resolve that great question, whether Christs passive Righteousness alone, or active and passive jointly, are the matter of Christs satisfaction, which believers plead at Gods Bar for their Justification, and which being accepted by God as a plea good in law, is said to be imputed (viz. in a law-sence) for Righteousness. Let these Reasons be weighter

ed by fuch as do disjoin them.

First, each of them hath its proper interest in, and its respective contribution towards the fatisfying the injur'd honour of Gods Law. For the honour of Gods Law, is the equity of both its parts, its command, and its threatening; Christs active Righteousness honours the equity of the first, which man had dishonoured by his disobedience; but the great God-man hath repaired the honour of Gods Commandments, by yielding a most perfect obedience to every one of them, and therein proclaimed the Law to be holy just and good. Then Christs passive Righteousness in like manner honours the equity of the threatning; for as by obeying, he acknowledged Gods authority to make a Law, and his unexceptionable righteoufness in every fingle Branch of the Law made; so by suffering, he prolaimeth that man is bound to keep it; or if he do not, to bear the penalty. He himself dyes to justifie that the sinner is worthy of death, and offers himself upon the Cross as a sacrifice to the Divine Justice; and hereby he hath proclaimed fin to be exceeding finful, and God to be so jealous a God, as rather than fin should go unpuni h'd, and his justice want its glory, the righteous, eternal Son of God must be made an example, what guilty man had deserved. Thus God by two equal miracles (of everlasting astonish2. Query.

ment to be adored) hath fatisfied both his contending Attributes, and rendered each of them Triumphant, in making his righteous Son an example of his fin-avenging justice, that guilty finners (repenting and believing) might be made examples of his fin-pardoning-goodness.

In the fecond place, as each hath its respective interest in satisfying the injur'd Law, so neither of them can be any where severed from the other; and those which God hath so indissolubly joined, let none part asunder; for Christs active Righeousness was every where passive, because all of it done in the form of a servant; for in our nature he obeyed the Law, but in his very incarnation he was passive, for therein he suffered an eclipse of the glory of his God-head. And his passive Righteousness was every where active; because what he suffered was not by constraint, or against his will; no, it was his own voluntary act and deed all along; let me instance in the greatest of his sufferings; his very dying was the product both of the freeness of his love, and the Majesty of his power, John 10. 17, 18. Rev. 1.5.

In the third place, both Christs active and passive Righteousness, what he did, and what he suffered, partake in common of the form of satisfaction; therefore they are both integral parts, or joint ingredients thereof; for forma dat effe: but this brings me to the se-

cond enquiry.

What is the form of Christs fatisfaction, or that which renders it fatisfactory? I answer, the infinite merit of what he did and suffered; which infinite merit stands, 1. In the dignity of his person; the fulness of the Godhead dwelt in him bodily, Col. 2.9. John 1. 14. Now for the work of a fervant to be done by the Lord of all, renders his active; and for him to suffer as a Malefactor between Malefactors, who was God bleffed for evermore, renders also his passive righteousness infinitely meritorious; no wonder the blood of Christ cleanfeth from all fin, for it is the blood of God. Alts 20. 28. I John 1.7. And this is the Reason why the Righteousness of one, redounds unto all for the justification of life, Rom. 5. 18, 19. because his active and passive Righteousnels is infinitely of more value, than all, that all the creatures in heaven and earth could have done or suffered to eternity; the very man Christ Jesus, is above all the Angels, Heb. 1. 6. for he is the man that is Gods fellow, Zech. 13.7. And this infinite worthinels of the Redeemers person, you have excellently described, as irradiating and infinitely exalting all he did and fuffered, Phil. 2.6, 7, 8,9. Heb. 7. 24, 25, 28.

2. The active and passive Righteousnels of Christ are of infinite merit, because not at all due, but both meer supererrogations of an infinitely glo-

rious person.

And First, For his active Righteousnels, it stood in his obedience to the

Ceremonial and Moral Laws.

1. His obedience to the Ceremonial Law was a meer supererrogation, for the substance to comply with the shadows, the Antitype to do homage

to its own types; besides he submitted to those very Ordinances, whose end and institution supposeth guilt, and whose Nature argues them designed only for the use of sinners; what foreskin of impurity had he to be cut off in circumcision? what filth to be washt away in baptism? did the holy child Jesus desile his mothers womb, as common mortals do that are conceived in sin, and brought forth in iniquity? And yethe was circumcised and baptized, and his mother offered for her purification, Luke 1.21, 22. chap. 3.21. No imaginable obligation lay on him to these submissions, being to him meer ciphers wholly insignificant.

2. His obedience to the Moral Law: Although it must be granted that as man it was his duty, Gal. 4.4. yet was it not his duty to become man. True, a creatures homage was due from him, when a creature: a servants work, when in the form of a servant: but the whole was free and arbitrary, because his entring into that state was so: for what but his own infinite love could ever move the eternal Word to pitch his Tent in our Nature? what obligation lay on the Heir of all things to take the form of a servant? who bound the eternal Son of God to become in the sulness of time the Son of man?

And as his active righteousness, so Secondly, His passive too was a meer supererogation: for his Almighty Fathers Holy, All-seeing Eye could never espy the least iniquity in him to punish: what had the Divine Justice to do with him? for he was a sinless person, he suffered not for himself, Dan. 9. 26. No, for us, 2 Cor. 5. 21. And therefore since no obligation lay on him to do what he did, or to suffer what he suffered, he may impute the merit both of the one, and the other, to whomsoever, and upon what terms soever he and his Father please.

But before I come to confider the terms upon which Christs satisfaction is applyed, I must answer some questions, and clear the scruples in the way.

1. What is become of the Law of that first Covenant made with Adam in Object. 1.

Paradise? Gen. 2. 17. repeated again to the Jews, Dent. 27. 26. The summ of which you have fully expressed, Ezek. 18.4. The soulthat sinneth, it shall dve.

I answer: It is not executed nor abrogated, but released, or dispensed with.

First, It is not fully executed: for there is no condemnation to them that are in Christ Jesus, &c. Rom. 8. 1.

Secondly, It is not abrogated: for it is in part executed upon Believers: they are lyable to the first, or natural death, which is the wages of sin, although the second death hath no power over them; besides all manner of chastisements and afflictions, Psal. 89.30, 31, 32. And also that Law is totally executed upon finally impenitent unbelievers, over whom not the first only, but the second death also hath power, 2 Thess. 1.8. For he that believeth not, is condemned already, John 3.18. That is, the Gospel finds him, and every one in a state of condemnation; but those who believe, it proclaims deliverance to; those who through unbelief reject it, (judging themselves unworthy of everlasting life, see Alts 13.46.) it leaves such as it found them;

them; viz. under the condemnation of the old Covenant, fince they

refuse the pardoning mercy of the New.

Thirdly, I answer therefore positively, that the first Covenant is released, and dispensed with, by super-inducing a New Covenant of Grace over it, that whosoever closeth with, and comes into the terms of the New, should be exempted from the rigor and extremity; i.e. from the eternal condemnation of the old, Joh. 3.16. It is not said, He that believes shall not be sick, shall not be afflicted, shall not dye; No, but he shall not perish. Thus you see the Covenant of Works as to its execution upon such as are in the Covenant of Grace is in the chief part restrained; but yet in some part inflicted: They never shall complain under the eternal and destructive; yet they do complain under the temporal and corrective punishment of their sins, Lam. 3. 39.

Yet more particularly for the clearer understanding of this, we must consi-

der that the first Covenant layes a double obligation on finful man.

First, In reference to what is past; and here it requires satisfaction and

reparation from us for our fin in breaking it.

And Secondly, In reference to the future: after such satisfaction and amends made, it requires perfect conformity still as at first, absolute obedience to all Gods commands being the eternal debt of the reasonable creature to that God that made it in his own Image: if therefore we could (which hath already been proved to be impossible) ever have satisfied Gods injur'd Law for our past breach, the Law would still have come upon us for suture, exact conformity to pay the residue of that eternal debt: and its language would be, Sin no more, less a worse thing befall thee: as a Felon, though burnt in the hand, is yet bound to live honestly for the suture at his peril. Now the New Covenant of Grace relieves us as to both these cases, and dispenses with the rigor of the Law.

As to the first, It comforts us with the good news, that the Son of God hath fatisfied his Fathers Justice: and if we believe but in him, God will accept of us, as if we had satisfied in our own persons. The case the Law leaves us in, is well expressed, Isa. 33. 14. & Heb. 10.31. But the relief the Gospel brings us in St. Pauls language, Rom. 8. 33, 34. You have both together ex-

cellently, Ezek, 33. 10, 11.

As to the fecond Obligation, the New Covenant dispenseth with the rigor of that too: for woe to a justified and pardoned person, if he must lose all again, upon the least desailance: therefore the Gospel proclaims pardon of fin upon repentance, and acceptance of sincere endeavours to obey him. Gods language now is, Sinners be but in good earnest, do but love me heartily, and my wayes: let me but see a child-like ingenuity in you, and I will put down your upright, though impersect performances, in the book of my remembrance Mal. 3.16. and blot out your transgressions when repented of out of the book

Ang. Retr.l.1. of my remembrance. Mandata Dei tanquam facta reputantur, quando quicquid non fit ignoscitur. Thus doth the candor of the Gospel dispense with the rigor of the Law: God deals not with us as an Ægyptian task-master, but as a Father with his children whom he loves: Christs yoke is easie, his burden light.

If any doubt how it stands with Gods veracity and immurability, having Object. 2. once declared that the foul that sinneth shall dye, to contradict it by decla-

ring that, He that believeth shall never dye, but have eternal life.

Joh. 11. 26.

I answer: We must look upon threatnings as a part of the Law, declaring the dueness of the punishment, what the offender hath deserved to suffer; not as predictions of the event, any more than Thou shalt, and thou shalt not in the command, are predictions: but only are expressive of the duenels of obedience. Nor will it hence follow, that we have the least cause once to suspect that God may (if he please) revoke his promises, as well as his threatnings; and then what would become of us? for there is a wide difference in their effential natures and properties. In a promife, the obligation lies upon the party promifing; he hath past away his own liberty, and the thing is now no longer his, but the others, who may if he please, release and quit-claim to his pretentions; he may dispense with, and surrender his own right; but if he claim his right to, and interest in the benefit, by vertue of the promife, it cannot be detained without notorious wrong and injury, which God forbid we should charge him with; for he were not God, if he were not infinitely true and faithful. How should be else judge the world? But now the Obligation unto punishment lies contrarily upon the finner threatned; he hath past away his own indemnity, and given God the right of punishing him: I fay the right, not the necessity; if God will claim this right, he may; but if he please, he may dispence with it. It is no injury if he punisheth; yet no Obligation lies upon him but his own honour: And that indeed obligeth him not, never to dispence with his Law; but never to dispense with it upon a light cause, or upon terms misbecoming his Glorious Attributes. And the dispensation we now speak of is an honourable one; for

1. There are weighty inducements moving God hereunto. If he had

not dispensed with the rigour of it,

First, He had lost the opportunity of the highest possible way of glorifying his own goodness, which now so infinitely endears him to the world, and

lays fuch Obligations on us to admire and adore him.

Secondly, As all Israel lamented over Benjamin, Judg. 21.6. that a Tribe was lost; so the Creation would have mist a Tribe; which is the reason some Divines have given why Christ took not on him the nature of Angels, but the seed of Abraham; because only some of the Angelical Tribe lost their birth-right; only some kept not their sirst estate; but man being in honour continued not, but became like the Beast that perisheth.

Thirdly, All Religion had been extinguish'd, and frozen by despair unavoidably; if there had been no hope, the sear of God, his worship and service had for ever utterly perish'd from off the earth. But now his Name is excellent in all the earth; even that Name Proclaimed to Moses, Exod. 34.6. The Lord is known in Judah, and his Name is great in Israel,

Pial. 79. 1.

Query 3.

2. As the causes inducing are weighty, so the terms on which he dispenseth with his Law are as honourable; which was our third Query propounded in the opening the point. For since Christ Redeemed us, not by way of Solution (strictly) as a Surety, paying the Debtors proper debt to the Creditor; but by way of Satisfaction, as a Mediatour and Intercessour, offering a valuable consideration to the offended Judge of the world, in lieu of the Laws executing the penalty threatned upon the sinner: It necessarily follows that no right at all in the benefits of this satisfaction can accrue to the Delinquent, but upon such terms precisely as the offended party, and the Mediatour that satisfieth him, shall agree unto; and upon mutual treaty and compromise, joyntly ratisfe; so that justification by way of satisfaction provides not only for the sinners indemnity, but in such a manner, as also to consult the interests and honour both of the party satisfying, and satisfied; and this latter is the rule and measure of exhibiting the former, and of making over the satisfaction for discharge of the offender.

What are the terms therefore upon which both God and Christ have

agreed to justifie finners?

I answer: first, faith, which is a hearty receiving Christ as he is tendred by the Gospel; and here the soul quits all pretensions of being justified by any righteousness of its own, and rolls it self upon the Lord its righteousness; and therefore hath faith the honour to be the justifying grace, because it so highly honoureth Christ; it is the nuptial knot whereby the soul joyns it self to its Lord-Redeemer in an everlasting Marriage-Covenant; it denies it self, and forsakes all its other Lovers, and class about its Lord and Husband, as its all in all. Look what a wife doth in a Marriage-Covenant to her husband, that doth a soul in believing unto Christ, it saith unto him, wenthou art my husband, Hos. 2. 16. And he saith unto his Spouse, way you are my people.

But then this juftifying faith hath two daughters that infeparably attend

her.

1. Repentance: Here finful man retracts and undoes his faults, cryes peccavi, weeps, wrings his hands, fmites upon his breaft, and cryes, What have I done? Laments after the Lord, and abhorrs himself in dust and othes: He calls himself fool, mad man, beaft, traytour to his God, and to his foul: In a word, executes the Law upon himself; and fince God excuseth himself to the shame of his fin; and hereby the sinner honours the equity of the threatning by his tears, acknowledging that his blood was due.

2. Newness of life; here the sinner acknowledgeth perfect obedience to be still his duty; this honours the equity of Gods Commandments. And the Redeemer by making this one of the conditions of the Gospel-Covenant, hath given his Father his Law back again; he doth not repeal it; no, it's still the rule of life, and every Commandmet still obligeth a Believer. Vehist hath only released us from the condemning power of it, not the commanding power of it. We must still press after perfection; but though we

fall short of it, we shall not dye for it : Christ hath redeemed us from the curse of the Law, being made a curse for us; but hath lest us under the government and command of the Law. The whole matter is excellently expressed, I Joh. 2. I. My little children, thefe things I write unto you that you fin not; and if any man fin, we have an Advocate with the Father Tesus Christ the righteous.

3. Having thus discoursed to the three general points first propounded. and shewed that the person justified is charged with guilt : and secondly, that he pleads to the charge, (where I have largely opened the nature of that plea) I come now to the third general point, to shew how upon his plea he

is discharged or justified.

A finner is then actually juftified, when he is constituted or made righteous in Law. Righteousness is a conformity to the Law; he that fulfills the Law, is righteous in the eye of that Law; he is "promo", within the protection of it; as he that transgreffeth the Law, is arou @, guilty in the eye of the Law, and without the protection of it. Now the Law of the New Covenant runs thus, He that believeth shall not perish; so that a Believer keeps and fulfills this Law; and therefore faith is imputed to him for righteousness, Rom. 4. 22, 23, 24. because faith is the keeping of the New Covenant, which therefore is called the Law of faith, Rom. 3. 27. in opposition to the Old Covenant, called there by the Apostle, the Law of Works. As therefore innocency, or perfect obedience, would have justified Adam, had he stood by vertue of the Law of Works, or Old Covenant, whose tenour is Obey and Live, for then he had fulfilled that Law; and as his Difobedience actually condemned him by vertue of the same Law, ____ Difobey, and Dye for it, Gen. 2. 17. So now believing in Christ justifieth by vertue of the Law of faith; for it is the keeping and fulfilling of the Gospel-Covenant, whose tenour is, Believe in the Lord Fesus Christ, and thou shale be faved: And again, unbelief actually condemneth by vertue of the fame Law, - He that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God, Joh. 3. 18. That is, because the unbeliever is arous, without the protection of the Gospel, or Law of faith, he cometh not up to its righteousness; he is condemned already, as a sinner by the Law of Works; and yet once more with a witness condemned as an unbeliever, as a monster that hath twice been accessary to his own murder; first, in wounding himself, and secondly, in resusing to be healed: The Law of works includes us all under fin, we are all dead, our case was desperate; but God who is rich in mercy, through his great love wherewith he hath loved us, (his immense oixar 3 poria) when we were Ephel. 2. 4. dead in fins and trespasses, hath sent his only begotten Son, that whosoever John 3. 16. believeth in him, should not perish, but have everlasting life. that Law according to which he will judge the world; according to my Gospel, faith Paul, Rom. 2. 27. Every Believer therefore, though he wants the righteousness of the Law of Works, (viz. innocency) yet he shall not be condemned, because he hath the right eousness of the Gospel,

Qq2

(viz.

(viz. faith) which is the New Law in force, according to which God now

dealeth with us, and shall judge the world at the last day.

And here it will be richly worth our very heedful Observation, that although a Believer hath not the righteousness of the Law of Works, inherent in himself: (for if he had, he were not a sinner, but should be justified by that Law) yet by faith he lays hold upon Christs satisfaction, which in the very eye of the Law of Works is an unexceptionably perfect, an infinitely glorious righteousness: So that faith justifieth us even at the Bar of the Law of Works, Ratione objecti, as it lays hold on Christs satisfaction, which is our Legal righteousness; it justifieth us at the Bar of the Gospel, or Law of saith, formaliter, & ratione sui, as it is Covenant-keeping, or a suffilling of the Gospel Law: For he that keeps a Law is righteous, where that Law is Judge, the Law-maker by his very making of the Law, makes him righteous, and the Judge that pronounceth according to the Law, (for a Judge is volos **\text{\pu}\pu_{\text{\

But that with all requisite diffinctness we may apprehend this great affair, let us take a view of some of the most considerable and important causes which concur to the producing this excellent effect, the discharge and justification of a sinner, and state their several interests and concernments in their

respective influences upon, and contributions towards it,

And first, Thesree grace of God is the first wheel that sets all the rest in motion. Its contribution is that of a proegumenal cause, or internal motive, disposing God to send his Son, Joh. 3. 16. That sinners (believing) might be justified freely by his grace, through the Redemption that is in Christ Jesus, Rom. 3. 24. For Christ dyed not to render God good (he was so eternally) but that with the honour of his justice he might exert and display his goodness, which contrived and made it self this way to break forth into the world.

2. How Chrifts,

. How free

grace justifi-

eth.

Secondly, Christs satisfaction is doubly concern'd in our Justification.

1. In respect of God, as a procatartick cause of infinite merit, and impetrative power; for the sake of which God is reconciling himself unto the world in Christ, not imputing their trespasses unto them, 2 Cor. 5, 106

2. In respect of the Law of Works, Christs satisfaction justifieth us formally, as our proper Legal righteousnes; I call it our righteousness, because it becomes imputed to us upon our believing; saith being our Gospel title, by pleading which, we lay claim to all the benefits accruing from the merit of Christs performance, to all effects, uses and purposes, as if it had been perfonally our own; I call it our Legal righteousness, because thereby the Law of God owns it self fully apaid, and acquiesceth in it, as in full reparations and amends made unto it for the injury and dishonour received by the sin of man. We must plead this against all the challenges and accusations of the Law: Who shall lay any thing to the charge of Gods Elect? it is Christ that dyed, &c. Rom. 8: 33. And thus our Legal righteousness required in the first Covenant, that of Works, is wholly without us in our Redeemer, yet imputed upon our account.

Thirdly,

Thirdly, The Gospel justifieth qua Lex lates, as it is the Law of faith; 3. How the for the very tenour of the Gospel-Covenant is, Believe, and thou shalt be Gospel.

Fourthly, Faith justifieth vi Legis lata, as it is our Evangelical righteousness, or our keeping the Gospel-Law; for that Law suspends justification
upon believing. Faith pretends to no merit or vertue of its own, but professedly avows its dependance upon the merit of Christs satisfaction, as our
Legal righteousness, on which it layeth hold, nor can it shew any other title
to be it self our Evangelical righteousness, but only Gods sanction, who
chose this act of believing to the honour of being the justifying act, because
it so highly honoureth Christ; so that as a most judicious pen expressed it,
the act of believing is as the silver; but Gods Authority in the Gospel-sanction, is the Kings Coyne, or Image stamp'd upon it, which gives it all its
value as to justification. Without this stamp it could never have been currant; and if God had set this stamp on any other grace as love, that then
would have been currant, and have justified us as faith doth now.

Fifthly, God justifieth in a proper sense two wayes; first, As a Legisla- 5. How God-

tour : secondly, as a Judge.

r. As a Legislatour, enacting by his Soveraign Authority that sweet and gracious Law of the New Covenant, by virtue of whose tenour, every sinner that believes is justified from the guilt of sin; from which he could not be justified by the Law of Moses, Acts 13.38, 9. This Law of justification by faith, is Gods own act and deed, the great Instrumentum pacis, between God and man: he hath proclaimed his Letters Patents; the King of heaven and earth hath in the Gospel (our Magna Charta) given his Warrant under his own broad Seal, that he that believeth shall not be condemned.

2. As a Judge, the God of heaven may in three respects be said to justifie

a Believer.

First, Forthwith upon his believing, God owneth him secretly within himfelf, as a person justified; God esteems and approves of him as in that state, unto which he hath by believing a title good in Law, an indefeasible right; a justified estate emergeth actually, as soon as saith; the Law-title thereunto emergeth as a necessary resultance by virtue of the tenour of the Gospel-Law, which only justified virtually, potentially, and conditionally before every Believer in general; but now actually, absolutely, and in particular it justifieth him as a Believer when he is so.

Secondly, At the moment of diffolution God justifieth as the Judge of all the earth, passing a private fentence and award unto everlasting life upon

every believing foul.

Thirdly, But eminently at the last day, when the Ancient of days shall take the Throne, and in open Court, before the whole Creation, by publick sentence for ever acquit and discharge Believers at that great and last Assizes.

6. How Works. Sixthly, Shall I need to add that Works are faid to justifie us? Jam. 2. 4. because they justifie our faith, or demonstrate before God and man, and to our own consciences that our faith is not a dead and barren, but a true and living one by its fruitfulness in well-doing.

7. How the Spirit.

Seventhly, But I must not forget, lastly, that the Spirit of God is said to justifie up: 1 Cor. 6. 11. and that two ways; first, directly, by working saith in the heart, which is one of the spirits of the Spirit, Galo 5. 22. Now Causa causa est etiam causa causat; the Spirit justifieth as it is the Author of the justifying grace. Secondly, reflexibly: The Divine Spirit clears up justification to a Believers conscience, by discovering the truth o saith, by working assurance, and by sealing a Believer to the day of Redemption. The Spirit it self beareth witness with our spirits that we are the children of God; and if children, then heirs, &c. Rom. 8. 16, 17.

Thus I have at length done with my first Task, the opening of the Point, which finds it self summed up in this definition. Justification is a judicial act of God, as Law-giver and Judge of the world, graciously discharging a Believer for the sake of Christs satisfaction, from the condemnation of the Law of Works, by the tenor of the Gospel-Law, or New Covenant, which require the of, accepteth from, imputeth unto sinners faith in Christ Jesus as their righeousness; see Rom. 3. 25, 6, 7, 8. Rom. 4. 5. Thil. 3. 9.

Use. Refut.

To improve it now, (which was my other task) by way of refutation, I infer against the Antinomians, first, That justification is not from eternity.

1. Because a person must be charged with guilt before he is justified or discharged; but nothing can be before eternity; if discharged from eternity, when was he charged? what from eternity too? then he will be at once eternally charged with, and discharged from guilt, which if any excuse from a

contradiction, they are much wifer than I am.

2. My Text convinceth them, actual faith is not from eternity, therefore not justification before God; for if faith justifie us not before God, but onely at the bar of conscience; then there will be no justification at Gods bar at all once mention'd in Scripture; for works do it at mans bar. What is it I wonder that justifieth from eternity? Not Gods decree to justifie; for then his decree to glorifie, would make glorification from eternity too; but Decreta Dei nihil ponunt actu in subjecto. Gods decrees are immanent acts, and pass nothing actually upon the creature.

3. A justified person was actually under condemnation whil'st he was an unbeliever, Rom. 3. 18. He that believeth not, is condemned already; but

he could not be at all condemned, if justified from eternity.

4. Saint Paul expressely affirms that the believing Corinthians were not once, but now were justified, 1 Cor. 6. 11. Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, &c.

Secondly, I infer against them, that they are dangerously mistaken, in thinking

thinking that a Believer is righteous in the fight of God, with the felffame active and passive righteousness wherewith Christ was righteous, as though Believers suffered in Christ, and obeyed in Christ, and were as righteous in Gods esteem as Christ himself, having his personal righteousness made personally theirs by imputation. This is their sundamental mistake, and from hence (tanguam ex equo Trojano) issue out a throng of

fuch false and corrupt deductions and consequences as these.

That God sees no fin in his children; that affliction and death are not proper punishments of fin to Believers: that all future fins are already actually forgiven, as well as past and present; that a Believer must not pray for the pardon of fin, but onely for the manifestation of it; that God loved Noah when drunk; Lot when fo, and beside incestuous; David, when acting Adultery and Murder; Peter, when he was curfing and swearing, and denying Christ, with as high a love of complacency and delight, as when conversant in the most spiritual exercises of grace; that all which God requires as a finners duty in the Gospel, is to believe that Christ dyed absolutely for him in particular; that this is all true Gospel faith; and the doubting or questioning this, the unbelief which the Gospel fo much condemneth; that to argue our justification from our fanctification, and gather affurance of Gods love from our love and fear of him, is a Legal principle; that obedience to Gods Commandments is not properly a Believers debt, but that all the obligation which lies upon him to holiness, is onely the voluntary expression of his love and gratitude to God, not as what is due, but what is comely: And lastly (for I should be tyred to name all) that Christ hath kept the Gospel-Covenant for us. as well as fatisfied the Law; So that not only our Legal righteousness is without us in Christ our Surety, but our Evangelical righteousness it felf also.

Now to pluck up all these desperate consequences by the root, there needs no more than a right understanding of thetrue and proper notion, and manner of Christs redeeming us; it is not by way of Solution, but of Satisfaction. Clearly thus, our case to God is not properly that of debtors, but that of criminal Subjects. Gods aspect to usward, not properly that of a Creditor, but that of a Rector and Judge: The person Christ sustained, and the part he acted, not in a strict sense that of a surety, paying the very debt in kind, and so discharging a bond; but that of a Mediator expiating our guilt, and making reparations to Divine Justice another way than by the execution of the Law. And indeed the very nature of a Law is fuch, as it is quite impossible that the obligation either of its threstening or command, should in a proper sense be fulfilled, by any other than the very person threatned and commanded, aline here makes alind. If another fuffer the penalty, the threatening is not fulfilled: Nor if another performs the duty, the command: for the obligation as to punishment lies on the person threatned, (no xa caput sequitur) and that to duty on the person commanded, it cannot be fulfilled in kind by another, but it ceases to be the same thing, and becomes

becomes another thing from that in the Obligation; yet it may be such another thing (and Christs Righteousness (both active and passive) really is such) as the Rector or Judge may accept of with honour, and be satisfied with, as if the very same thing had been suffered and done just in the same manner, as the Law threatned and commanded it.

That Christ hath paid not the idem, but tantundem, i. e. not fulfilled the Law (as for us) in kind, but fatisfied it for us, is most evident. For

1. The Law obliged the sinners person to suffer; Christ was no sinner.
2. All men to suffer, forasmuch as all had sinned; Christ was but one

3. The punishment due by Law was eternal; Christ suffered but for a feason, and is entred into his glory; thus Christ paid not the same thing

that was in the Obligation, but something equivalent thereunto.

This being obtain d, that the Lord Christ hath Redeemed us, not by way of solution, or discharging a Bond, by payment in kind, but by way of satisfaction, or making amends to the injur'd justice of the Law: It follows

from the reason and nature of the thing :

r. That God pardons freely; we are not only beholding to Christ for satisfying, but to God too infinitely for accepting of any satisfaction at all; he might have resulted it, he had done sinners no wrong if he had executed the rigour of the Law, without hearkening to terms of Reconciliation. Quite contrary, a Creditor doth not pardon the debtor, when the surety hath discharged the Bond by sull payment in kind; the Debtor is beholding indeed to his friend the Surety, but not at all to the Creditor, who cannot resulte to cancel the Bond; nay, it were wrong and injustice in him if he did.

2. That none hath or can have actual interest in, or benefit by this Redemption, but upon such terms as God and Christ have mutually compromised in, and agreed to, viz. the conditions of the Gospel-Covenant above

mentioned. See the answer to the third quere.

1. The Reason hereof is partly from God, the injur'd Lawgiver of the world; who seeing it was at his liberty to accept of satisfaction or no, hath of necessity the right to make his own terms, when, and how far forth, and in what manner and method he will condescend to admit the sinner to the

actual benefit of Christs satisfaction.

2. And partly too from Christ; for as he is the userims, or Mediator between God and man, a friend to both parties; nay, a person consisting of both natures; the offended, and offending; he is engaged necessarily by virtue both of Office and person, to espouse with equal tenderness of regard the interests of both parties: for he is really concerned in them both; they are his concernments as well as theirs. True indeed, a Surety that dischargeth a Bond by sull payment in kind, he sustains and bears only the person of the Debtor, minds only his indemnity; doth what he doth upon his account, and for his sake. But our great Mediator must consult not only our impunity, but his Fathers, yea, and his own homour; and therefore in the same seems of the sake. But our great Mediator must consult not only our impunity, but his Fathers, yea, and his own homour; and therefore in the sake seems of the sake seems o

ver never did, or that do not now repent, believe, and conscientiously endeavour to obey; here's not the least jot of benefit for you in the case you are in, from this Redemption : for how infinite foever the merit of Christs fatisfaction is, it conferreth nothing actually upon any person that hath not actually a Gospel-claim and title to plead it before God. The immediate effect actually resulting from Christs performance, is the procuring the Gospel-Covenant to be ratified by his Father, as a Law, whereby finners upon the terms propounded, become reconcileable unto God; actually it is of force to all that have, but to none that want the conditions of it. Now the keeping this Gospel-Covenant, God expects from us in person (though by the affiftance of his Spirit, which he hath promifed to give to them that humbly and earnestly ask it of him, Luke 11. 1.) To affirm that Christ hath kept the Gospel for us too, is to utter the most self-contradicting blasphemy and absurdity imaginable; as if he could repent, or believe in himself, free, except, or cancel our Obligation to obey the Moral Law, by his own obeying it; as if Christ had so done all, that nothing remains to be done on our part. Such strange extreams do some men run into, that to avoid Justification by works (by an authleia This av Donnis) are as extravagant on the other hand, thinking the grace of God cannot be free, except the finner become either a senseless statue, meerly passive, or (which is yet worse) have a writ of ease to be quite idle, or (which is worst of all) a Licence to fin by Prerogative. Let the Apostles wi pivoro chastise this insolence. Rom. 6. 15. Shall we sin because we are not under the Law, but under grace? God forbid. If Christ had obeyed the Law for us in the sense of paying a debt, or discharging a Bond, the Apostles answer could not stand, Rom. 3 31. Do we then make void the Law through faith? yea, we establish the Law. When a believer breaks the Law, he fins (for fin is the transgression of the Law) nay, he cannot break it wilfully, but he breaks the very Gospel-Covenant (one condition whereof is fincere obedience) and the guilt of that fin lyeth upon him unpardoned, untill by hearty repentance, and fresh applications by faith to the blood of sprinkling (which are the only Titles good in Law, the only Gospel claims to pardon) he hath sued out a new pardon (for actual Remission is only of past sins, Rom. 3.25.) according to the tenour of the Near Covenant, which is a perpetual Law of pardoning, repenting and believing finners, whomfoever, whenfoever, but as fuch.

Neither was Christs suffering like the Cancelling of a Bond, a total difcharge of us, from fuffering the penalty threatned in the Law; we dye still, and afflictions are punishments still. True indeed upon Christs satisfaction made, God and he are agreed, that a believing finner should not be punished with the everlafting destructive penalty threatned (for whosoever believes Joh. 3. 16. shall not perish) but they are not, that he shall not be, for he is, punished with the temporal corrective punishments of the threatning, as fickness, and natural death; yet even these (through infinite goodness so ordering and disposing it) prove much more a benefit, than a penalty to a believer.

Rr

Ule

U/e 2.

Use 2. What cause have we then with the lowest and prosoundest Hu-

mility, to adore the Majesty of the living God?

First, To adore his holiness. Reverence those eyes of his, that are purer than that they can endure to behold iniquity, Hab. 1. 13. Let this God be thy dread and awe. Dare not to make a mock of fin; tremble at the horrid guilt and finfulnels of the least fin; look upon it as an affront and treason against an Eternal Majesty, as worthy the Curse of the Law, and the wrath of an Almighty God, as that which could not be expiated at a leffer rate

than the blood of God, Acts 20. 28.

Secondly, to adore his wisdom in finding out such a person to satisfie his justice as our Redeemer; Consider here, that God could not suffer, could not dye; Nay, could not (properly) fatisfie himfelf; (for it had not been a laisfaction to his justice at all, but meer mercy; and so no justification of a inner, but meer pardon, if the person satisfying had been only God.) Again, Consider that a meer creature could never satisfie, as I before demonstrated, a meer creature had perish'd in the attempt, would have been overwhelmed, and crush'd to pieces with that insupportable load, the guilt of fin, and the wrath of God. The person therefore that must satisfie, must neither be finite, nor infinite; neither the creature, nor the Creator; neither God, nor man; yet must be both. Here now, the understandings of men and Angels must have been tryed to all eternity, and lost for ever in a bottomless gulf of horrour and amazement to find out fuch a person. O the depth of 1.7,8. fully the riches of the wisdom and knowledge of God!

Rom. 11.33. see also Eph. hereunto.

Use 3.

Thirdly, To adore the infinite riches of his grace, Rom. 3. 24. in justifi-

cation : and here confider,

1. God might have let man alone, feized the forfeiture; as the Tree fell. it might have lain for ever; what obliged God to accept of farisfaction?

2. The Redeemer hath trodden the wine-press alone; what ever was done in this fatisfaction, he did it; Of the people there was none with him. The finner hath not the least hand in it, could not pay one, Christ paid every

one to the utmost farthing.

Thirdly, It was the Judge himself who contrived this way to justifie us. and it was at his cost, he gave his Son; herein God commended his love to us, as Abraham once did his faith to God, in that he spared not his son, his only begotten fon whom he loved. So that if we rightly weigh it, it will appear, that by how much the fatisfaction is the fuller, by so much the pardon is the freer; by how much his justice is the more, by so much too is his mercy the more glorified, and still, still infinitely the more are we obliged.

Use 3. Consol. Here's unspeakable comfort for every humble, though doubting foul, every contrite spirit that hunger and thirsts after righteous.

nefs.

First, Consider how full satisfaction Christ hath made ; he is able to save to the utmost all that come to God through him; he is the beloved Son in whom the Father is well-pleased; all power is committed into his hands; God hath exalted him to be a Prince, and a Saviour to give Repentance, and Remission, of fins.

Secondly, Confider he inviteth thee as a finner to come in unto this Gospelrighteousness, in the general tenour of his Proclamation, Whosoever believes, &c. If any man fin, we have an Advocate with the Father, &c. 1 Joh. 2.1,2

An Whofoever, excludes none that excludes not himfelf.

Thirdly, Consider, Christ affures thee, (that art the person I now speak to) he who is the Truth affures thee thou shalt be welcome : Mat. 11.28. Come unto me all ye that labour, and are heavy-laden, and I will give you reft, &c. This is your very case: Hark, the Master calleth you, will you not be of good courage, and Go, when he faith Come! he that never yet cast out any that came unto him, that never will, he saith so himself; Thou maift believe him, he never broke his word yet, he will not begin with thee, he cannot deny himfelf.

Fourthly, Consider those standing Monuments of Gods free justifying gracethat are on record in the Scripture. What hath been done, may be done again: Nay, will be done again (in the case we speak of) by the God that changeth not; God hath pardoned as great finners; fee Ephraims case, fer. 31.18. see the Corinthians example, 1 Cor. 6. 10, 11. see Pauls, 1 Tim. 1. 13. Whoever goes and doth likewife, shall receive like-

wife; for Christ is yesterday and to day, and the same for ever.

Fifthly, Consider it is the very design of God in giving his Son, and of Christ in giving himself to dye for us, to justifie such as thou art, Isa. 16. 1. Luke 4. 19, 20. fer. 3. 12. 1 fohn 5. 9.

Ufe 4. Exhort. First, To the Unconverted.

Ule 4. Exhort. Let me then beseech sinners not to love death; Why Ule 4. should iniquity be your ruine? There is balm in Gilead, there is a Physitian there; Why are ye unwilling to be healed? Turn ye, Turn ye, why will ye dye? Would it be a hard matter to perswade a condemned person to be willing not to be executed, were he not distracted? if having a pardon offered upon the easie terms of confessing his fault, and serious promising amendment, he should bid the Prince keep his Pardon to himself; for his part, he was in love with his chains, he would not be released, he would dve. Thou art the man whoever thou art that neglecteft Gospel-grace; what fury and raging madness is it that thou art guilty of ? Thy soul with all its eternal interests lies at stake, and as if it were neither here nor there, what became of thee for ever, thou despitest the riches of Gods forbearance, Rom. 2. 4, 5. after thy hardne & and impenitent heart, treasuring up wrath against the day of wrath. Is it well done of thee finner? is this thy kindness to thy own foul? is this thy thanks to thy Redeemer? How inexcusable art thou? thy felf being Judge, thou canst not answer it to thy conscience, to thy God, with the least colour or shadow of a reason. God sends his Gospel proclaiming, —Repent ye, and be converted, that your fins may be blotted Acts 3. 19. out: His Ministers proclaiming, - We then are Embassadours of Christ, 2 Cor. 5. as though God did befeech you by us; we pray you in Christs stead be ye reconciled unto God. Why dost thou hate thy foul, and say I will not? why wilt thou not? Is it because it doth not concern thee? or because eter-

Rr 2

nal life and death are trifles, small, little things, not worth thy considering? or doth any body hinder thee? No, no; our Saviour gives the true account. Te will not come unto me that ye might have life. Let me entreat this small request of thee for Gods fake, for thine own, take the next opportunity, and spend half an hour alone; let thy spirit accomplish a diligent search. pursue this inquiry to some issue; am I justified or no? if not, what will become of me, if it should happen (sometimes such things fall out) that I should dye now presently? I cannot promise my self that I shall see to morrow morning. Thus go on, and bring it to something before thou leavest: give not over till thou art not only clearly convinced of, but heartily affected with thy guilt; not only to see, but feel thy self to be the man who art undone without an interest in this justification. Be in good earnest. thou canst not mock thy God; and is there any wisdom in mocking and cheating thy own foul? What thou doft, do it heartily as unto the Lord, as for thy life, as one that would not rue thy felf-deceiving folly, when it cannot be recalled; and if thou art hearty and ferious in these reflections,

1. Thou wilt deeply humble thy felf before the Majesty of the Judge of all the earth, with that felf-abhorrence and confusion, that becomes one who feels himself (even himself being Judge) most righteously condemned.

2. Thou wilt follicite and affail the Throne of Grace with all redoubled favours, and holy passionate importunities of prayer and supplication, giving God no rest till he hath given thee his Spirit, according to his own promise. Luke 11. 13. Ezek, 36. 26, 27. To help thee to perform the conditions of the Gospel-Covenant, plead his own promise with him. Wrestle with him for a broken and clean heart; for faith, for repentance unto life; for these are not of thy felf, they are the gift of God, let him not go till he hath bleffed thee with these blessings in Christ Jesus. This will confound every finner at the day of Judgement, that when he might have had grace ; yea, the Spirit of grace for asking; he either asked not, or if he did, it was fo coldly, as if he were contented enough to go without. Now if thou art in good earnest, God is I assure thee in full as good earnest as thou; he is ready ro meet thee; Try but once whether it be in vain to leek him; all that ever tryed, found it good to draw near to God, and found him easie to be entreated; he useth not to send the hungry empty away. He that commands us to work out our salvation with fear and trembling, he it is that worketh in us both to will and to do of his own good pleasure, Phil. 2. 12, 13.

Secondly, To them that are the children of God by faith in Christ Jesus.

Let me beseech them,

1. To walk worthy of God who hath called them to his Kingdom and Glory, to adorn their holy profession; take the Exhortation in Pauls words, Col. 2. 6. As ye have received Christ Jesus the Lord, so walk ye in him. Receive not this grace of God in vain; the interest of your comfort obligeth you hereunto; hereby you will know that you know him, that you are in Christ Jesus, that there is no condemnation to you, if you walk not aster the sless, but after the Spirit; and herein will your Father be gloristed, if ye bring forth much fruit.

Rom. 8. 1. Joh. 15. 6. 2. To live up to the comfort of their state; I Joh. 3. 1. Te are already the sons of God, it doth not yet appear what you shall be. Who shall lay any thing to your charge? it is God that justifieth, who is he that condemneth? it is Christ that dyed, &c. Rom. 8. 33. Go eat thy bread with joy, and put on thy white rayment, God now hath accepted thy works, Eccles.

9.7,8.

I conclude this particular (and the whole discourse) with the happy effects and fruits of Justification, which every Believer hath as good a right and title to, as the Gospel it self, the Word of the God of truth can give him, as I find those sweet effects and consequences set down in my Text, and the words next following it. ——I. Being justified by faith we have peace with God through our Lord Jesus Christ. 2. By whom also we have access by faith into this grace wherein we stand, and rejoyce in the hope of the glory of God, 3. And not only so, but we glory in tribulation, knowing that tribulation worketh patience, 4. And patience experience, and experience hope, 5. And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Ghost which is given unto us.

Wherefore, the righteous shall be glad in the Lord, and all the upright in

heart shall glory, Pfal. 64. 10.

The



The Believers Dignity and Duty, laid open, In the High-Birth wherewith he is Priviledged, And the honourable Employment to which he is called.

John I. 12, 13.

But as many as received him, to them he gave power to become the Sons of God, even to them that believe on his Name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

N this Chapter, Christ the principal Subject of the Gospel, is admirably and Seraphically described.

1. By his Divinity, as co-eternal and co-effential with the Father,

verse 1. & 2.

2. By his discovery or manifestation. 1. In the work of Creation, ver. 3. & 10. 2. In the work of common providence, ver. 4. 5, 9. 3. In the work of gracious providence, he being in the world, and coming to his Church, as our *Immanuel*, God incarnate, ver. 11. & 14.

3. By his entertainment; which was 1. Passive; his entertainment was poor; the world knew him not, ver. 10. He was as a Prince disguised in a

strange

strange Country; the Church sleighted and rejected him, as Rebels do their natural Prince, ver. 11. And fuch entertainment Christ meets with at this day, in his Truths, Ordinances, Graces, Ministers, and his poor members, &c.

Object. Was not Christ entertained by them? what else means their harbouring him at Capernaum, their flocking after him, admiring of him, feek-

ing to make him a King? &c.

Answ. True, they entertain'd him for a while civilly and formally upon felf-interest, but not spiritually by faving Faith, Love and Obedience, John 6. 26. Matth. 11. 21, 23.

Quest. 1. Did Christ find no entertainment at all?

Answ. This rejecting of Christ was not universal; some did receive him cordially, verse 12. and were more graciously entertained by him, ib. and this was his active entertainment, he fignifying all who received him with the priviledge of Adoption, ver. 12.

Queft. 2. How came it to pass that some received Christ, when the

generality rejected him ?

Answ. Not from their own free will, or good nature, but from the special grace of God regenerating them, whereby they were made able and willing to close with Christ, whom others (as likely, or more likely than they) being devoid of grace rejected.

And thus I have brought you to the Text, as it stands in its relative

confideration.

In the words absolutely considered, you have a singular commendation or Encomium of Faith. 1. From its nature, a receiving of Christ. 2. From its root, Regeneration, or being born of God. 3. From its confequent or fruit, Adoption, he gave them power to be the Sons of God.

Paffing fundry uleful points, I shall pitch only upon that which compre-

hends the marrow and substance of both Verses.

Doctr. Every true Believer is a child of God by Regeneration and Ado-They were born of God, and so were Sons by Regeneration; they had a great priviledge given them, and so were made Sons by Adoption.

In handling this excellent Doctrine, my work shall be Explication,

Confirmation, Application,

The Explication shall be first general, secondly, particular. That respects the doctrine of Filiation or Sonship in general; this the doctrine of Regeneration and Adoption in particular, they being diffinct kinds of Filiation.

For the first in general, a Person may be a Son four ways.

1. By Creation; and thus, 1. The Angels, Job 38.7. 2. Adam, Luke plication. 3. 38. 3. Christ according to his Humane Nature was the Son of God, A fourfold Luke 1. 35. Not that Christs Humane Nature was a Son or a Person, lest we make two Sons or two Persons in one Christ. And thus believers are Gods Children, by virtue of their new and spiritual Creation.

General Ex-

2. By Generation; and this is, 1. Eternal or temporary; eternal, as in Chrift, John 1. ver. 1, 14, 18. compare Ifa. 53. 8. Temporary, as in other men. 2. Natural or spiritual, natural, as in the Son of God, and the fons of men, though with infinite disproportion; spiritual, as in Regeneration, James 1. 18.

Or as some gal Son of Ja-

3. By contract of Marriage; and thus Joseph was the Legal fon of Hethink, the Le- li, Luke 3. 23. but the natural fon of Jacob, Mat. 1. 16. And thus cob, the natu- we are Children of God by marriage with Christ his Natural Son; as ral Son of He- Leah and Rachel, were both daughters of Isaac by marriage with Facob, See 2 Cor. 11. 2.

4. By Adoption; which is, 1. Exernal and federal, Exed. 4. 22. Rom. 9. 4. by virtue of external profession and Church-membership, Gen. 6. 1. compare Joh. 1.6. By Sons of God in this last place, may be understood either Professors, or the Angels. This Sonship may be lost, as is evident by the Jews who are now cut off, Rom. 9.7,8. & 11. ver. 15, 19, 20, 23, 31. yet so high is this priviledge, that in comparison of such Adopred Children, Persons without the Pale are called Dogs, Matthew 15. 26. 2. Adoption is internal and real, which leads me to the particular Explication. Only, before I proceed, let me subjoin a word of general Application, in two Heads.

General Application.

- 1. What comfort doth this speak to every Believer, who bears so many indearing relations to God in point of filiation and other ways! Relations. we fay, are minima entitatis, but maxima efficacia: and if one endearing relation draw fo much love, what will all do? especially considering God and Christ will be sure to fill every relation with love and grace; the Church (and by proportion every true believer) is Christs childe and mother, his brother and fifter, his Spoule, body and member, Cant. 5. 1. Matth. 12. 50. 6 1 Cor. 12.27. Yea, his Child not one way, but every way, by Creation, Regeneration, Marriage, Adoption external and internal; how much love may such expect from Christ in every kind? No wonder Gods people are such gainers by their losses and sufferings for Christ who is an hundred fold better to them in this life, than all the relative comforts they part with for his fake, Matthew 19. 29.
- 2. How doth this by proportion, oblige us in point of reciprocal duty, who stand in all relations of subjection to God and Christ, as owing to him all the duty of a Creature, Servant, Child, Subject, Friend, Wife, &c. and particularly, the duty of four filial relations, as children by Creation, Marriage, Regeneration and Adoption, both external and internal!

Particular Explication.

- I shall now proceed to the particular Explication: and open, 1. The doctrine of Adoption, according to the order of the Text.
- 2. The doctrine of Regeneration; and remember we are now speaking of internal and real Adoption.

Quest. 1. What is this Adoption?

Answ. It's considerable; 1. For its name or notion. 2. For the thing it felf.

For the first, The word (Adoption) is used but five times in the New Its name. Testament, Rom. 8. 15, 23. 6 9. 4. Gal. 4. 5. 6 Ephes. 1. 5. In the Original, it's vo resia, as vous resia, and fignifies the putting or placing one for a Son. It's applyed to other things besides man; thus we are said to Adopt a name, when we take a new name; to Adopt a Plant when we give it a name, as Lysimachus did to the herb Lysimachia, and Artemisia to the herb Artemisia; and thus one branch is said to adopt another by inoculation, according to the Poet, Venerit insitio, fac ramum ramus adoptet; which Metapher, as it is very elegant, foit ferves to illustrate the Nature of Adopti-

on: compare Rom. 11.24.

For the thing; Adoption is the acceptance of a stranger into the Relation Its nature. and Priviledges of a Son. It was much in use among the Romans; and was ratified by the Law of the chief Magistrate, and the approbation of their Pontifices or that Priests, wherein great respect was had to the holiness and dignity of persons (whence a Patrician might not adopt a Plebeian, &c.) left the dignity of the Adopter should be stain'd by the meanness of the There was also great care used to prevent all fraud on the part of the Adopter or the Adopted. Thus our Adoption is ratified by the Law and gracious fentence of God the Father, and by the Approbation of God the Son our High Prieft; without any fraud on Gods part, or any reflection on the dignity of God, and the holiness of Christ; though in this gracious ast those two most glorious persons stoop infinitely below themselves. Thus Moses was the adopted son of Pharaohs daughter, Exod 2. 10. and Esther was the adopted child of her coulin Mordecai, Esther 2.7. both which illustrate Gods fingular grace to us, who are before Adoption Captives, flaves and lost creatures. By effectual vocation we are translated into a twofold state.

1. Absolute, namely a state of functification and glorification.

2. Relative, namely a state of Justification and Adoption; in which last upon our believing, we are by Gods gracious Sentence, accepted into the number, and have a right to all the Priviledges of the Sons of God. Adoption then is our Relative state, which puts no real worth in the Adopted, though it presuppose an absolute state of holiness, and a double act. 1. Of free grace, on the Adopters part. 2. Of faith, on the part of the adopted.

From all hath been faid about the Nature of Adoption, note these fol- Corrolary.

lowing Corollaries.

1. Hence it follows, that Adoption presupposes effectual vocation, Regeneration, Faith, Justification, and Reconciliation, which are as it were) its segondary foundations; compare Rom. 8. 30. 6 5. ver. 1. 6 2.

2. Hence it follows, that Believers expect heaven by a double Title. Title of Mar-1. Of Redemption. 2. Of Adoption. See both together, Rom. 8. 23. riage-

3. This shews how Christ is applyed in Justification, namely as a foun- Joynture. tain and garment: how in Adoption, namely as an older Brother, and Prince of Salvation, Hebrews 2. ver. 10, 11, 12.

Eef des a

4. Hence it's evident, our Sonship far excels Adams filiation. He indeed was Gods Son by similared and dependence, but not by special union and communion with Christ the Natural Son of God, as we now are, Gal. 4. ver. 4, 5.

5. Hence we have the true reason, why Gods Name is called upon us (ferem. 14. 9. & 1 John 3. 1. compare Gen. 48. 5, 6, 16.) as well as,

called upon by us, I Pet. 1. 17.

6. This shews why we are in an especial manner of Gods Houshold, Epb. 2. 19. not as Bastards, Sojourners, Borderers, Hirelings, Slaves. Exod. 12. 45, Judg. 11. 1,2, Heb. 12. 8. but as his honourable Servants, his spouse, and his Adopted Children. Compare 2 Sam. 9.7, 11, 13. & Esther 2.7.

Quest. 2. Wherein doth Divine Adoption differ from, and excel Hu-

mane adoption? This head is a powerful motive.

Answ. 1. In its properties. 2. In its Priviledges: both which concurr in the substance, but are distinguished here for Doctrines sake.

The Properties of Adoption are four.

The proper 1. It's a precious Relation, cost as much as our Redemption, an intics of Adofinite price, compare 1. Pet. 1. 18, 19. & Gal. 4. 4, 5. allude to Ass
Prion. 22. 28 with a great fum Christ obtain'd us this Freedom.

finite price, compare 1 Pet. 1. 18, 19. & Gal. 4, 4, 5, allude to Alls.
22.28. with a great sum Christ obtain'd us this Freedom.
2. It's an high and honourable Relation. Every Believer is an High-

born Person; and as his Birth, so his Adoption is high, even as high as heaven, John 1. 12, 13. It's honourable to be the Son of a King, much more to be the Son of God; to be Gods Servant, 2 Sam. 7. 5, 8. (Witness Theodosius the Empercur) much more to be Gods Son, 1 John 3. 1. The honour of Sonship ever rises or falls with the honour of Fatherhood.

This fecond property flows from the first. That which is precious must needs be honourable, Isa. 43. 4. Whence the same

word fignifies both preciousness and honour, compare Pfal. 45. 9.

3. It's a free Relation. It's free, 1. In an active fense, making its subject free, Gal. 4.7. A flave adopted, is by that act made a free man.

2. In a passive sense; and first as to the Adopter, who is not moved by any thing in the Creature, to bestow this high favour, Ephes. 1. ver. 4, 5. God adopts not out of necessity, but liberty: who can compel or necessitate him? not out of indigency (he had a Natural Son, and many created Sons, who were very like him, and liking to him) but out of redundancy of goodness. 2. In a passive sense it's free also as to the adopted, without, yea, against their deservings. We may all with share take up the words of Mephibosheth, 2 Sam. 9. 8. 5 19. 28. This property flows from the two former; that must needs be freely given, which is so precious and honourable. None is worthy to be the Son of God, but only the natural Son of God. He that cannot deserve a bit of bread, much less can deserve this Divine Relation; we deserve an hellish, not an heavenly Sonship, each of us being by Nature children of Belial.

151

4. It's a permanent Relation. Once a child and for ever fo. John 8. 37. A Servant, a created Son, a Natural Son may sometimes be turned out of doors, witness the Angels, and Gen. 21. 10, 12. But an adopted Son is never cast off, Pfalm 89. 26, 30, 33, 34. and that upon the following accounts.

1. From the freenels of Adoption; God chole them not for their welldeservings; nor will he reject them for their ill-deservings; if unworthinels foreseen did not hinder the purpose of Adoption, then unworthiness present shall not hinder the compleating of Adoption; and thus the fourth

Property flows from the third.

2. Divine immutability is engaged in the Covenant of grace, of which Adoption is one great Branch. Compare Rom. 9. 4. & 11. 29. & Heb. 6. 17, 18.

3. If any thing unchild them, it must be their Apostasie: But,

1. They can fall no further than their Father permits.

2. Fall they never so foully, he can mend and recover them as he

pleaseth.

3. He will never permit them to fall finally and totally, Fer. 32. 40. And what parent would cast offa son, had he this power over him? We Deut. 21. 18, never cast off a child unless incorrigible; but to our heavenly Father, no 19, 20. child is incorrigible.

2. Divine Adoption differs from, and excels humane, in its Priviledges, The Privi-

as well as in its Properties.

The General Priviledge is, Likeness to God. All Gods adopted Chil- Likeness to dren bear their Fathers Image, as Gideons Breihren did his, Judg. 8. God. 18. They are like to God, 1. In holiness. 2 In dignity. In holi. And 1. In honess; as Christ bears their Natural, so they bear his Spiritual Image. liness. Compare Heb. 2. 7. & Rom. 8. 29. Their principles and actions prove them the children of their heavenly Father, Matth. 5.45. This one truth unchilds most Professors, who look not at holiness as a Priviledge: with Machiavels Prince, they like the shew of virtue, but fly virtue it self as a burthen; Such bewray themselves to be bastards; but let genuine children remember, that holiness is not only a duty, I Pet. 1. 14, 15, 16. but also a prerogative, Exod. 19.5, 6. & 1 Pet. 2.9. Many hope to be like God hereafter, who affect not to be like him here; but genuine Sons affect the one, as well as they hope for the other, 1 70h. 3. 2, 3. The hope of the former, will at farthest dye with themselves, Job 8. 13, 14, 15.

Next, Gods adopted children are like him in Dignity. This Digni- 2. In dignity.

ty appears,

1. In their Titles.

2. In their Offices. 3. In their Dominion.

In their Titles, they are called his treasure, Exod. 19. 5. his jewels, 1 In their Mal. 3.17. his first-fruits, and holines to the Lord, Jerem. 2. 3. Heirs, SIZ

Which appears

ledge of Ado.

Gal. 3. 19. first-born Heirs, Heb. 12. 23. compare Deut. 21. 16. yea, joynt-beirs with Christ, Rom. 8. 17. each of them having right to, and posfession of that Inheritance which hath no Corruption, Succession, Division.

1. No corruption, 1 Pet. 1. 4. It's not corrupted by outward principles, as fire, violence, &c. Nor by inward principles, as fin and other taints which defile; or putribility, as the best things here below, are from their own or their subjects innate principles, Isa. 29. 14. & 1 Pet. 1. 18. compare James 5. 2.

2. It hath no Succession; the Father and Children alwayes living upon the same Inheritance; whence, as Christs Priesthood, so their inheritance

it unchangeable, Heb. 7. 24.

3. It hath no Division; for every Heir enjoys the whole, God being infinite and indivisible; as every eye enjoyes the whole Sun, &c. Hence there will be no occasion of jealousie or quarrelling among the Brethren; for, let others have never so much, I shall not have one jot the less. To his Isaacs, his Heirs, his Conquerours, God gives his all; not half (with Abashuerus and Herod) but his whole Kingdom. Compare Gen. 25.5. &c. Chron. 21.3. & Rev. 21.7. It's otherwise with Heirs and Wives here below, because their interests are divisible, Luke 12.13. Gen. 30. 15. &c. 1 Sam. 1.6, 7.

2. In their O.fices.

3. In their

Lominion.

Their Dignity appears, 2. In their high Offices. Like Christ their Head, they are Gods anointed ones, 1 Joh. 2. 20, 27. and that to a three-fold Office, Prophetical, Priestly, Kingly, Plalm 105. 15. Revel. 1. 6. Where the Prophetical Office is not mentioned, probably upon this account, because included in the Priestly Office. The first-born in every Family were typical Kings, Priests and Prophets, Exod. 24. 5. which therefore were the Birth-right of Reuben, who by his sin forseited the Government to Judah, the Priest-hood to Levi, and the double portion or inheritance to Joseph, 1 Chron. 5. 1, 2. see Numb. 3.45. But Gods adopted ones shall never forseit their Unction.

Their Dignity appears, 3. In their Dominion; and this by five particulars.

1. By their Ministers or attendance, an heavenly Guard, Heb. 1. 14.

2. By the extent of their property, they are Lords of all, 1 Cor. 3. 21,—23. Compare Pfalm 8. Their Title is as good, as large, they holding all in Capite, which is the worst Title among the Sons of men, but the best among the Sons of God.

3. By their Right, and pure use of all, Tit. 1. 15. Fob 5. 24.

4. By the benefit and advantage redounds to them out of all, Rom. 8.28. There's no creature but owes homage, and payes Tribute to these Lords. A Saint gets more good by other mens estates, than the Possessions themselves. The first-fruits, and sat of all, come to those who are the first-fruits of God and of the Lamb.

Matthew 17. 25, 26. but Gods children have great immunities, be-

ing

ing priviledged from the hurt of every thing, Luke 10. 19. Rom. 8. 35, 38, 39.

This for the Explication of the first Branch of the Doctrine : The se- Second cond Branch is, That every true Believer is a child of God by Regeneration.

I shall first explain this Head; then prove and apply both together. Queft. What is Regeneration? Here I shall endeavour to open,

First, The Name.

Secondly, The Thing.

The Name is TRAINSEVENTIA. It's used but twice in the New Testament, The Name. Matth. 19.28. & Tit. 3.5. haply in several senses; the one glorious, the other gracious. Yet both may very well be understood in a gracious fense: and so in the former place Judas is excluded, as having no hopes of a glorious Session, because he wanted a gracious Regeneration.

Its Synonyma's in Scripture are very Emphatical. Thus it's called a quickening, Ephel. 2. 1. a formation, Gal. 4. 19. a Birth, John 3. 3. 8. a Baptizing, Matth. 3. 11. a renewing of the mind, Rom. 12. 2. a new heart and spirit, Ezek. 36. 26. that being renewed by faving knowledge, this by faving grace; a new creature, which is the product of Omnipotency. 2 Cor. 5. 17. The new man, it renewing the whole, Ephel. 4. 24. and the Divine Nature, in respect of its transcendent excellency, 2 Pet. 1.4. Gal. 6. 75.

For the thing it felf; Regeneration is taken, 1. Absolutely, and so it's really the same with effectual vocation, both which are either active or The thing. passive; that in Relation to the party Regenerating and calling, this in reference to the party Regenerated and called. 2. It's taken Relatively: and fo it's the foundation of our first Filiation or Sonship, whereby we are begotten Sons: Generation is the foundation, as of humane, fo also of Divine Filiation; and as by faith we are adopted Sons, so by Regeneration we are begotten Sons.

Quest. What is Regeneration ?

Anfw. It's the production of a new and spiritual being, by the Introdu- Its nature. ction of a new and spiritual form. As therefore Isaac before generation, was a non-entity in nature; fo every child of the promise before Regeneration, is a non-entity in Grace, I Cor. 13. 2. Gal. 6. 3. and as in Generation there is a formation, or the introduction of a new form, which gives being, distinction and operation; so is it likewise in Regeneration, Gal. 4. 19. This form is nothing else but truth of grace infused. 3. As in nature the corruption of one thing is the Generation of another; fo in grace, the corruption of the old man, is the Generation of the New, Rom. 6. 4, 6, 11. And lastly, as in natural Generation no form is introduced but by various preparations and previous dispositions; so in Regeneration, much Legal and Evangelical preparation ushers in the New Birth; which preparation confists especially in Conviction, Illumination, &c.

The Nature of Regeneration will appear more distinctly, by comparing r more particularly with natural Generation; and 1. In the terms of con- The terms of eniency or similitude. 2. In the terms of difference or distimilitude. conveniency.

branch of the doctrine. Explication.

They agree, 1. In the causes. 2. In the manner of production. 3. In

the matter produced.

For the first; in both there is, 1. A principal cause; And thus God is the Regenerate mans Father, witness the Text, Isa. 6.9. & Heb. 2. 11, 13. the Church is his Mother, Gal. 4. 26, 27. 2. There are subordinate and instrumental causes; such are Christs Ministers, who are therefore sometimes called Fathers, 1 Cor. 4. 15. and sometimes Mothers, Gal. 4. 19. Compare 1 Thes. 2. 17. 3. The constitutive cause; a feed, which is partly material, namely the Word, 1 Pet. 1. 23. partly spiritual, the influence and efficacy of the Holy Ghost, Joh. 3. 5. without which the material seed or letter is inessection, 2 Cor. 3. 6.

2. They agree in the manner of production. In both there is.

1. A conception; Christ spiritual (as well as personal) is ever conceived by the power and overshadowing of the Holy Ghost. This holds true in other Generations, Matth. 13.23. unless the seed of the Word be received and retained, there can be no new man, no good and honest heart.

2. There is a formation. Gods Art is wonderful in the formation of our outward man, Pfal. 139. 14, 15, 16. but far more stupendious in the formation of our inward man, Gal. 4. 19. which is no mean part of the mystery

of Godlinels, I Tim. 3. 16.

3. Quickning, 1 Cor. 15. 36. Eph. 2. 2. Gal. 2. 20. which is perceived

by spiritual motion.

4. Longing. Sometimes the Parents long, fometimes the child; here both Parents and child; How doth God, Christ and his Ministers long for the natural mans conversion? Exek. 18. 23. Luke 13. 34. Phil. 1. 8. Never did a teeming woman long more for fruit, or deliverance, than these do for a new-born babe in Christ. I, but this is not all, the Babe himself longs

alfo, I Pet. 2. 2. Compare 2 Cor. 7. 11.

5. Travail with pain. Oh the pangs of our spiritual Mothers, Gal.4.19. do not increase them by sticking in the birth! Hos. 13. 13. Compare 2 King. 19. 3. Oh the sear and danger of miscarriage, both before and aster this spiritual childing! Gal. 4. 20, 11. & I Thes. 3.5. and in this miscarrying age, how frequent is the curse of Ephraim? Hos. 9. 13, 14. But is the Babe exempted from pain, sorrow and danger? In no wise. Every new-born babe comes crying into the world: The New, as well as the Old Creation, travails with pain, Rom. 8. 22, 23. The soundation of the second Temple, is ever laid in weeping, Ezra 3. 12, 13. and God still layes the beams of his Chambers in the waters, &c. Pfal. 104. 3. Each of these may be a taste and touch of our new-birth, and prove the greatest part of Professions to be in an unregenerate estate.

3. They agree in the Subject produced, the new creature with new actions and new Priviledges. As in Generation, fo in Regeneration, there is,

1. A new nature with new principles, 2 Cor. 5. 17. Gal. 6. 15. In Generation there is still the same first matter, but under several and successive forms; and when ever a new form is introduced, the Subject is called

new: fo in Regeneration, Old things pals away, behold all things become new, ib.

2. There are new actions or operations, 2 Cor. 4. 16. 6 Ephef. 4. 23, 24. There's a new eye, a Circumcifed ear, a spiritual taste, appetite,

language, motion, &c.

3. And lastly. There are new priviledges. According to the degrees of Generation the degrees of Priviledge vary; a plant hath higher Priviledges than an Element, a beast than a plant, and a man than a beast: But how transcendent are the prerogatives of the new man ? Heb. 12.22, --- 24. See more of this Head in the Explication of Adoption.

Next follow the terms of difference or diffimilitude, which may be ap- The terms of plyed to each of the Heads of Agreement, the second Birth far excelling the difference, first Birth, even in those Terms wherein both agree. But I pass that for brevities fake, and shall content my self to note the difference of both Births

in four Properties. And,

1. Regeneration is rare: As few men are generated in comparison of all other creatures, so few persons are new born, in comparison of those who. are born: No more are Regenerated, than shall be faved, and those are but few in comparison, Matth. 7. 14. compare Luke 13.23.

2. It's far more secret than the natural birth; compare Eccles. 11.5. Joh. 3. 8. & Colof. 3. 3. Whatever Solomon might understand of Genera- Joh. 3. 4, 9. tion, both he and every man else is very purblind in discerning the nature of Regeneration; nor could the wifest or the holiest (excepting Christ) ever

fathom either the mystery of iniquity, or this mystery of godliness.

3. Regeneration is constant and progressive; once born, and ever born; once born, and always bearing. It's like the Generation of the Son of God. who was begotten from eternity, and is still a begetting, Pfal. 2.7. Heb. 13. 8. In natural Generation, sooner or later, death marrs the birth; but it's otherwise in Regeneration, he that is born again shall never dye; the foul and body may part; but Christ, grace and the foul shall never part.

4. Regeneration is spiritual; the very soul it self is carnal, if compared to the Spirit of Grace communicated in Regeneration, Zech. 12. 10. Joh. 3. 6. The grace of Regeneration, though but a quality, far exceeds the most refined substance, humane or angelical, as is evident in the Apostate Angels, who by their loss of holiness became Fiends and Devils; yea, worse than . nothing.

This for the Explication of the terms in general, and in particular. I pro- Proof of the ceed to the proof and demonstration of the doctrine; In the management Doctrine.

whereof I shall need to go no further than my Text.

And First, It will appear from the Text, that the Sonship by Adoption 1. Adoption and Regeneration are diftinct filiations, though never separated as to the Sub- and Regeneject; for whoever is a Child by Adoption, is also a Child by Regeneration, ration are diffinct filiations is evident. and contra. That they are diftinct filiations is evident ;

1. Because they are noted as distinct; ver. 12, 13.

2. Their foundations are distinct; the one is of gift, and by actual faith;

2. Believers are Gods children by both.

Secondly, It appears also from the Text, that every Believer is a child of God by both these filiations; Namely, by Adoption and Regeneration. The former is evident, because Believers are dignified with a sonship which sollows as a priviledge upon their faith, and that by deed of gift, which can be no other than the Sonship of Adoption; for the Sonship of Regeneration precedes actual believing. The second is as evident; for they who are born of God must needs be Sons by Regeneration, as he that is born of man, is a Son by Generation: But Believers are expresly said to be born of God, as is evident by comparing both the Verses of the Text, and therefore are Gods Sons by Regeneration as well as by Adoption. If you ask surther, Whence it is that Believers are Sons of God by this double filiation; the Text holds forth a sour-sold ground, partly explicite, and partly implicite.

The first ground is free-grace; Adoption is a gift therefore not deserved; Regeneration cannot be deserved; 1. Because all merit is impossible to the creature; 2. Because before Regeneration the creature was in a state of Corruption; and what can a corrupted creature deserve but wrath and

curfe ?

The second ground is Christs merit, whence probably the bestowing of the priviledge of Adoption is singularly attributed to Christ, because he purchased our Adoption as well as our Regeneration, Eph. 1. 5. Tit. 3. 5, 6.

The third ground is Divine glory, which is the end of all Gods Works, much more of such gracious Dispensations as are Regeneration and Adopti-

on, Ephef. 1.5, 6. I/a. 43. 21.

The fourth ground is encouragement unto faith by the favours and priviledges vouchsafed unto Believers, 1 Tim. 1. 16. And these are more implyed

than expressed in the Text, yet flow naturally enough out of it.

1. Of Information: About the sad condition of all unbelievers, by rule of contraries. Are all Believers Gods children, &c? Then no unbeliever is a child of God either by Regeneration or Adoption: Not by Regeneration, as having no life of grace, which initially insused is the new birth. And hence every unbeliever is,

First, A dead man, as dead in Law, Joh. 3. 18. dead in sin, Ephes. 2. 1. dead under wrath and curse, Joh. 3. 36. Gal. 3. 10. compared with Gen. 2. 17. dead in expectation and fear, Heb. 10. 27. Whoever hath not a part in the second Birth, shall be sure to have a part in the second Death.

Secondly, Unbelievers being not children of God, can expect nothing from God as a Father. Now the state of unregeneracy excludes them from both filiations; for unless God be a Father by Regeneration, he will be no Father by Adoption. Nor can unregenerate persons be children by Adoption because they have no faith. Hence they are Orphans, and so helpless;

A. TI

Use I.

for God will be no Father to fuch fatherless Children. But are they alto-

gether fatherless? No verily; therefore

Thirdly, They have woful parents; namely, fin and disobedience, Ephef. 2. 2. Wrath and curfe, Ephef. 2. 3. 6 2 Pet. 2. 14. and laftly, Satan, Joh. 8. 44. who is also their God, 2 Cor. 4. 4. as God is the Believers Father. Oh miserable wretches as destitute of an heavenly Father; and more miserable as the woful children of most hellish and cursed Parents, who have nothing to make over to them but fin and curse, and that they will do with a vengeance.

2. Of Humiliation: And that not only for profane Efau's, who despite their birthright; nor only for barely nominal and foederal children, Deut. 32.5, 19. compared with 1 Cor. 7. 14. but even for fuch as groundedly call God Father, yet carry not themselves as children to such a Father. They are children of the greatest, wifest, and most Ancient King, (allude to I/a. 19. 11.) yet walk not up to their principles as Regenerate Sons, nor up to their priviledges as Adopted Sons, as is evident by the following particulars.

1. They think not of, rejoyce not, glory not in, nor walk up to the dignity of Divine filiation; but are mean-spirited, and fink almost at every dif-

ficulty, Isa. 49. 14, 15. the natural Son of God did not so.

2. They are palpably worldly, as if they had no Father to care for them. no hope nor portion but in this life, Ferem. 45.5. Matth. 6. 28, 30. That worldliness which reigns in Natural men, tyrannizeth too often in Regenerate men.

3. They behave not themselves as Brethren of Christ, and as Children of one Father; compare Heb. 2. 11. with Ephef. 4. 3, to 6. & Mal. 2. 10. How do Brethren fall out by the way? how great is their difference, when the matter of difference is so little? what quarrelling about the hedge, when both agree about the inheritance: We all profess to believe the holy Catholick Church, yet mind not the Unity of the Church; but rather the promoting of a party and faction in the Church, to the shame of Religion, the scandal of the weak, (who by reason of our differences are puzled which way to choose) and the opening of the mouth of the enemy. May we not justly fear (as one notes well) that the neglect of true Religion, and true Catholick unity is making way for Atheism, or for Popish Catholick unity?

3. Of Exhortation: And first, unto strangers; secondly, unto children. For the first, Art thou an Alien? Oh never rest till thou get into a state of Exhert, and

Sonship; and to this end,

1. Be convinced of thy Orphanhood, and hellish Filiation.

2. Make good thy effectual vocation, justification, and reconciliation; this is done outwardly by conscientious attendance on the Ordinances; inwardly by the spiritual Baptism and faith, Gal. 3. 25, to 29.

Secondly, If thou be a child of God, then

1. Evidence thy Sonship; this is done by evidencing thy vocation, 2 Pet. drea. 1. 10 and is necessary, First, In order to Gods glory. Secondly, In order to thy duty and comfort. Thirdly, In order to others conversion

Ule 2.

U/e 3. 1. Unto firan-

2. Unto chil-

Directions.

and edification; neither of which will proceed to purpose, without some comfortable evidence of thy filiation.

2. Carry thy self as a child of God. This will blow up the fire of grace, light the candle of comfort, and beam forth in thy conversation to the conversion and edification of others.

To this end; First, Honour thy Father, Mal. 1.6. acknowledge and

testifie his dignity and excellency. This do,

1. Negatively; take heed of dishonouring God passively, by omission: What child can see or hear his father wronged? or converse needlessy with dishonourers of his father? 2 Cor. 6. 17, 18.

2. Affirmatively; dishonour not God actively by commission, as David, Peter, and others did. How many, not only Bastards, but genuine Children are either ashamed of, or shame to their heavenly Father? especi-

ally in evil company.

Secondly, Obey thy Father, 1 Pet. 1.14. this flows from the former, and is part of the honour Children owe to their Parents, (Ephel. 6. 1, 2. Colof. 3.20.) and much more we to our heavenly Father, Heb. 12.9. whose commands are all of them so holy, equitable, profitable; compare

2 Kings 5. 13.

Thirdly, Imitate thy Father, Ephef. 5. 1, 2. This flows from both the former; and by it we do both honour and obey God. Children are apt to follow their Parents in Naturals, in Civils, in Morals; and if we be Gods children, we must walk not only with him, but also like him, 1 Joh. 4. 17. & 2.6. Especially imitate God in endeavouring to bring many to glory, Heb. 2. 10. Our imitation of God is a great part of our following the Lord, Ephes. 5. 1, 2.

Fourthly, Submit to his chastifements, Heb. 12.7. As afflictions, piously born, are evidences of our Sonship, so the holy, humble, and fruitful bear-

ing of them, is our duty as Children.

Fifthly, Depend universally upon Divine provision and protection; casting all thy sears, cares and burdens upon thy Father, Mat. 6.25. 1 Pet. 5.7. Pfal. 55. 22. Faith is both the mother and nurse of Adoption. Be not worse than thy own Child, who can live without carking upon thy satherly love and providence.

Sixthly, Abound in filial affections; as love, delight, and fear to offend thy Father. Thy fin is exceedingly aggravated by the dignity of the party offended, and offending, (as well as by Gods fingular love to thee) Lev. 4.

3, 13, 22, 27. 6 21. 9. God may well fay to thee, Et tufili!

Seventhly, Wait and long for the perfecting of thy Adoption, Rom. 8.23. Here below, children cannot without impiety defire and long for the full inheritance.

Filiu ante diem patrios inquirit in annos.

But it's otherwise with heavenly heirs, who could have no inheritance un-

less their father lived, who inherit the whole together with their Father; yea, their Father is their main inheritance, all other Comforts being but acceffary.

4. Of Consolation, to Gods children; for the effectual application of Use 4. which comforts, two things are very considerable.

First, The grounds of Consolation.

Secondly, The tryals and discoveries of our filiation, whereby we may be affured of our right to, and interest in these comforts. The general ground of Consolation, is our filial priviledges; which are more particularly,

Filial privi ledges.

1. Fatherly affections, which for tenderness and vehemency, are called mothers bowels, Isa. 49. 15. As a Father God pities his children, Psal. 103. 13. and spares them, Mal. 3. 17. Parents bowels yern most towards their weakest Children; and such a Father is Christ, Matth. 12. 20. We pity a Child that is poysoned, not so a Serpent to whom poyson is natural. If thou savour not thy self in sin, God will savour and pity thee because of the very infirmities, Heb. 4. 15.

2. Fatherly provision; God will never fall under the foul aspersion of being worse than an Insidel, which he blames so much in unnatural Christians, 1 Tim. 5.8. This priviledge relates to the necessities of Gods Children. It's well observed by a Modern Writer, To have no necessity at all, is Gods sole priviledge; To have necessities immediately supplyed, is the happiness of glorified Saints; To have necessities mediately supplyed, is the comfort of Saints on earth; To have necessities without any supply, is the misery of the damned. Now Divine provision undertakes for all these supplies, mediately here, immediately hereafter. Fatherly provisions are sourfold, answerable to the proportionable wants of Children.

First, for maintenance; and God provides no less than all good things for his Children, Pfal. 34. 9, 10. & 1 Tim. 4. 8. especially the best things.

Compare Matth. 7. 11. & Luke 11. 13.

Secondly, A calling. Gods care extends to the particular calling of every one of his Children, much more to their general calling, 1 Cor. 7. 20. Rom. 1.7.

Thirdly, Marriage; their civil marriages are made in heaven, Prov. 19.14.

much more their spiritual march with Christ, Joh. 17. 6,9.

Fourthly, an inheritance: Though their portion be not here below, yet God gives them portion in things here below, which sweetens and functifies all their enjoyments, Gen. 33. 5. But the best portion here is nothing to their heavenly inheritance, I Pet. 1.4.

3. Fatherly protection, *Dent.* 32. 6, 10, 11, 12. which is ever feafonable for time, fuitable for kind, proportionable for degree, universal against every danger, and constant as long as danger threatnesh: immediate by God himself, Isa. 27. 3. Or mediate by Creatures, Ordinances, Providences, Comsorts, Crosses, Graces, Temptations, &c. 2 Cor. 12.7.

4. Fatherly education with all requifites thereunto; for which this Fa-

ther alone can undertake; as

First, Docibleness; God alone can make his children apt to learn.

Tt 2

Secondly,

Secondly, Teaching, by precepts, direction, examples, illumination, manuduction, exercise and inclination, making them willing to learn, Job 36,22.

Thirdly, Correction, and that

1. By chastisements, bodily or spiritual:

2. By croffing their will and worldly defigns.

3. By reaching them to cross their own wills, Pfal. 94. 12. This corredion is a great branch of the Covenant, Pfal. 89. 30, — 34. All these priviledges God affords them gratis. Children pay nothing for provision, protection, education, &c. Matth. 17. 26.

5. Fatherly Communion. A Father is very familiar,

First, With his little Children.

Secondly, With his grown Children: To affure us hereof, God ispleafed to take upon him a threefold Relation.

1. Of a Friend,

2. Of an Husband.

3. Of a Father; compare Joh. 14. 21, 23. & Rev. 3. 20. This for the grounds of Consolation, which every one is ready to catch at; but only children have a right unto: This makes way for the last head, and a grand case of conscience; Namely, How shall I make it out that I am a genuine Son, and not a Bastard or stranger? In managing this discovery I shall mix together the tryals of both filiations, by Regeneration and Adoption.

And first, Sons-are like their Father; they are usually the Natural and-Moral Pictures of their Parents. This in its measure holds true of Gods.

Children, who resemble their Father,

our fonship.

2. Obedience is both a ne-

gative and af-

firmative

100. 8. 47.

rval,

1. In light, Ephef. 5.8.

3. In life, Ephef. 4. 180 6 5. 1.

Secondly, Children honour their Parents, Mal. 1.6. and that

1. By Reverence, 1 Pet. 1. 17. 2. By Obedience, 1 Pet. 1. 14.

3. By pliableness, Rom. 8. 14. Slaves are driven, but Chidren are led.

4. By coming oft into, and delighting in his presence; Compare Job 1.6.

Thirdly, We may know our Sonship by our spirit; every Child of God hath

1. A Spirit of faith and dependance, 2 Cor. 4. 13.

2. A Spirit of prayer, Rom. 8. 15. The first cry after the New Birth, is Abba, Father, Acts 9. 11. God hath no Child but can ask his heavenly Father blessing.

3. A Spirit of Evidence, Rom. 8.16. Ephel. 1. 13, 14. 6 4. 30. The

Spirit alwayes witneffeth, though his witness be not alwayes heard.

4. A Spirit of liberty, 2 Car. 3. 17. of liberty from the bondage of fin, Satan, the world and fear, Joh. 8. 32. Heb. 2. 15. of liberty to Christ and duty, Pfal. 119. 32.

5. A Spirit of waiting, Rom. 8. 23.

Sixthly and lastly, A Spirit of love; not only to God and his children, 1 Job. 5. 2. but also to our very enemies, Mat. 5. 44, 45. Hence Gods Children, (like their Father) are peace-makers, Mat. 5. 9.

To conclude; Art thou like God? dost thou honour God as a Father? hast thou the Spirit of God? then maist thou comfortably claim and enjoy all the forementioned priviledges, and infinitely more than heart can conceive, or tongue express. Art thou covetous? here is a treasure for thee; Art thou ambitious? here is the highest honour. Art thou voluptuous? here is an Ocean of pleasure. Art thou in danger? here is an Ark and Haven of security; all these in the hand of filiation, and that above any created desire or comprehension, with infinite security to all eternity.

Of



Of Saving Faith.

Acts XVI. 31.

Believe on the Lord Jesus Christ, and thou shalt be saved.

He words are the fatisfactory Answer of Paul and Silas to their Keepers serious demand, to whose strictest care and custody they were committed by the Magistrates of Philippi upon the complaint of the covetous Masters of a gainful Servant-maid possessed with a spirit of Divination, upon whom the Apostle wrought an undefired and displeasing cure, after eminent Testimony born by her to them and their Doctrine; God answereth their couragious singing in Prison by an earthquake shaking the foundations of the house, and the stout heart of the Goaler; the doors were opened to, and fetters fell off from the prifoners, and therewith the door of the keepers foul was opened, and his fetters of ignorance and corruptions in which he was holden captive by Satan were At first (poor man!) he was afflicted with fear of his Prisoners escaping, so as to make attempt against his own natural life; not knowing that God intended good by all, and to make his Prisoners his Releasers and Deliverers; but by and by his amazement and trouble firikes the right way, and he is not only willing to keep a natural life, but is defirous of, and inquisitive after an eternal life ; Sirs, what must I do tobe faved? And they Said, Believe, &c.

Myallotted work at this time is from this clear and full Text to speak of Saving Faith; in the entry whereof let me once for all premise;

First, I purposely wave Controversies, as wanting both time and fitness to be an Umpire, and give a final decision.

Secondly,

Secondly, I shall endeavor to confine my discourse to my Subject, without trespassing upon others ground, by repeating what belongs to preceeding, or preventing what belongs to following Subjects.

Thirdly, I am not folicitous about, nor is it possible to please all in method and terms belonging to it (those τεχνολογήματα :) Method and words

I always account are fervants to matter.

Fourthly, In this great part of the Body of Christian Religion, I can only shew the Sceleton, without reading an Explanatory Lecture; or give the bones and finews without cloathing them with a due proportion of flesh,

for that would take up too much room.

To engage attention, confider, This is that great a Work of God, a main a Joh. 6. 29. part of the Mystery of Godlines, ac Principle and foundation; at this e Heb. 6.1. when excelling, d Christ wondered; by this, e Glory is every way given to d Mat. 8. 10. God: to this fall things are possible (it sharing with God in his otherwise & Rom. 4. 20. 8 incommunicable Omnipotency) and accordingly the h Effects of the Divine f Mark 9.23. Power are attributed unto Faith; Precious and kenriching Faith, though Heb. 11. 53. in it felf, and to its Subject the most indigent and emptying Grace; " Mat. 9. 22. Poor, yet making rich; having nothing, yet entitling to all things. This i 2 Pet. 1. 1. is that which all the promises, types, and prefigurations of the Messiah did. & Jam. 2.5. lead the Patriarchs unto, and by which they obtained a good report: This is the end of the Law (subordinate unto Christ, Rom. 10.4.) and the fum of the Gospel, commonly named and pretended to, but little known, and rightly understood, less enjoyed and exercised in the World.

Luke 18. 8.

The Nature, Subject. I shall reduce all Causes, to thele Six Heads, Effects, Properties. and Opposites of Faith.

To open the Nature of it, I shall remove the ambiguity of phrase, I. Nature, and frate what I shall prosecute by giving the Destinations and De-

feripion of it .

1. Fides que creditur : Faith which we believe is the Doctrine of the Diffincti-Golgel, or any word of God; yea, the effential Word of God, the pro- ons. miled Seed, the Object of Faith, is by that word understood by learn. Gal. 3.23. ed persons, 2. Fides qua creditur, Faith by which we believe; and this (to begin at the remotest and meanest) is either First, Without knowledge, the ignorant implicite Eaith and profession of many owning Christ as the founder of their Order and way; but this is not right, which only distinguisheth Christians from others.

Secondly, With some knowledge without affent (which scarce deserves . the name of Faith) and this is a Profession of the Faith, either customary, following education and example; or compulsive, through fear; or gain-

Tam. 2. 13.

ful, for outward advantages, as theirs that followed Christ for the loaves. and Simon Magus's.

Thirdly, With knowledge and affent, of which some Faith respecteth the Truth of God, (for Dectrine take I may thus diftinguish) which is called Historical: thus the Devils believe and tremble; wicked men believe and fometimes tremble, and fometimes rejoice as if they had enough; the only difference is the want of applicability to the Devils; in neither is affection to the Revealer or things revealed: This is not right though it believe never

fo rightly concerning Christs Person, Natures, Offices, &c.

Some Faith resp. eteth the Truth and power of God, and hath for its ground ordinarily some fecial Word, and this is called Faith of Miracles: and this is either active, Matth. 17. 20. (which is peculiarly the Faith of Miracles, and that to which the special Word refers) or passive, Act. 14.9. and 3.16. and which the woman with the bloody iffue had. The Promifes that were the ground of this Faith, were peculiarly fuitable to those times, and now not improveable, or not ordinarily; and the Faith it felf though grounded on a special word, yet is but a common gift (in it self) as opposed to saving; as appeareth in Judas, and those that at last would cry Lord, Lord; and in the nine Lepers: Though sometimes indeed it had the actings of the best, even Saving Faith twisted with it, Marth. 8. 10, 19, 28.

Some Faith respecteth the Truth, Power, and Goodness of God, and this grounded upon General Promises, and words of encouragement of an unlimited truth and concernment to time and persons: Now this respecteth either the General love of God to his Creatures, and Man as a peculiar one, affording support, preservation, provision necessary: or the peculiar love of God to man through the undertakings of Christ, making man to look for better things than the effects of common providence, even God himfelf for his portion, and full happiness in him. Now that both affiance is not true Faith, whereby men carry it at that rate of confidence as if Christ died to fave all from hell, that are not willing to go thither; for in some it is without favour and affections suitable (which I may call altogether feigned Faith) as in the generality of Formalists how, who presume all is well, God loveth them, and Christ died for them. In others it is joined with a favoury gust and relish of the Word and Promise; which in regard of its continuance, and thereby usefulness to its end Salvation (though I make not that the only difference) is called either temporary, fpringing from fleighty and perishing causes, as that of the a stony ground, and the Wirgins: Or else lasting, durable, altogether true and c unfeigned, justifying and faving Faith. This indeed is but done, as well as the Object : and therefore those Peter wrote to , had obtained like precions Faith ; yer differeth in degrees and fmeasure; in some it is s small and h weak, as a & Mark 9. 24. bruised reed; through dimness and scantiness of knowledge; (as a building laid upon a weak or narrow foundation cannot be strong) weakness of affent; 20. frength of temptations; natural timorousness, suspiciousness and lowness of Spirit: In others it is strong, and they are full of Faith, as Steven, having

Mat. 10.8.

Mar. 7. 22.

Mar. 6. from ver. 25.

a Luk. 8. 13. b Mat. 25. 8. c 1 Tim. 1.5. d Eph. 4. 5. 12 Pet. 1.1.

fRom. 12. 3. h 1/1. 42.3. Ro:B. 4. 15,

Ad. 6.

clear and large knowledge, &c. Both weaker and ftronger may be confidered either as Habitual in the root and principle, or Actual as exercised toward Christ and the promises.

For the Definition or Description of Faith, I shall not heap up words in mentioning many, but take up with that full and excellent one of the late Judicious Assembly, in their larger Catechism (that Christians may with

more readiness and safety entertain it.)

Faith is a Saving Grace, wrought in the heart of a sinner by the Spirit Descriand Word of God, whereby he being convinced of his sin and misery, and ption. of the disability in himself and all other creatures to recover him out of that lost condition, not only affenterb to the truth of the tromise of the Golbel, but receiveth and restesh upon Christ and his righteousness therein held forth for pardin of sin, and for the accepting and accounting of his person righteous in the fight of God for Salvation.

It hath here for its Genus (or general and common nature) a Grace, it being compared with Love, Hope, &. they herein agree. The word Grace diffingui heth it from other Habits even good and vertuous, that are acquired ; this is a Grace or gracious disposition or Habit infused. A fav- Hebb 9. ing Grace to distinguish it from, and set it above common Grace, and make

It one of those better things that accompany Salvation.

The Subject is twofold, Subjectum Recipiens, & Occupans; The first 2. Subject. the Subject receiving it, or in which it is, most ordinarily called the Sub- Subjectum ject, and this is the heart of man, a sinner elected and called.

I. It is Man that believeth, not Angels; for of their Fairb, we have no ground to speak. It is Man; not God, and the Spirit in us, but man through them. Yea, Man fingularly, not of another, but of him that Rom. 10, 10, hopeth for life; the just shall live by HIS Faith, not by anothers,

2. It is the Heart of man; with the heart man believeth; the Heart includeth Will and Affections; it is not the Understanding only, nor so much, though that necessarily makes way; Coming to Christ is a spontaneous motion of Will and Affections renewed, and this is believing: there is affent to things revealed as true: and acceptance of things offered as good, receiving, embracing with suitable affections to the revealer and

things revealed.

3. The Heart of a man a sinner; for man upright is not capable of this Faith which is in God through a Mediator : Believing the word of another concerning restoral and reparation speaketh loss and decay : acceptance of alms, Powerty. Indeed Adam might and must thus far exercise Faith in believing and truffing God (it belongeth to the first commandment) that he coninuing upright, there would be a continuation of Gods love and his happiness; but Faith apprehending the promise of God of acceptation through the righteoulness of another, necessarily speaketh man Rom. 4. 5. a sinner, as fustification which is by Faith is of the ungodly.

4. The heart of man asinner eletted; the election obtained it, the rest Rom. 11. 7. were hardned, and therefore is it called the Faith of Gods elett. Re-

recipiens.

Joh. 1. 12.

markable

Act. 13. 48. markable is that expression, As many as were ordained unto discussioned join. 6. 87. and our Lord saith, All that the Father givesh him come unto him; and the Jews not believing was because they were not his sheep, and therefore beard not his voyce.

Rom. 10. 17. Faith is by hearing; it is the fouls answer to, and compliance with God's call; God vailing his omnipotency under, and putting it forth with words of command. Uncalled and unbelievers are the same; and therefore calling is one of the links of the golden chain of Salvation, and goeth before

Rom. 8. 28. Justification by Faith; in which Call, the Terminus a quo is Satan sin, 30 misery, death, we are called from; and the Terminus ad quem we are cal-

led to, Chrift, God, Holinefs, and Life.

Subject um

The Subject about which Faith is employed, or Object; that which and Occupans. in which we believe, is not God immediately though primarily, Heb. 6. 1.

Materiale. but Crift immediately, and the promises which are in him yea and amen, and 2 Cor. 1. 20. God through Christ, 1 Pet. 1.21. he that believeth not in the San, believeth not in the Father; and he that hath not the Son hath not the Father: Repen-

Act. 20. 21. tance is peculiarly referred to God, and Faith to the Lord Jesus Christ. Faith
Heb. 10. 23. also and the Promises, or God through Christ promising, are Correlates;
and of all Promises those that concern righteonsness and life through the

Act. 10. 43. blood of a Mediator, are the peculiar object. Believing the witness of re1 Joh. 5. 10, mission, and the record of giving eternal life is mentioned: it is called
Mark 1. 16. believing the Gospel, evanishor, glad tidings in the Gospel, promises of

remission and salvation. It is true that Faith doth believe and apply every word of God. Some things redastively and secondarily are the object of Faith in a sequacious Spirit, credulous to whatever is contained in Scripture, as that Abimelech had a wife, &c. Somethings are more directly the word of God, expressed and afferted in the History of the Bible, yet being believed have not an immediate connexion with Justification and Salvation thereby: But the grand Testimony of and through Christ, Faith as salvating principally respecteth, and as affenting in the mind looks upon the

Promife, as accepting in the Will and Affections respecteth Christ.

Formale. The ground on which we believe, called the Formal object of Faith, shall be referred to the Externally moving Canse to believe; of which afterwards.

3. Canset. Of all Four Causes I shall speak in order, and first of the Efficient, which is either Principal or less Principal. The Principal Cause may be considered, as that from which the beginning, alting, communance, growth and perfection of Faith do proceed; and this is the Blessed Trinity or God the Father through the Son by the Spirit.

a phil, 1. 6. Hanner through the son by the Spirit.
b Jam. 1. 17. 1. The beginning, root, and habit of Faith is from God; if of every 2 good
c Ephel. 2.8. work, and b gift, then this: and therefore it is called the c gift of God;
d Phil. 1. 29. and to you it is d given to believe; e Jesus also is called the Anthor; this
4 Heb. 12. 22 is wrought by the Spirit, it is called one of the fruits thereof, and he called
1 Gal. 5. 22. is wrought by the Spirit, it is called one of the fruits thereof, and he called
2 Cor. 4.13. the & Spirit of Faith, for indeed the word and letter is dead, the Spirit
quick-

quickneth; and this powerfully and certainly, yet sweetly, making willing Pal. 110. 3. to believe in the day of his power; for it is not the Word of truth only, but 2 Cor. 6. 7. the power of God that made the Apostles warfare so victorious in subduing & 10. 4. fouls to the obedience of the Fath; It is fo great a thing to bring blind, proud, self-destroying man to own Gods way of Salvation by the righte- 1 Tim. 3. 16. oulnels of another, to accept all from another, and him a crucified Saviour, Ephel. 1. 196 that it is a great part of the great mystery of godliness, that Christ should be believed on in the world; fo that it needs an exceeding greatness of Divine Power, the working of amighty power in them that believe, even fuch as raised Christ from the dead. inis, est facultas ipsa; negro, ipsius sese exerentis virtus; creggera, ipsius effectus sive cregynua. Bez. in loc. though other fenfe is put upon that place, yet by many judicious Expositors is this sense followed, which we find in the Gr. School, Ei 28 un driegnore de fuit, sa de emis domuer. pezisne 38 Des Soudueme Seryua, &c. None can come to the Son except the Father draw them, in which the Auther and powerfull manner of operation in causing Fairb are contained. And all this in effectul calling and regeneration (before which is no part and degree, no all and demonstration of spiritual life, for we are dead :) which Joh. 1.12,13. is not of him that willeth, not of flesh and blood, and the will of man but of Act. 14. 27. God, and this is spoken of the Believer, to whom God opens the door of Faith.

2. The actings and operations of Faith are from God; as in him we live, fo we move, and without him can do nothing; he worketh Joh. 15. 5. to will and to do (no Velle bonum, eque as voluntatem bonam) he workeith habit and principle, and by supervening Grace exciteth to, and as-

fifteth in acting it.

3. The continuance and perseverance of Faith are from above: Christ Luk. 22. 32. causeth our Faith not to fail, and we are kept by Gods mighty power through 1 Pet. 1. 5. Fairb unto Salvation, and Faith is by the same preserved : The a faithful at Thes. 5. God, that effectually calls will fafely keep, in b fefus Chrift, cand confirm blude 8. to the end, for this is the defire of the Son unto the Father, and e will of the c 1 Cor. 1.8. Father concerning the Son.

4. The growth and increase of Faith are from God, who giveth all in- e Joh. 6. 39. crease; and therefore it was well prayed for unto the Lord to help unbelief, Mar.g. 24.

and to increase Faith.

5. The perfection of Faith is from God and Christ; Jefin is as the Author, fo the finisher of our Faith; and this either by bringing it to its and, and highest degree it can reach, or is necessary for the Saints it should reach to in the world, fulfilling all the good pleasure of his goodness, and the work of Faith with power, and because he hath begun, perfecting it on Textone. Or by Phil. 1. 6. perfecting it in vision, for it's God that gives the end of our Faith, Salvation. The les Principal Efficient Caufes are either Impulsive or Instrumental.

The Impulsive or Moving Cause is either External or Internal.

The Inwardly moving Cause, Proegumena, is 1. On Gods part, his free grace and love, felf-moving goodness; in which sense it is called the gift of God, and the belection obtain it, even those that are ordained to life Uu2

Ephef. 2. 1.

d Joh. 17, 11,

Luk. 17. 5. Heb. 12.2.

1 Pet. 1.9.

Les Princi-Impullive. a Ephtl. 2. 8. b Rom. 11. 7. believe. Act. 13.48.

Phil. 2. 13.

Atts 4. 12. John 3. 18.

believe. Not improvement of Keason, not use of means appointed for the attainment of Faith, that merit this gift, but God worketh all of his own good pleasure, distain, which appears in that not many noble, and wife, but poor receive the Gospel.

2. On the sinners part, who doth believe, and being quickned, moveth. acted, acteth, and that freely, the moving Caufe is fense of misery, and undonenels without Christ, and interest in the promise through Faith, there being no other name, and he that believeth not being condemned: So that here is the necessary condition, and causa sine quanon, of Faith, sense of mifery and inability in felf, and all creatures to recover a man out of his loft estate, whence ariseth renouncing and throwing away all our own righteous nels, those filthy rags, not having or not depending upon our own righteons-

nels, or any thing thort of Christ,

The ourwardly Moving Caufe, Procatarctica. I. On Gods part to give Faith, is Christ and his merit; for every good gift is through Christ: Omne donum gratia Dei in Christo eft. Ambr. in Ephes. 1. As from the father of lights, fo through the Sun of righteonfness; none come to the Father, nothing cometh from the Father but by bim, whom by this means the Father will make to be honoured as himfelf. As falvation was purchased by Christ upon terms of believing, so Fai.h also whereby we lay hold upon Christ for falvation: and therefore that Spirit which is called the Spirit of Faith is by Christ promised, upon his purchase making and ascending, to be fent to convince the world of that great fin of unbelief.

2. The externally moving Cause to believe on the sinners part (which may

be called the Formal Object) is twofold.

I. As to God and his Word, Gods Veracity, and infallible wuth, he can neither be deceived, nor deceive; God which cannot lye hath promised, is joyned to Hope, and therefore Fanh. He that believeth receiveth the Word of God as the word of God, and setteth to his seal that God is true, accounting him faithful that hath promised; the ground of Faith being Gods faithfulness, and the object the Promise. God's having spoken, duros con, was enough to Abraham, in a difficult cafe. Here is the Resolutio fidei into its Stable foundation, Gods unquestionable Truth, who is Prima veritas, & aυταλήθεια, fo that the believer hath the witnes in himself, and his evidence is better, and affent stronger, as to his med, than any ones, as to things apprehended by fense, ra aistra, or by reason, zi vonta: Therefore sometimes divine testimony is added to rational discovery (as in this point, that there is another life, &c.) because of the certainty and distinctness of knowledge by revelation, above all other ways.

2. As to Christ offered in and by the Promise (for more full explanations fake, I fever the confideration of God promising, and Christ offered, which otherwise I would alwayes unite) the moving Cause of Faith in the sinner, is his power, as an All-Sufficient Saviour, able to Save to the uttermost, being anointed with authority and abilities, commission and qualifications for that work: and his love to finners, having laid down his life for them, he will in

Ifa 64.6. 1 hil. 3.9.

Joh: 5. 23.

Joh. 16. 5 ..

Heb. 4. 13. & 6. 18. Titus 1. 2. 1 Thef. 2. 13. Joh. 3. 33. Heb. 10. 23.

Rom.4.17,18.

2: Toh. 5. 10.

Heb. 7. 25.

no wife saft them out that come to him by Faith. These are the folid props Joh. 6. 37. of a true Christians Faith, which make the former (believing God and the Word) not to be a wavering opinion, and the latter (believing in Christ) not an adventurous hazard.

The Instrumental Cause of Faith, is either the begetting or preserving Instrumen-

Caufe.

1. The Instrument by which the Spirit of Cod produceth Faith is the Word of God, in whatever way coming to us, to be a confidered and meditated on by us: The Word b read by us or to us, the Word expounded and enforced by the Publick Ordinance, preaching Ex Officio ; the private Ordinance, conference ex fraterna charitate. By believing the foul answereth to Gods call, which supposeth a Word, therefore it is called the Word and Do- Rom. 10. 8. Arine of Faith; and Faith cometh by hearing, men cannot believe in him 14, 17. of whom they have not heard: Christ must be preached, before believed on: for by the Gospel preached, God puts forth his power in making men believe to falvation, the efficacy whereof (it being accompanied with that spiritual and powerful demonstration, mentioned 1 Cor. 2.4.) the Apostle to the Corinthians explaineth and extolleth, God having in due time manifested his Wordthrough preaching. Now this Instrument is All the word of God, net Tit. 1. 3. excluding the Law from being the means as well as the object of Faith; for the Law is a uleful Schoolmafter to prepare us for Chrift, driving us out of our felves, and following us with the lashes of the Curse, that we may run to the Grace of the Gospel, and make mention of Christs righteousness, Pfal. 71. 16. only. So that knowledge must alway go before Faith; we must know whom, what, and wherefore we believe, and give a reason of our faith 2 Tim. 1. 12. and hope: the eyes of the mind enlightning, goes before the working of Ephel. 1. 13, Gods power in our believing : fo Pauls fending was to turn from darkness to Ad. 26, 18. light, before Faith in Christ is mentioned : every one that feeth the Son and Joh. 6. 40. believeth on him, &c. a seeing in Scripture light makes way : In so much that the knowledge of the Word and Christ, as the means to get Faith, is highly advanced and called life eternal; yea, put for believing to which Joh. 17. 3. it leads, by his knowledge, Objettive, Or the knowledge of him, hali my lia. 53. 11. fervant justifie many.

Secondly, The Instrumental Causes of Faiths maintenance and en-

creafe are,

1. The Word of God, Caula procreams, & confervans : Ab isidem nutrimur ex quibus constamus, It is feed to beget, and milk for growth in . 1 Pet. 2.2.

babes ; yea ftrong meat for ftrong ones in Christ.

2: Sacraments, as Seals of the righteousness of Faith, Tiffere, and pledges of Gods love superadded to his promise. They signific and help to clear the understanding, and so consequently promote Fai.h: they feal and confirm-Cleals are for this end to confirm the Faith of him to whom the Deed is delivered:) and ('tis usually said by learned Divines), they actually exhibit: for our growth by feeding.

tal Caufe.

a Joh. 5. 28. Luk.2. 19,51. b 1 Joh. 3.15.

1 Tim. 3. 16 Rom. 1. 16. 1 Cor. 1.18,

Act. 24. 14. Gal.3. 21, 22.

Mark 9. 24. 3. Prayer, as in that man, Lord help mine unbelief; and the Disciples, 2 Thei. 1.10, Lord encrease our faith ; and St Paul for the Theffalonians. Quoties de Fidei constantia (& incremento) agitur, ad preces confugiendum eft. Calv. in Tud. v. 20.

I might add another Ternary of means for the encrease of faith, inferiour

to the former.

1. The Crofs, Afflictions, Temptations; Therefore the tryal of Faith I Pct. 1. 7. is called precious, because it burnisheth and encreaseth precious Faith. Jan. 1. 3. Ro:n. 5. 4. the tryal of Faith worketh patience, patience experience, and that is a good ground for more Hope and Faith; they are conjoyned. 2 Thef. 1. 3. 4.

> 2. By frequent altings and exercise, Faith is encreased : though Graces beginning is different, yet their improvement is in great measure after the

way of other habits.

3. By feeing and confidering the Example of others, the cloud of Wit-Heb. 12. 1, 2. Heb. 13.7. neffes, whose Faith the Apostolical command is that we follow: Thus many were of weak made strong, beholding the faith of the Martyrs, and the eminent effects of it.

For the Material Cause of Faith; Genus habet rationem materia: Material that which is its general and common nature, wherein it agrees with Cause. others, is the matter of it; Now as Saving Grace in the Description was the Genus wherein it agrees with other Graces; fo comparing true Saving Faith with other Faiths, that may tolerably pretend to the name. Affent is the common nature and matter of it, even the nearest and immediate Genm : Faith historical, of miracles, temporary, all have Affent, but not all Affent belonging to true Faith. There must not only be knowledge wons, but also stignons, acknowledgement, as necessary and effential to Faith, and that arising from the full assurance of understand-Col. 2. 2.

2 Tim. 3. 14. ing, manggoeia ouvereus: There must be a Faith Doctrinal and Affertive, as the foundation of Faith applicative and fiducial: if I affent not to the promise of another as true, I cannot rely upon the person for the good mentioned. There is a double acknowledgement (I mean not verbal profession,) 1. That the things revealed in Scriprure, and by us known are of God: 2. That they are true (which Rom. 4. 21. naturally flow from the former) and shall all be fulfilled: Abraham was perswaded before he trusted. Now to the end that this full affent and acknowledgement of the mind, which is a necessary ingredient of true Faith, may be had, The Divine Authority of the Scriptures, confirmed by miracles and other characters, is to be studied. that we may build our Affent, and thereby our Faith upon a stabl:

foundation. The Formal Cause, which doth straiten the general nature of Faith,

and distinguish true Saving Faith from all other Faiths forma vel aliquid forme analogum ponitur differentia loco) in which may be Notitia @ Affensus, is Fiducial receiving of Christ offered by God in the Pro-

Formal Caufe.

mifes of the Gospel. In which are two things formally constitutive of Sa-

ving Faith.

1. Acceptation of Christ and the Promises : Faith is that hand which doth touch the top of the golden Scepter, or that closeth with and entertaineth what God offereth, receiving Christ; hence a weak Faith is true Joh, 1, 12, Faith and faving, as well as ftrong, because it indeed receiveth the gift, though with a trembling hand. This is the coming unto Christ, and ap- Joh. 6. 35. propriating what before lay in common; the applying what before was only applicable, making the foul to fay with Thomas, believing, My Joh. 20.28. Lord and my God. Zanch. in Col. 2. 6. Sicut accepifis, & quomodo accipitur? Fide. So the good things purchased by Christ, and following upon our receiving of Christ, are laid to be received as the atonement. abundance of grace, the gift of righteoufness, existande, and xausaverres, Rom. 5. 41, fidei videl. manu oblata dezeidvoi, and exprelly remission of sin, is said to be received by Faith.

2. Innitency, recumbency of foul upon a Christ received, entrusting him entirely with, and committing to him the care of Soul and falvation, 2 Tim. 1. 12 Raying the foul upon him, leaning upon the beloved, rouling the foul upon him, resting with whole weight upon him, as faithful, able, loving; and this is truly fiducia; this is truly Credere in Christum, To believe in or upon Christ; more than Gredere Christum, & Christo, to believe a Christ (that he is) and to believe Christ (or his word.) Itis a phrase in Prophane writers unusual, as the thing it felf, salvation by Faith was unknown. To this belong those expressions of the eyes being toward God, 2 Chron. 20. and looking to him : even as the Serpent was lifted up, to be looked upon with the expectation of healing vertue; fo Christ to be looked unto by the Soul, with a longing expectation and confident depen- Joh.3. 14, 15.

dance. The End of Faith is the glory of God in mans salvation, the one as Final supream and ultimate, the other as subordinate: that God might save his Caule. Creature to whom he wished well in a way of demonstration and exaltation of his glorious justice and mercy, therefore was Saving Faith and Salvation by Faith ordained. Justice, that he might be just, that is de- Rom. 2, 25. monstrated and declared to be just (as Pfal. 51.6.) boh in not pardoning without fatisfaction, and therefore punishing fin upon the Surety: and then in pardoning the finner through faith, uniting to, and interesting in the Surety, therefore faith the Apostle, God is faithful and just to forgive. Meray, in that he accepteth the fatisfaction of another, and im. puteth his righteousness to the sinner, by Faith receiving it : and that he found out and provided alone this way of falvation by Faith : It was of Faith, that it might be of Grace, for by Grace are we faved through Rom. 4. 16. fairb: and thereby works, as meriting, and fo mans confidence in, and Ephel 2. 8. boaffing of himself are excluded, and Gods glory entirely secured and ad- Rom. 8:27. vanced by mens submitting to the righteousness of God by Faith; Faith Rom. 10.3. and Pride being utterly inconfistent. Indeed trusting God upon his bare Hab. 2. 4.

Aft. 26. 18.

Ifa. 50. 10.

Pfal. 123. 2.

word.

Rom. 4. 20. Heb. 10. 29. I Pet. 1. 9.

word, not having merit nor humane probability, giveth great glory to God. That Mans Salvation is an end of Faith, all the New Testament witnesseit, even that we believe to the faving of our fouls, and receive the end of our Faith, in the Salvation of our Souls.

4. Effects. Col. 3. 4.

2 Cor. 13. 5.

Ephef. 3. 17.

The Effects (more proper or less proper) and Consequents of true Faith. 1. Union with Christ, who is our life, and fo we live by Faith: What can more necessarily and immediately follow upon the offer on Gods part in the Gospel of Christ to be ours, and our receiving him by Faith, than union to his person, though no personal union? Hence having Christ in us, and our being in the Faith, are made the same, because Christ dwelleth in our hearts by Faith. Whatever the Spirit on Christs part doth before by way of uniting us to Christ, apprehending us for Christ Jesus (as some understand

Phil. 3. 12.) Faith is the hand on our part that receives, and the band that fastneth Christ to us: This I take to be the fruit of the brit consummare

Vital act of the quickned foul; and then is the marriage knot tied.

AR. 10. 43.

2. Hence follow Remission of fins, and justification of the person through Christ and his righteousness apprehended and appropriated. This Peter teftifies to be the witness of the Prophets, even that through his name, whosever believeth in him, shall receive remission of fins: The pardoned alone live. for the guilty are dead in Law, which the people fenfibly bewailed in tay-Ezel 33. 10. ing, if our iniquities be upon us, and we pine away in them, how shall we

then live? Joyn this with our living by Faith, and you fee Faiths necessity and efficacy towards pardon. It was St Pauls ardent defire, that he having won Christ (got him, been united to him) might be found in him, having the righteonfness which is of God through faith in Christ. Nothing more frequent than the affertions and demonstrations of Justification by Faith, in St Pauls Epiffles, especially to the Romans and Galatians: The manner of Faiths efficacy wherein, is by a judicious person of our own well expressed, for the cutting off those two eager controversies about the Instrumentality and conditionality of Faith. It is (faith he) the general opinion of the Orthodox, wherein all agree, That Faith is a means appointed by God, in the use whereof the children of men are made partakers of Ju-Stification.

3. Adoption; That our receiving into the number, and having a right to the Priviledges of the Sons of God the Spirit of Adoption, boldness at the Throne of Grace, present supply, future inheritance) is the fruit and product of Faith, appears from Scripture and consequence. To as many as received bim, or believed on his name, gave he power to become the Sons of God. For indeed we being by Faith united to Christ, and the faultiness of our persons taken away through Christ, what more immediately follows from this loveliness in him, and oneness with him, than communication of Southip, which cannot be in that way that Christ is a Son, and therefore is

Joh. 1. 12.

Ephel. i. 5,6. by the Adoption of children by Jefus Christ: Adoption therefore is the effect of Faith, through union to, and Justification through Christ, intermediacely caused thereby: Cansa cansa estreansa cansati.

4. Audience

4. Audience and answer of prayer: Our Lord hath given universal proof to this, in affuring that all things what foever shall be asked in prayer, believing, Mat 21, 22, shall be received : By St. James, asking in Faith, without wavering, is required, and he that wavereth is bid not to think he shall receive any thing. Jam. 5. 15. Yea, the efficacy of the prayer of Faith is by him afferted; and throughout Scripture by remarkable expressions and instances abundantly confirmed and proved. Fidelem si putaveris, facies, is true as to God, as well as man. And that of the Roman Historian, Vult fibi quisque credi, & habita fides ip-Sam plerunque obligat fidem. But it doth not produce this eminent effect. as to Prayer only, rendring it acceptable; but allo,

5. Acceptance to the person in all services, together with the distinction of, and denomination of Good given to habits and actions flows from Faith. Without Faith it is universally and utterly impossible to please God. By Heb. 11.6. Faith our Sacrifices become excellent, and we with them, we and they please God; and therefore it is not without good reason usually accounted that wedding garment which renders our presence welcome to the Lord in any Or- Mat. 22.11. dinance or lervice. Faith taketh away the favour of the flesh (which whatfoever is born of the flesh hath) and gives a divine tineture and relish : it is like a vein of gold running through all duties, which makes them precious, though still they be somewhat earthly. That it is Characteristically denominative of other Graces, and distinctive of them from moral vertues, those splendida vitia, may appear, if it be considered, That even that eminent Grace of Love is nothing without Faith, (as no Faith without it could be any thing) and doth nothing without it. Faith workethby love; not Love, but Faith by it; Faith being first and chief in being and working: Humility was eminent in the woman and Centurion, yet not Humility, but Faith Mat. 15. 27, was taken notice of; this being the main tree, that a sprig from its root, receiving its excellency from it, and by faith accompanying and overtopping it, becoming true humility, and not a degenerate meannels, and abject lowness of spirit. Sorrow for sin would not deserve the name of Repentance, nor Confession beingenuous, but for the hand of Faith laid on the head of the Scape-goat: Faith believing Gods promise, concerning the Moderation. Sanctification, removal of affliction, worketh in a way of Paience, and Jam. 1.3. this Faith accompanying ennobles Christian Patience, and makes it not to be Obstinacy; or Insensibility: So it makes a Christians contempt of the World, not to be a Vain-glorious pretence, or a fullen morofe reservedness: Thus

6. Conquest over Adversaries, and hinderances in the way to heaven. Ifa. 9. 6. Fuith in the mighty God, the Captain of our Salvation, who hath led cap- Heb. 2. 10. tivity captive, disarmed the powers of darkness, and triumphed over them Ephel. 6. 16. (and we in him our head) makes couragious, and that victorious, for if we resist, the General of the adverse party will flee; only we must resist him stedfast in the Faith, holding up that shield, that will repel and quench all his darts: For the life of sense, in the lusts of the flesh and of the eye, and the pride of life; the life of Paith is diametrically opposite thereto, by Faith

might we runthrough many more.

Sen. Liv.

veri. 4. verf. 5.

1 Cor. 13. 2. Gal. 5. 6.

Mat. 8. 8, 10.

Jam. 4. 7. 1 Pet. 5. 9.

1 Job 5. 4.

mor fight &c.) and doth necessarily weaken it, as we find in those Worthies, Heb. 11. that by Faith denied themselves in so many things pleasing to shesh and blood, and did and suffered, so many things contrary thereto. For the World, as that same eleventh of the Hebrens giveth remarkable instance; so St. John beareth testimony in most significant phrase to the power of Faith herein, calling it the Vistory mbereby we overcome the world; because certain victory attends, and shall crown all that sight the good fight of saith against the World; as the God and Prince of this world; so the pleasures of the world, the honors, the profits, the friendship of the World, with their contrary troubles, and the shares and temprations of both.

7. Confession and profession of the Faith. This is an inseparable adjunct and consequent of true Faith, though I call it not a property, because this may be where true saith is not, but where Faith is, this will be also; all is not gold that glisters, but that is not gold that doth not glister. Can a man carry fire in his bosom and not discover it? Can a man have the Spirit of Faith, and believe, yet not speak? The Apostolical command is, not only that we stand saft in the Faith, but also that we hald fast the profession of our Faish; for as with the heart man believeth to suffication, so with the mouth confession is made to salvation. Let our unchristianly and itracional deriders of Profession and Profession, consider this.

Heb. 11. 27. Joh. 1. 18. Exod. 33. 20. 2 Cor. 4. 18. & 5. 7.

Joh. 8. 56.

Heb. 11. 1.

2 Cor. 5. 13.

1 Cor. 16. 13.

Heb. 10. 23.

Ron. 10. 10.

8. It gives the foul a fight of things invisible, and an enjoyment of things to come: By Faith Moses saw him that is invisible, Jehovah, whom otherwise no man hath seen, nor can see and live. Yea, by the same, St. Paul and others of the saints looked at those eternal good things which are not seen, for they malked by Faith and not by fight. By this the Saints can look within the veil: By Faith the soul takes a prospect of the promised Canaan, this being the Pissah of its highest elevation: By this Abraham saw Christs day and rejoyced: It gives a present subsistence to certain survers, and is the evidence of things hoped for, and not seen; for which cause the believers conversation will be in heaven, where he seeth his treasure is, and where therefore his heart is.

lem 15, 13.

2. Joy and Peace in some degree is an immediate effect of true Faith, and no true Joy is without Finth) though higher degrees flow through Assurance. There is joy and peace in believing; and a joy of Faith, especially when conjoyined with growth; Phil. 1. 25. It is expressed by leaning and staying upon the Lord; which speaks support, sixation, and quietarion of mind: For which cause a child of God under desertions prefers his life of Dependance, before the Worldlings life of enjoyment; and findes from fatisfaction in present unsatisfiedness, bath some glimmerings of light in the dark night of unassuredness. God hath pramifed to keep him in peace, sin peace translated perfett peace) whose mind is stayed or him, because he trusteeth in him: Believing in the Lord brings establishment, not only as to the condition and state of the person, but alloas to the disposition and frame estate mind. We find it imother eases, believing the promise, and relying

Ma. 26. 3. 2 Chron. 20.

on the power and love of another, affords a great calm, and some fecret joy to a mind other wife diffurbed and perplexed. Thus Faith in its own nature. and direct tendency: But fill understand Faith as atting, Faith as exercised produceth this effect; the Christian, so far forth as he lives by Faith and in the Improvement of Faith, enjoys this quiet fedate mind, even when he wants the full-blown joy of a life of Spiritual fense. And not only from the nature of Faith doth this arife, but also as Faiths hand cafts out the Anchor of Hope which keeps the foul fleady; and also as it represents and foresaftes the recompence and joy to come. This leads to the next Effect of Faith.

10. Assurance and further joy thereby. I make not this Constitutive of Faith, nor inseparable from Faith, left I condemn and sadden causelest the Generation of the just, but wherever it is it proceeds from Faith. Unbelief is thur out from the Promife, and can have no true Hope, much less Affarance: Therefore it is called The full affurance of Faith; and that Heb. 10, 22. majonoia ni negorajuyil or menostrion, boldness and access with confidence and Ephel. 3. 12. affurance is by faith in Christ. And thus believing doth through affurance (the foul by a reflex att perceiving its own Faith, and thence interest in the Object of Faith , bring the joy unspeakable and full of glory. This, though I Pet. 1. 8. not absolutely necessary, all believers should labour after, that the comfort of it may comfort (according to the notation of the word) and ftrengthen them, for the joy of the Lord is our frength. The Apostle Peter bids, give Nehem. 8. diligence to make our calling and election fure, even to our felves rather than in it felf. And Sr. John wrote to those that believed that they might know they had eternal life.

11. And laftly Salvation is the effect and inseparable confequent of true Faith, according to the Text. Now this being that great and last effect which the others made way for, the object of our delires, the reward of our endeavours, the only and perfect happiness of man: I thall speak more distinctly to the connexion between Faith and Salvation under these three heads, That, How, Why.

First. That Faith and Salvation are conjoyned; and this is peculiarly one of those things which are called exoure corneias, having, accompanying, lay- Heb. 6. 9. ing hold of falvation. It is the Testimony of Truth it felf, that this is Gods great end in fending his Son into the world, that who foever believeth might Joh. 3. 16. have eternal life: The Purchaser of Salvation, declares this to be the Will of him that fent him, that every one that feeth the Son, and believes on him, might have eternal life; Accordingly he that hath all power committed to him, giveth commission and command to his Disciples to preach, that who soever believeth shall be faved: And ascertains their salvation by his prayer for all that should believe through his Disciples word, John 17. 20. Saint Paul teftifies, he that believeth in his heart shall be faved; declares that they that have the gift of righteousness (which he defends to be by Faith) Rom. 5. 17. shall reign in life, and accordingly conjoyns justified (viz. by Faith) and Rom. 8. 30. glorified, and afferreth this to be according to Gods delign in Election, and 2 Thes. 2.13, terms in Vocation; fets forth himfelf as an encouraging example of the ex-

1 Joh. 5. 13.

Joh. 6. 40. Mar. 16. 16.

Rom. 10. 9,

Xx2

ceeding

mer fight &-c.) and doth necessarily weaken it, as we find in those Worthies. Heb. 11. that by Faith denied themselves in so many things pleasing to flesh and blood, and did and suffered, so many things contrary thereto. For the World, as that fame eleventh of the Hobrems giveth remarkable instance; so St. John bearest testimony in most fignificant phrase to the power of Faith herein, calling it the Victory whereby we overcome the world. because certain victory attends, and shall crown all that fight the good fight of faith against the World; as the God and Prince of this world; fothe pleasures of the world, the honors, the profits, the friendship of the World, with their contrary troubles, and the shares and temprations of both.

7. Confession and profession of the Faith. This is an inseparable adjunct and confequent of true Fairly, though I call it not a property, because this may be where true faith is not, but where Faith is, this will be alfo; all is nor gold that glifters, but that is not gold that doch not glifter. Can a man carry fire in his bosom and not discover it? Can a man have the Spirit of Faith, and believe, yet not speak? The Apostolical command is, not only that we fland fast in the Faith, but also that we held fast the profession of our Faith; for as with the heart man believeth to justification, fo with the mouth confession is made to falvation. Let our unchristianly and itrati-

onal deriders of Professors and Profession, consider this.

8. It giveth the foul a fight of things invisible, and an enjoyment of things. to come : By Faith Mofes faw him that is invisible, Johovah, whom other wife no man hath feen, nor can fee and live. Yea, by the fame, St. Paul and others of the faithful looked at those eternal good things which are not feen, for they walked by Faith and not by fight. By this the Saints can look within the veil: By Faith the foul takes a prospect of the promised Canaan, this being the Pifeah of its highest elevation : By this Abraham fam Christs day and rejoyced: It gives a prefent sublistence to certain futures, and is the evidence of things hoped for, and not feen; for which cause the believers conversation will be in heaven, where he feeth his treasure is, and where therefore his heart is.

3. Foy and Peace in some degree is an immediace effect of true Faith. and no true Joy is without Fish) though higher degrees flow through Affurance. There is joy and peace in believing ; and a jay of Faith, effecially when conjuyred with growth, Phil. 1. 25. It is expressed by leaning and staying upon the Lord; which speaks support, fixation, and quietation of mind: For which cause a child of God under defertions prefers. his life of Dependance, before the Worldlings life of enjoyment, and findes. some fatisfaction in present unfatisfiedness, bath some glimmerings of light in the dark night of unaffuredness. God hach promifed to keep him in reace. fin peace translated perfett peace) whofe mind is stayed on him, because he truffesh in him : Believing in the Lord brings effablifment, nor only as to the condition and stare of the perfan, but alloas to the disposition and frame of the mind. We find it imother cases, believing the promise, and relying

1 Job 5. 4.

2 Cor. 5. 13. + Cor. 16. 13. Heb. 10. 23. Ron. 10. 10.

Heb. 11. 27. Toh. 1.18. Exod. 33. 20. 2 Cor. 4. 18.

& 5. 7.

Joh. 8. 56.

Heb. MI. L.

Bom. 15, 13.

Ma. 26. 3 2 Chron. 20.

on the power and love of another, affords a great calm, and fome fecret joy to a mind other wife diffurbed and perplexed. Thus Faith in its own nature. and direct tendency : But still understand Faith as atting, Faith as exercised produceth this effect; the Christian, so far forth as he lives by Faith and in the Improvement of Faith, enjoys this quiet fedate mind, even when he wants the full-blown joy of a life of Spiritual ferife. And not only from the nature of Faith doth this arife, but also as Faiths hand cafts out the Anchor of Hope which keeps the foul fleady; and also as it represents and foretaltes the recompence and joy to come. This leads to the next Effect of Faith.

10. Assurance and further joy thereby. I make not this Constitutive of Faith, nor inseparable from Faith, left I condemn and sadden causelesty the Generation of the just, but wherever it is it proceeds from Faith. Unbelief is thut out from the Promise, and can have no true Hope, much less Asturance: Therefore it is called The full affurance of Faith; and that Heb. 10, 22. nappnoia is negotajwys in mento shoes, boldness and access with confidence and Ephel. 3. 12. affurance is by faith in Christ. And thus believing doth through affurance (the foul by a reflex all perceiving its own Faith, and thence interest in the Object of Faith , bring the joy unspeakable and full of glory. This, though I Pet. 1. 8. not absolutely necessary, all believers should labour after, that the comfort of it may comfort (according to the notation of the word) and ftrengthen them, for the joy of the Lord is our strength. The Apostle Peter bids, give Nehem. 8. diligence to make our calling and election fare, even to our felves rather than in it felf. And Sr. John wrote to those that believed that they might know they had eternal life.

II. And laftly Salvation is the effect and inseparable confequent of true Faith, according to the Text. Now this being that great and last effect which the others made way for, the object of our delires, the reward of our endeavours, the only and perfect happiness of man: I thall speak more distinctly to the connexion between Faith and Salvation under these three heads, That, How, Why.

First, That Faith and Salvation are conjoyned; and this is peculiarly one of those things which are called exouse owneins, having, accompanying, lay- Heb. 6. 9. ing hold of Salvation. It is the Testimony of Truth it felf, that this is Gods great end in sending his Son into the world, that who soever believeth might have eternal life: The Purchaser of Salvation, declares this to be the Will of him that fent him, that every one that feeth the Son, and believes on him, might have eternal life; Accordingly he that hath all power committed to him, giveth commission and command to his Disciples to preach, that whofoever believeth shall be faved: And afcerrains their falvation by his prayer for all that should believe through his Disciples word, John 17. 20. Saint Paul testifies, he that believeth in his heart shall be faved; declares that they that have the gift of righteousness (which he defends to be by Faith) Rom. 5. 17. shall reign in life, and accordingly conjoyns justified (viz. by Faith) and Rom. 8. 30. glorified, and afferreth this to be according to Gods defign in Election, and terms in Vocation; fets forth himself as an encouraging example of the ex-

1 Joh. 5. 13.

Joh. 3. 16.

Joh. 6. 40. Mar. 16. 16.

Rom. 10. 9,

ceeding

Phil. 3. 9.

1 Tim. 1. 14, ceeding abundant grace of our Lord through Faith, to all though great
15,16. sinners like himself, that should believe on Christ to life everlasting. καὶ
τοις εἰσάγαν μιμολυσμένοις, τὸ τοις ἐπ΄ ἐλαθον τῶτο νενοσυκόσιν, ἀρκόσει πεὸς
ποιώθαρσιν ἡ διὰ πίσεως χάεις. Cyril. This Saint John accounts so clear
1 Joh. 5. 13. and unquestionable, that he writes to them that believe, that they may know
that they have eternal life: So unlimitedly true is that of Habakkuk, The
Just shall live by his Faith. Deus oleum misericordia (& glorie) ponit

in vase siducia. Bern.
Secondly, How Salvation is the effect of Faith. Here consider these

hree things.

- of in the way of faving man that had broken the first Covenant, and could not be faved thereby; yea, so fit is faith as to be necessary upon supposition of Gods faving sinners by a New Covenant in the hands of a Mediator, and Surety, and his Righteousness: There must be an appropriation of that to the sinner, and making all his own; and this must be by voluntary acceptance; self-considence and boasting must be prevented; now faith alone could do this, as before hath been shown.
- 2. The institution of God making this stitues of Faith useful and effectual to this end Salvation; for be it never so sit, yea, necessary, so that Salvation could not be brought about without it; and suppose (per hypothesis impossibilem) which yet could not be, that man had believed upon the Redeemer, and God had not said, Believe and thou shalt be saved, Faith had not reached Salvation; therefore it is called the righteousness of God, which is by Faith in the Son of God, even of his finding out and appointing. Even as Sacramental signs, are and must be sit to represent what they are appointed for; (as Aug. Epist. 23. ad Bonis. Oportet similitudinem habeant earum rerum, quarum sunt Sacramenta, guam si non haberent, non essent Sacramenta) yet they work not naturally, but by Divine institution, as a means of Faiths maintaining and increase; so Faith to Salvation.
- 3. The Dignity and Merit of the object of Faith is to be confidered; for though it be faid 1 Pet. 1. 9. Receiving the mercedem, as Bezarendreth it) the end, the reward of your Faith; yet is it not of merit; for the way of Salvation by Faith, is altogether of Grace, as Saint Paul industriously and abundantly proveth. Faith therefore may be considered either qualitative, or relative; in it self, or with respect to its object: Now not as an habit in us, or all exerted by us, (though acting, not dead faith saveth) not as a work of the Law required in the first Cmomandment doth suith save, but through the righteousnoss of Christ which it apprehends and appropriates; in it self it is the most indigent and soul-emptying grace that is, and cannot by its own merit do this; for it is due, being by God commanded, (Luke 17. 10.) impersell in it self; for who attains the highest degrees of saith? and if persell in its kind, yet but an impersell Rightequances, being the sulfilling but of one Gospel-command.

Thirdly,

Thirdly, Why there is this undivided connexion between Faith and Sal-The Prime reason, and that which it must be ultimately resolved into, is the good pleasure of God, according to which he worketh all things. There is nothing in faith bearing proportion to this effect and attainment, fo that we may admiringly fay, Even fo Father, because it pleaseth thee.

Secondary and Subordinate reasons:

First, On Gods part upon supposition of his institution.

r. His Tustice, having received a valuable price for Salvation; and this price being made the finners own in the way of Gods own appointment; To that believing finners may humbly plead with God as a righteous Judge for their Crown, Gods justice being not only secured, but obliged (in a sense) by Faith.

2. His faithfulness, having in his Word promised Salvation to Faith,

as hath been shown.

Secondly, On Faiths part; the reason why God hath conjoyned certain Salvation with it, is, because it giveth most glory to God of any thing; therefore God entails glory on it peculiarly; it honoureth God, and God will honour them that have it. He that believeth, fets to his Teal that God is true, and every way juftifieth and advanceth him.

Properties and notes of Tryal, convertible with true Faith, and reciprocal (where Faith is, there is this and that ; where this and that are, perties. there is Faith; where Faith is not, there these are not, &c.) and farther differencing it from other Faith, which is a needful work; for there is true and falle, feigned and unfeigned, alive and dead; Of these some indeed belong to the former Head of Effects; and some of them feem not

altogether unsuitable to be referred to this Head.

The First shall be a more general note. True and saving faith receiveth a whole Christ upon judgement and choice on Gods terms. Lord to rule as well as Jesus to fave, the object of Faith in the Text; no separating what God hath joined, and to have a divided Christ, not a whole Christ: falvation, but not felf-denyal, &c. True Faith is a confiderate thing, (that which hath least depth, springs up most suddenly) the soul fits down, and weigheth, and casteth up all accompts, and compareth all things together, milery by fin, undonnels in felf, terms of falvation, felf-denial a fundamental one, taking up the Crofs, following Christ, universally fincere obedience, and what the world, lust, or Satan can say to the contrary, and faith CONIENT to Gods terms, and here the bargain is made; the foul trufts God contentedly for his part, even priviledge, and resolvedly sets about its own part, even duty. Hence true faith proceeds ing deliberately upon Gods terms, is willing to be tryed by the Word declaring those terms: which farther tryal according to the Word follows.

Secondly. True and faving Faith is ufher'd in by godly forrow, and humility in a good degree, though they are farther compleated afterward upon the sense of Gods purdoning and accepting love; Then shall thou be asha- Ezek, 16. 63.

2 Tin. 4 .8. Rom. 3. 20.

Rom. 4. 20. 1 Sam. 2. 30. John 3. 33.

S. Pro-2.Cor. 13. 5.

Mit. 13. 5

Mark 1. 15. Ads 20. 21. Hab. 2. 4.

med, &c. Repent and believe; Repentance towards God, and Faith in our Lord Jesus Christ, this is Gospel order: The inconsistency between Faith and Pride, is evident in that opposition of the fouls lifting up, and living by Faith; and the hinderance of the Jews believing, John 5. 44. The Centurion's and womans Faith were attended with eminent humility. Did not humility and godly forrow accompany and bring in faith, the Law could not be our School-mafter to bring us to Chrift. This thurteth out that easie, merry, proud faith, that fprings up without the dung-

ing of humility, or watering of forrow according to God.

Thirdly, True and faving Faith is abiding and perseverant, and this upon supposition of temptations and affaults; for otherwise a mock-faith may have a continuance, and men dye in a pleafing dream of ungrounded prefumptuous confidence. Now it must be fuch, or cannot be faving; for as it is faid, He that believeth shall he faved : To be that endureth to the end shall be faved. They that have true Faith, have the feed of God abiding in them, the prayer of Christ for them, are kept by the power of God for he that hath begun a good work will finish it, his gifts being without re-Ephef. 1. 13. pentance. Believing and fealing for fecurity are conjoyned: The true believer is the wife man that built on the Rock, his house therefore flood : 25. the good ground that hath depth of earth, that what springs may not wither. The just shall live by his faith, continue therein, and so believe to the saving his foul, being rooted and established therein through Christ. See more of this before under the efficient cause, principal and inftrumenal.

Mat. 13. Heb. 10. 38, Col. 2. 7.

Mat. 7. 24,

Mark 16.16.

Mat. 24. 13.

Fourthly, True and faving Faith is growing, though this growth be not alway discernable or alike: That prayer for encrease of Faith, flowed from the very nature of Faith; it is the good fight, which must be carryed on to a compleat conquest; running a race, speaking progress to the finishing our course; for the way of the just is as light that shineth more and more

1 Tim, 6. 12. 2 Tim. 4. 7. Prov. 4. 18. to a perfett day. Whatever hath life hath growth, till it reach a state of I Joh. 5. 13. confistency. Saint John wrote to those that did believe, that they might be-

Luke 17. 5.

lieve, Ut credatis, credere pergatis (which belongs to the last Head) & fide crescatis. Beza in loc. i. e. grow in faith, according to the general Apostolical precept of growing in all grace. The same Author accounts this the most plain and natural interpretation of that of Paul, from Faith to Faith, Fide que quodidie incrementum accipiat; confirming it by that of Clement of Alexandria, The Apostle speaks not of a double Faith, but of one, and that receiving growth and perfecting. The Apostles meganin this miseus furtherance of faith, Phil. 1. 29. and Be Bausuevos or Thi mises, x weist dorree or auth, establishing and abounding in the Faith; speak encrease

Col. 2. 7.

Rom. 1. 17.

and growth in root and branches; more fixed habit, more frequent acts. They therefore that have believed ever fince they were born, and alway alike, never believed at all truly. Fifthly, True and saving Faith is Purging ; purifying their hearts by faith :

Act. I. Rom. 8. 1,4. Believing and walking not after the flesh are joyned: where there is Faith Heb. 10. 22, 23. (and much more affurance of Faith) there will be heart and body cleanfed and washed; pollutions of sless and spirit taken away by faith, receiving 2 Cor. 7. 1. the promise of the undefiled inheritance; the believer will purifie himself, 1 Pet. 1.4. as he is pure in whom he trusteth and hopeth. Living flesh will purge 1 Joh. 3.3. out the Sanies and corruption in it; a living Fountain, the mud that's Airred up; so living faith: And indeed hereby it is permanent, for purity preservesh; pure Faith cannot be kept but in a good, even a clean I Tim. 1.19.

conscience.

Sixthly, True and faving faith bath other graces accompanying it, in a good measure, with a proportionable increase, frrengh and activity: I know fome are more eminent for this, others for that grace; as Moles for meekness, Job parience, Abraham Fairly, &c. yet in good measure must other graces accompany; for this is an indespensable duty, to add to Faith temperance, patience, brotherly kindness. Faith with many other graces, 2 Pet. I. S. are called in the fingular number (ragme) the fruit of the Spirit , because connex and inseparable, Gal. 5. 22. Besides that the growth, and firength, and activity of other graces have dependance upon it; both as it pleads with Christin prayer for all, and pleads with the foul to act, fir up, and abound in all. Abrahams faith had felf-denial accompanying it; there will be patience, for he that believeth will not make hafte. See more tending to this under the fifth effelt of Faith. Let not men speak

of their faith then, when other graces are no way fuitable.

Seventhly, True and faving Fairb is morking and fraitful; though love and good works are not the form of it, (as the Papifts plead) yet it alway hath love accompanying. Eph. 1. 15. and worketh by love, and without works is Gal. 5. 6. dead. Pero peraconsummatur fides, non ut formatum per suam formam, fed James 2. 117. ut forma per fuas operationes, actus primus per actum fecundum. Alting. Fanh alone justificth, but Faith which justifieth is not alone. Bona operanon pracedunt juftificandum, fed fequentur juftificatum. They that are in Christ Jesus by Faith, are described by walking in Christ, and according to the Spirit: Quemodo accipient? fide: quomodo ambulatur in eo? ad prascriptum voluntatis ejus vitave inftituendo, & ex ejus Spiritu vivendo. Zanch. in Col. 2. 6. Faich is obediential, and cannot but be fo; for he Rom. r6. 26. that believeth realty, his labour foal not be in vain in the Lord, cannot 1 Com 15.58. in reasonand holy ingenuity, but think it meet he be fruitful and abound pii credunt, ing almay in the work of the Lord; for others they do but think, not know Aug. the greatness and certainty of the reward. Yez, indeed that affurance I before spake of proceeds from Faith through obedience : By this we know that we know him (know put for believe, Zanch .in loc. as Ifa. \$3. 11.) if me keep his Commandments: I thall therefore, according to St. Pauls Tir. 3. 8. command to Titue, affirm confiantly this as a faithful faying, That shey which have believed, must be careful to maintain good works.

Eighthly; True and Javing Faith trusting God for the greater, will trust bim for the leffer mercies. Fothern that through Christ do believe in God, this I Pet. 1-216. will feem forcible arguing, and a necessary interence, He that spared not Rom. 8. 32. his own Son, but delivered him up (I believe) for me, how will be not with

Pfal. 11. 7.

Gal. 2. 20.

1 Pet. 2. 7.

Ifa. 53. 2.

Cant. 5. 9.

Tolle meum

& tolle De-

Pfal. 34. 8,

verf 2.

him give me also all things freely? God hath made all forts of promises to true Faith; and accordingly many of the Servants of God have expresfed confidence in God when things have gone worst with them; they would not be afraid what man can do unto them, nor of evil tidings; their hearts were fixed trusting in the Lord: The just's living by Faith is true in this sence also: and that of Pauls living the tife in the flesh by the Faith of the Son of God, bath much in it. Though I know natural timorousness, and living too much the life of fense may occasion some worldly fears in a Believer; as boldness of temper, carelesness, false confidence may much bear up an unbeliver : Yet in great measure their pretences to faith are questionable (I might say their faith is but pretence) who say they can trust

God with their fouls, but will not trust him with bodies and estates. Ninthly, True and Saving Faith makes Christ very precious to them that

believe. 'Ami 9801 22, but to the unperswadable, he is a stone of stumbling. without form or comelines; they ask the believer What is thy betoved more than another? And no wonder; for none but the believer hath a cleared eve to behold things that are spiritually discerned: None but he hath that special interest which inhanceth the price and valuation: None but he hath that experience, by which it is tafted and feen that the Lord is good: But fight, propriety, and experience will make him ineffimably precious, and the Pfal. 104. 34. meditation of him Sweet; Faith that feeth his necessity, feeth also his ex-

6. Opposites.

Those things that are Opposite to true Faith are of two forts.

cellency, and takes him not upon constraint but choice.

First, Such as speak the soul void of it, and are simply inconsistent with it.

Secondly, Such as actively war against it, and repel it. These I shall call Contrarily Opposite, those Privatively Opposite; though the terms may feem not fully fuitable to all the particulars.

Privative -

Some things are Privatively Opposite to true and Saving Faith, as relating to the Understanding; others as to the Will; others as to the Life. First, As to the Understanding and affent.

1. Ignorance, blindness, darkness (of the inconsistency of which with Faith, see before of the Word, the Instrumental Cause) This either is invincible Ignorance, where means of cure are wanting : Or Vincible, which carelefness, floth, or affectation causeth; for there are some perfons willingly and wilfully ignorant, and love darkness.

Ad. 17. 3c. 2 Pet. 3. 5. Joh. 3. 19.

2. Unper/wadableness to affent to the truth of the Word and promise: Rom. 11.30, anisea, Impersuasibilitas: When men are not satisfied in the grounds of believing, and so affent not : wherein yet sometimes there is a battery shaking the Affent, and by parley bringing near a furrender; an almost perswasion,

Act. 26. 28. Which yet is ineffectual.

3. Error in Fundamentals, especially those that concern Faith, Christ, the Promiles, Justification and falvation. Corrupt minds are reprobate concerning the Faith, 2 Tim. 3. 8. Therefore doubtful Disputations, where on one fide is error, are dangerous to the weak.

Rom. 14. I.

Secondly,

Secondly, As to the Will, Affections and Confent.

1. Unbelief, not accepting the good things promised through ignorance Heb. 2. 3.

or careless neglett of great falvation.

2. Dibelief, when men through diffatisfaction with the reasons to believe, or through pride, stubbornness, uncompliance of spirit, WILL not Joh. 5.39. come to Christ for life, will not submit to the righteousness of God.

40, 44.

Thirdly, As relating to Life, practice and profession.

1. Heresie is Privatively Opposite: Such as joyn obstinacy and promulgation to their errours, whose words eat like a gangrene, are to be rejected, as men void of, and enemies to the Faith.

2 Tim. 2. 16. Tit. 3. 10.

2. Apostasie from the truth and profession of the Gospel called denial, viz. after knowing and owning. These never were of the Faith, else would 1 Joh. 2. rg. they not have gone from it. This is a dangerous thing, drawing back to perdition; in such God bath no pleasure: It had been better for them never Heb. 10.38. to have known, &c. This commonly ends in bitterest enmity to the Faith 2 Pet. 2. 21.

and true professours of it.

3. All sins laying waste the Conscience are inconsistent with faith : because Faith and a good conscience are inseparable companions.

By way of Contrariety, there may be confidered these things (possibly Contrarily.

some also under the former head, in part,) as Opposite to true Faith.

First, Flesh and blood; these cannot enter into the kingdom of God, and oppose faith that would bring thither. I name this first, because it is the greatest enemy, and gives advantage to all others, and then indeed are we tempted (to unbelief, or any thing else) when we are drawn aside of our own hearts. By Flesh and blood is meant Sense, living by fense is the 2 Cor. 5.70 great hinderer and supplanter of Faith: Also Carnal reason judging every thing by its own unsuitable apprehensions, and so misrepresenting the things of God: to it the Gospel is foolishness, though it is the wisdom and power of God to them that believe: This taketh notice of the meanness of the faithful in the world, and stumblethat it, &c. Abraham lest both these Servants below when he went up into the Mount to the Lord, to exercise that eminent Faith of his: Yea indeed Sense and Reason appeared eminently contrary to Rom. 4. 18, him in his entertaining the promise at first; else had not the great Brength 19, &c. of his Faith been manifested, nor God glorized so much.

Secondly, Satans affaults: He not only at first keeps out Faith, by blind- 2 Cor. 4. 4. ing mens minds, but afterwards doth with Faith as the King of Syria charged 1 King. 22.31. his Captains to do with the King of Ifrael: He knows what an enemy to his Kingdom Faith is; by it we resist him, and consequently put him to flight and quench his darts: He knows if our Faith fail, all fails, and therefore he delires to winnow the foul, and get the good feed out of our Luke 22. 31.

bearts, left we should believe and be faved.

Luke 8. 12.

Thirdly, The World is a great adversary : Why else is Faith called the Victory over the World, but that there is hostility between the world and it?

1 John 5.4.

Fourthly, I might add mens own delays. 1. Causing hardness in their Heb. 2. 15. hearts from themselves: To day, to day believe, unless you would harden John 12. 38,

your hearts. 2. Provoking God to feal men up under their injudicious unperswadable minds, for their long opposition to the light and word of Faith. The Spirit of Faith will not alway frive, when men still refift him,

Gen. 6. 3. Ad.7. 51. I shall improve all that hath been spoken by some few Uses, and conclude.

The first fort of Ufes shall be Corollaries for Information. Ules. Informati-071.

Gal. 3. 9. Luke 45.

Joh. 3.36.

Mark 16. 16. Joh. 3. 18.

I Cor. 6. 11.

John 3. 36. Rev. 21. 8.

Heb. 3.12. John 5.40. Act. 13. 46. Matth. 13.58. Mark 6. 5, 6.

1. Of the certain and unspeakable misery of the unbeliever, from the fure happiness of the believer. Contrariorum contraria est consequentia. Remember what hath been spoken before of the excellent Effects and Confequents of Faith, Union with Christ, Justification, Adoption, &c. and that great and everlasting fruit Salvation ; upon all which we may conclude with the Apostle, bleffed are they which be of Faith (or believe) with faithful Abraham; yea therefore bleffed is be that believeth, because there shall be a performance of all those things which have been spoken of the Lord: Now turn the Table, invert the fenfe, read all backward, understand all contrary of the unbeliever: No union with, but separation and distance from Christ: No pardon of fin, reconciliation and justification, but guilt in full force, the curse of the Law, (and so be is left to stand or fall by himself) and the wrath of God are upon him: No Adoption of Sons, but rejection as spurious, and a Sonship to the Devil, the god of this world, &c. No Salvation, but inevitable condemnation; He that believeth not shall be condemned, yea is condemned already, because he believeth not in the name of the only begotten Son of God: i. e. his present state is a state of certain damnablenels, as fure as if he were condemned already : Not that there can be no believing afterward, and recovery thereby; for who then should be saved? for such were some (yea all) of them that are justified by faith in the name of the Lord Jesus, as the Apostle speaks of other sinners. He that I John 5. 10. believeth not maketh God a liar; but he shall find him exactly true to his coft, in such words as these, He that believeth not the Son shall not see life : The unbelieving as well as more carnal finners) shall have their part in the lake which burneth with fire and brimstone, which is the second death.

> of God ! 2. It is no small matter to be saved, since Faith is such a thing as before described, and without it there is no Salvation: Should Christ now come, should he find Faith on the earth? Alas, the small number of those that shall be faved, there being so few Believers, though so many Profesiours of Faith among Christians! This is sadly manifest in the gross Ignorance of the most, and suitable apprehensions in the Doctrine of Faith of very few: In the Errours, Herefies, Apostasies of many, even denying the Lord that bought them: In the altogether contradictory life of most to that Paith

> Men by unbelief depart from the living God; will not come for life; and

judge themselves unworthy of eternal life; and bring a kind of impotency

upon the Omnipotent as to the doing them any good : No wonder then if

Jesus wondered at their unbelief that held his hands from helping them.

Oh! how much better were it for them among us that believe not, that they had never had offers of Salvation, never heard the Gospel of the Grace they pretend to have, which (as well as Repentance) should have fruits meet for it brought forth, and accordingly it is known. No wonder if they that take true Saving Faith to be no more than Affent, and a professed owning the Doctrine of the Gospel, a Considence (at all adventures) of Gods love, &c. or some such thing, think the way to Heaven broad, and wonder at any speaking of the paucity of those that shall be saved.

3. Hence take notice of the Reasonableness of the Christian Religion. 1. That God requireth no more but Believe : Other things indeed are required, but they naturally flow from faith, are inseparably linked with faith, and faith cannot be without them; faith is the great work of God, and command of the Gospel. 2. That this is so suitable: Without faith no salvation can be apprehended as attainable by the new Covenant; by it comes union to, and interest in the person of the Mediatour; by it is the appropriation and application made of what he hath done and suffered in sinners behalf; by it is acceptance given to Gods gracious offers in the Gospel. What more meet, and just, and necessary? are not Gods ways in requiring faith equal?

4. Behold the danger of ignorance, or mistake in this great fundamental point, upon which falvation or dampation have such immediate and necessary dependance; in other matters not so great danger: How justly censurable then is the folly of those that cannot patiently hear the doctrine of faith, but think of time laid out upon it, as Judas of the ointments expence, What needs this waste? But truly, if you are ignorant of Gods righteousness (which is by faith in the Son of God) you will take other wayes in which ye cannot find falvation, ye will go about to establish your own righteousne [s, Rom. 10. 3.

5. The usefulness and needfulness of a Gospel-Ministry is hence manifest. Faith cometh by hearing; How shall they believe on him of whom they have Rom. 10. not heard? and how shall they hear without a Preacher? &c. How beautiful 14, 15. upon the Mountains are their feet, that bring the glad-tidings of falvation, and as workers together with God, build up precious fouls in their holy

The second fort of Uses shall be made up of conjoyned Exhartation and Exhart. Admonition: Admonitory exhortations.

First, Labour after this Faith, and take heed lest there be in you an evil Heb. 3. 12. heart of unbelief; Evil it is to God, it dishonoureth him, and disappointeth him; Evil to us, deprives us of our offered happiness, and bringeth upon us swift destruction, certain and aggravated condemnation; take heed of this gross self-murder of unbelief; make use of the means before prescribed for the begetting and increase of Faith, and beware and oppose those things that are Opposite unto faith: This Exhortation is to all.

Secondly, To those that pretend they have faith. Try whether your faith be right or no : and to this end make use of, and apply those notes and properties of faith before handled: Yet spend not so much time in trying whether you have it, as in exercifing it, (in this many weak Christians are very faulty;) and this will be the way to make all fure for you, and in due time clear to you.

Rom. 5. 2.

Rom. 3. 27.

Col. 2. 7.

Rom. 1. 17.

Thirdly, To those that upon trial find they have this excellent grace of faith.

- 1. Rejoice and comfort your selves against all your fins, sears, the worlds troubles, Satans temptations; for as to all thou are more than Conquerour. Is thou believest, rejoice in hope of the glory of God; for he that believest shall be saved.
- 2. Blefs God and boast not; there's no cause of boasting, faith is the gift of God; there's cause of thanksgiving, it's the hand to receive all other gifts. If ye hope for salvation by faith, be humble and glory not, for boasting is excluded by the Law of Faith, the constitution of saith for the salvation of sinners thereby. If ye stand by Faith, be not high-minded; if ye abound in Faith, abound therein with thanksgiving, for ye owe the more.
- 3. Live by faith. Paul from Habakkuk afferts the just shall live by faith, and propounds his own example of living by the faith of the Son of God. Be much in the actings and exercise of Faith, and make your lives full of the fruit and efficacy of faith; yea, peculiarly exercise faith in dependance upon God for the support and perfeverance of your faith. Draw down to practice what you know of faith, and ye shall know more satisfactorily the Doctrine of faith, than the wisest in the world according to the letter. Live by the faith of the Son of God (it is not notion, but action; not word, but life) and then wait till faith shall be turned into vision, and being perfected be abolished, having done its work, and then at least ye shall be fully satisfied concern-
 - 4. Labour to be firong in the grace of Faith that is in Christ Jesus; not only for your own sakes, to avoid those anxieties which weakness of faith causeth, but for Gods sake, that by strong faith ye may with Abraham the sather of the faithful, give much glory to God, who hath annexed glory to believing.
- y. Pity them that do not believe, and labour to propagate your faith. Whose foul, that by faith are themselves secured, would not bleed in consideration of the dangerous, yea, certainly miserable estate (as before described) of unbelieving friends, relations, acquaintance? Warn them, exhort them while it is called to day, pray for them; yea, strengthen the weak in faith, and offend them not by going to the utmost bounds of your Christian liberty.
- 6. Esteem them precious that have this precious faith, and have not the Faith of Christ with respect of persons! Let the poor of the world that are rich in faith, and heirs of the Kingdom, he honourable in your esteem, as they are in Gods.

ing it.

Bom. 4. 20.

Jam. 2. 1. Verfe 5.



Repentance not to be Repented, Plainly Asserted, and Practically Explained.

Acts V. 31.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Epentance being the Subject of this day, in the course of this moneths exercise to be discussed, I must wave the Coherence and Connexion of the Text; only desire you to note, that the Apostles affert the prerogative of Christ, as their Apology for their disobedience to humane commands; when they forbidden, did proceed to preach, and a reason thereof is demanded; the answer is made in short, Whether we obey God or man, judge ye, Jesus Christ is exalted to be a Prince and a Saviour, to subdue his enemies by Repentance; and support his Subjects by Remission of sin.

The Text presents us with two parts considerable.

1. A Donour, Jesus Christ exalted to be a Prince and a Saviour.

2. The Donation, and that is double, Remission of fin-

* Ambrose de

blem. tom. I.

l. 3. Dani. Dike.

Stock, with many others.

Repen. de fin.

pænit. Aretii proAnswerable to the parts of the Text, the Doctrines which might be inferred to our instruction, would be two.

Doct. 1. Repentance and Remission of sins, are the especial acts and advan-

Doct. 2. It is the fole prerogative of the Lord Jesus, to give Repentance

and Remiffion of fin.

But I must not insist on a formal discussion of either of these doctrines, my work and intention being to unfold, and practically explain the nature of that most necessary (at all times, though now more especially) grace of true Gospel-Repentance; and therefore pretermitting the doctrines, let me propound to your serious consideration, these sourthings, viz. the

1. Nature 2. Necessity

3. Notes or Characters of Gospel-Repentance.

4. Next way or means

First then of the nature of Repentance; and in opening it I shall not trouble you with the curious and critical considerations of the word, or the various descriptions of the thing set down by many sound and pious * Authours: but briefly propound unto you this general description, as that which comprizeth in it the nature and particular parts of true Repentance, viz.

Repentance is a grace supernatural, whereby the believing sinner sensibly affected with, and afflicted for his sin as committed against God; freely confessing, and fervently begging pardon, turnech from all sin to

God.

Instead of a logical division, and discussion of this description, I shall distribute it into these Theological conclusions, as most proper for your capacities, and profitable for your instruction.

1. Repentance is a grace supernatural.

2. The believing sinner is the subject of true Gospel-Repentance, where-

by the believing sinner, &c.

3. Sense of, and sorrow for sin as committed against God, are the precursive acts of true Repentance: sensibly affected with, and afflitted for his, &c.

4. A turning from all sin to God, is the formality of true Repen-

tance.

5. Confession of guilt and Supplication for pardon, are constant concomi-

rants of Gospel-Repentance.

These several Conclusions I shall briefly and distinctly explain, whereby I hope you will well understand the nature of Repentance; and first of the first, (viz.)

ion.

Repentance is a grace supernatural. It is a grace in its nature, supernatural in its Authour, Original, quality and operation; Repentance is a grace grace in its nature; not only as it is freely given us of God, without the least merit of ours, but also as it is a gift animating and enabling unto action: That which I intend you especially to note, when we say Repentance is a grace, is this, (viz.) that it is an habit, power, principle, fpring, root, and diffesition; not a bare, single, and transient action, as the Papists, and some ignorant fouls do imagine : Repentance is different and distinct from all penitential acts; fighing, felf-castigation, and abstinence from all finful actions, are fruits and expressions of repentance, but not the grace it self: for that diffuseth it self into the hearr, and disposeth, habituateth, and enableth to all acts of forrow for, and cessation from sin: The repentance which is given of God, is not an action, but power, principle, and frame of spirit: The power and principle is divine, but alt and exercise of repentance is humane; God plants the root whereby man brings forth fruit worthy repentance, Matth. 3.8. Repentance is no other but a spirit of grace, animating men to mourn, Zach. 12. 10. Repentance is not the work of an hour, or a day, but a constant frame, course and bent of the foul, on all renewed guilt flowing afresh, and bringing forth renewed acts. When the mighty hand of God doth smite the flinty heart of man, it loseth its stone and hardiness, becomes pliable to divine pleasure, is inclined to relent. and prone to diffil its heavenly dew : and therefore it is called a grace: as in its nature Repentance is a grace, fo in its Original and operation it is supernatural; a grace freely given from above, not acquired by any means or merit of our own, but springing into the soul by the meer good Will of God, and immediate power of the holy Ghoft; however Repentance must be acted, it cannot be acquired by man; it lyeth out of the reach of humane arm, and must be the effect of an Almighty hand. even the influence of God himself; there is not in man the least merit of condignity or congruity, that can engage divine juffice to bestow it: No; it is a good and perfect gift, and cometh down from above, and James 1. 17. is given by the Father of lights. In vain do men feek Repentance in any natural means; for birth, breeding, education, instruction, art, knowledge, moral swasion, friendly advice, and Gospel Ministry it self can- 1 Cor. 3. 6,70 not work it, without the immediate operation of an omnipotent Spirit : that will, and that indeed only can work above, and contrary to the course of Nature; God only can take away the stony heart, and give Ezek. 36. 26. an heart of flesh. It is the fole and fingular prerogative of Christ Jefus exalted, to give Repentance; all means and Ministry are bur a Mofes Rod, a meer passive instrument; only the might of Gods hand can make mans Rocky heart relent; Ministers must indeed preach in season and out of season, yet it is but a peradventure that God will give repentance, 2 Tim. 2. 23. In vain do men dally with, and delay repentance, when God calleth, determining to themselves time wherein to repent, as if it were within the reach of their own arm, or at the command of corrupt nature, whil'ft (God knoweth) they may fee their fer time (though that it felf is doubtful) and yet find no place for repentance, though they feek it

with tears; Repentance is not the refult of pureft nature, nor yet the effect of the Law, but a pure Gospel grace; preached by the Gospel, promised of Rep. p.3, 4. in the Covenant, sealed in Baptism, produced by the Spirit, properly flowing from the blood of Christ, and so is every way supernatural; so that Jer. 31.18,19. every returning finner must pray to God, Turn thou me, and I shall be turned; and the praise of Repentance obtained, must be returned to God alone. as him from whom it hath been derived; for 'tis a grace supernatural; But

fecondly,

2. Conclu-GOM.

1 Pet. 1. 3.

The believing sinner is the subject of Gospel-repentance. Whosoever repenteth, chargeth himself with guilt, and must needs be a sinner. Adam in innocency had no repentance, because no fin; and the Lord Jesus faith, he came not to call the righteous, but the finner to repentance, Matth. 9. 12. Returns do follow upon deviations, remorfe upon disobedience, and repen-

tance is the work of a transgressour.

But the Subject of Gospel-Repentance, must be a believing finner : a finner not only of sense, but also of hope; not only of conviction, but also of confidence, feeing a pardon procured for fin committed. Faith must be the formal qualification of a Gospel-penitent, as the very foundation and fountain of true repentance; unbelief is the very ground of impenitency. and lock of obduracy. Gods common complaint of impenitent Ifrael, is, they believed not, Pfal. 78. Then faith must needs unlock and release the foul unto its return to God; for contrariorum eadem est ratio, the reafon is the same to contraries. Saint Ambrofe calls faith incendium panitentia, the four of repentance; and the Scripture doth suggest to be the pump of repentance. Pfal. 130. 4. There is mercy with thee, that thou shouldest be feared. Hence it is that the objects of faith become arguments. and the promises of grace, perswasions to repentance, Jer. 3. 13. The approach of the Kingdom of God, is the only argument urged by John the Baptift, and our Saviour, to enforce Repentance; mercy apprehended, animateth the miserable sinner to return to God. Ifrael mourned, but made no return untill Shecaniah cryed, There is yet hope in Ifrael concerning this thing, Ezra 10. 2. The Affyrians put halters on their necks, knowing that the Kings of Israel are merciful. The Law shutting the door of hope, may flir up grief, and horrour, but it staveth off Repentance : fin feeming unpardonable, fets the foul at a diffance from God, and finks it in despair, whilest the pardon proclaimed provoketh Rebels submission. Nemo possit pænitentiam agere nist qui speraverit indulgentiam. no hope, no help to repentance, faith Saint Ambrofe. Repentance is argued from, and effected by the death of Christ; Mount Calvary is the proper Bochim; the sufferings of a Saviour the sad comments upon fin: The fighs and groans of a Redeemer, most rending to regardless bearts; and the sweat and blood of the Lord most foaking and suppling to an Adamantine foul; but faith only apprehendeth and applyeth a crucified Christ: Repentance the souls Pump is dry, and distills no water, until faith pour in the blood of Christ, and water of Gospel-

Mat.3.2,4,17.

Gerhard. meditat. fecund. Exercitium pænitentiæ ex dominica paffione.

Gospel-promises; so that Faith must precede Repentance, as the cause to the effect, the mother before the daughter; for it must qualifie the true Penitent : It is a mystery beyond thereach of nature, that a Son sould coexist in time with the Father : but neither reason nor faith can allow a priority of the daughter before the mother.

I well know many Divines affert the precedency of Repentance unto faith : but to my judgment it is more than probable, yea, positively clear, that in order of time, Faith and Repentance are infuled together into the foul; in order of sense, and mans feeling, Repentance is indeed before faith; but in Divine method, and the order of nature, Faith is before Repentance,

as the Fountain is before the Stream.

But it is objected that the order of Scripture doth set Repentance before faith; fo in preaching, Mark 1.15. Mat. 3. 2. Luke 3. 3. At. 2. 38. 6 3. 10. And Repentance is required as the qualification which must entitle to the promises, remission of sin is only offered to the penitent; so that Repentance is the reason of faith, and ground on which we believe fin is pardoned.

In Answer to this Objection; I shall propound unto your Observation

three Rules which make a full and ready resolution to it.

1. Order of Scripture doth not always conclude order of nature; in 2 Pet. 1. Rule. 2. 10. Calling is mentioned before Election, yet who will deny Election to be first in nature? for whom God predestinated, them he also called, Rom. 8. 30. Again, in 1 Tim. 1.5. The pure heart and good conscience is Act. 15.19. mentioned before faith; yet none can deny them to be the effects of faith, which purifieth the heart; for to the unbelieving, nothing is pure, but their

very mind and conscience is defiled, Tit. I. 15.

2. Humane sense is in many things the Dictator of Scripture order: The 2. Rule. Holy Ghost speaketh of things as they are, obvious to our fense and capacity, rather than as they are in themselves, and their own order : Hence it is that the promises of peace, pardon, and the like priviledges are propounded unto Repentance, as a qualification obvious to our sense, and evidencing our faith : Faith and Election must be known a posteriori, by their effects, Repentance and Vocation, and therefore are mentioned after them : For though we believe before we Repent, we Repent before we know that we do Believe.

3. Misapprehension of the nature of Grace, doth easily lead into a mistake 3. Rule. of the order of Grace. Such as deem common illumination and conviction to be Repentance, and affurance of pardon, joy and peace to be the formality of faith, may very well place Repentance before Faith; but such as understand the acceptance of Christ in order to pardon, to be true and faving faith; and a ceasing from sin, and serious application of our selves to piety, to be the formality of Repentance, will plainly fee that faith uniting us to Christ, and deriving to us the efficacy of his death and sufferings, that we may be holy, doth precede, and must needs be the cause of true Repentance.

Note.

Let me then dismiss this Rule with this Note or Observation. Faith in its existence and essential acts, but without its restection, fruits and effells, is the foundation and fountain of true Repentance. Such therefore on the one hand, as apprehend and affent unto the History of the Gospel. and are sometimes affected with, and afflicted for their fin, but do not accept of Jesus Christ as tendered to be Lord and Saviour, do fix their Engine too low to force the waters of Repentance into the foul; yet this Devils faith may produce a Judas Repentance; for an Hypocritical Repentance is the result of an Historical faith. And on the other hand, he that feeks affurance of his fin pardoned as an argument of Repentance, maketh the effect both cause and effect, and concludeth himself into a condition not needing Repentance, whilft he pretendeth to enforce it : but the true frame of a Gospel Penitent, is by saving faith to see salvation (throughthe fatisfaction of Christ our Saviour) extended to sinners, himself not excluded; and so closing with, accepting of, and appropriating to himself. the general tenders of grace, and terms of the Covenant, to proftrate himfelf at the feet of mercy, and pursue his pardon, untill by acts of sincere Repentance, he affure himfelf his aimed-at happiness is attained, and shall with certainty be possessed; and so he experienceth in himself, and evidenceth unto all others, that the believing finner is the subject of Gospel Repentance. And now I pass to the third conclusion considerable in the nature of Repentance.

3. Conclu-

2 Or. 12.21.
'Επί τη ακαθαρσία.
Rev. 9. 20.
'Απὸ κακίας.
ΕΠΊ
ΠΙΙΦΠ
Μεταμέλιτα.

Meraicia.

Sense of, and sorrow for sin as committed against God, are the procursive acts of true Repentance.

True Repentance (as most Divines determine) doth consist in two parts : (viz.) Humiliation and Conversion; the casting down the heart for sin, and the casting off sin; A Repenting for uncleanness and sin, with grief, shame and anguish; and Repenting from iniquity, Acts 8.22. and from dead works, Heb. 6. 1. This distinction, or rather distribution of Repentance, is not only dictated by the denominations of Repentance, which in the Hebrew is called Nacham, An irking of the foul; and Teshubba, A. turning from iniquity; fo in the Greek, Metamelia, After-grief; and Meranoia, After-wit; and in the Latine, Panitentia, and Resipiscentia; the one expressing the sense and forrow of the soul; the other, the reprogradations and returns of it from fin: but the Scripture also doth clearly suggeft, nay, speak out these distinct parts of Repentance, Humiliation and Conversion; requiring sometimes the one, sometimes the other, when Repentance is the duty to be discharged; calling sometimes for fasting, weeping, and walking in sackcloth and ashes; nay, the rending of the heart, and not the garments, Joel 2, 11, 12. and sometimes, and that very commonly, for turning to the Lord, nay, the whole work of Repentance is in Scripture expressed by Humiliation; in the promise of pardon to the penitent, their Repentance is described to be an humbling of the uncircumcifed heart, and acceptance of the punishment of their fin, Lev. 26. 41. So when Rehoboam and Mannasseh Repented, they are only said to humble

themselves, 2 Chron. 12. 6. & 33. 2. And under the Gospel we read of Repentance for fin, as well as from fin; and 'tis denominated godly forrow, which worketh Repentance: 2 Cor. 7. 10. Working not only as a cause but complement, perfecting, finishing, and compleating Repentance; and therefore the Apostle James requires them that draw nigh to God, and cleanse their heart, and purific their hands, that they be afflicted, mourn and weep, and humble themselves under the hand of God, Jam. 2.8, 9, 10. And the Covenant of Grace promising Repentance, doth express it felf by these two acts; you shall see the evil of your waies, and loath your selves because of your iniquities and abominations: And I will put my Spirit within you, and cause you to walk in my waies, Ezek. 36. 27, 31.

So that according to the expressions of Scripture, as well as the experiences of the Saints, Humiliation of the soul is an essential act, and eminent part of Repentance; and this is that which I in the description do denominate tense of, and forrow for fin, as committed against God, thereby intending to note unto you, that the foul must be humbled that will be lifted up by the Lord; and his humiliation doth, and must consist of these two parts,

Conviction and Contrition, fight of, and forrow for fin.

The first part of humiliaton is, A Spirit of Conviction, or fight of fin in First part of every penitent foul, which is no other than the operation of the Holy Ghost, opening the blind eye to fee the deviations of the foul, and the destruction inevitably attending the perfiftance in it; this act of Repentance and Humiliation, is no other but the Prodigals return to himself in sense of his own starving condition, whil'ft his fathers fervants have bread enough; the arrival of Luk. 15. 17. the Law unto the reviving of fin in Pauls sense and feeling; the communing with our hearts that we may tremble, and not fin; a fearthing and trying our waies, that we may return unto the Lord; a smitting on the thigh, with a What have we done? the smiting of Davids heart with an I have fin- 2 Sam. 24.10 ned against the Lord; the judging of our selves, that we may not be judged of the Lord; the Spirit of bondage, which goeth before the Spirit of Adoption: In a word, it is the fouls ferious erection of a Court in its own breaft, and fetting conscience in the Throne, and making a judicial process to defory and determine its eternal condition; in order to which

1. It preads before it self the Law of God, as that which must be the Rule of life, and reason of death and condemnation; the will of God dictating duty, and diffwading iniquity; awarding recompence according to obedience or disobedience: In a word, determining of men, thus do and live, or thus do and dye; thus I will be worshipped, and you shall be rewarded; in this if you transgress, you shall be thus punished; the foul feeth clearly that the Law is in nature and necessity, a School-master to bring we unto Christ, whil'ft by ferious confideration of its genuine fense, and due extent the foul standeth convinced, this is duty enjoyned; this is sin inhibited; herein if I offend, not only in deed and word, but thought or imagination, I am a transgressor bound under guilt, and the expectation of judgment; thus the coming of the Law into Pauls mind, becomes the revival of fin; and fofiab ZZ2

humiliation.

Rom. 7. 9.

Lam. 3. 39.

his reading in the Law of Moses, led him to the tremblings of heart, and renting his garment before the Lord, 2 Chron. 34. 18, 19. For as indeed without the Law there is no transgression, so without the knowledge of the Law there can be no conviction; ignorance of Divine pleasure is the great obstruction of Repentance; and therefore the Prince of this world doth daily endeavour to blow out the light of the Word, or to blind the eyes of the fons of men, that they may not fee, and be converted; but God fends his Prophets rifing up early, and fending them to read the Law in the ears of men, that Israel may see his sin, and Judah her transgression: The first act of Repentance, is the falling of the scales from off the sinners eyes : the first language of a turning soul, is Lord, what wouldest thou have me to do? So that the foul humbling, felf-examinant, feeing the Law to be holy, just and good, that which must be the rule and reason of its condition, it being to arraign and condemn it felf, becomes studious of the Law in its full fense, and due extent, in commands, prohibitions, promises and threats, and fets before its eye every particular precept, and pondereth the righteousness of that God who hath declared a curse against every one that continueth not in the Law to do it; and so by the justification of, and infight to the Law of God, exciteth the foul to felf-reflection, and is constrained to cry out, What have I done? whereupon it

2. Surveigheth the past course of his own life; summoneth together all faculties, powers and members of both foul and body, to make rehearfal of his past conversation, in word, thought and deed, and to give an exact account of their conformity or disagreement with the Law of God established, and rule by which it must be judged; and now he communeth with his heart, considereth his waies, examineth himself, makes an exact comparison of his life with Gods Law, layeth the line close to his carriage; and fo convinceth himself of his deviations and irregularities, insomuch that sin reviveth, and he dyeth; guilt appeareth, and grief and shame aboundeth; his own heart condemns him as disobedient, and a transgressor of the Law, that he is constrained to cry out, What I should do, I have not done : I have left undone what I ought to have done. I have finned against the Lord; if God be severe to mark what is amis, I cannot abide in his presence; for I have not only offended in part of his holy Law, and broken the least of his Commandments, but I have violated the whole Law, and am a Transgressor against every Command; nay, he cometh on this consideration to be convinced of his anomy and ataxy, the pravity of his nature, that enmity to the Law, which is implanted in his very being, and that irregularity whereby evil is ever present; but to do good he hath no mind : fo that he must needs cry out, I have sinned, and must return, or else I perish: now reproof finds ready acceptance from him; the Ministers of God shall meet with no murmuring, if they cry unto him Thou art the man; for he is apt and ready to draw upa Bill of Inditement, and read a large accufation against his own foul, his iniquitie now finds him out, and followeth

him every where, that it becomes alive, and appears against him with vi-

Rom. 7. rg.

gour, not admitting the least Apology, but leading him to Condemnation, and laying him open to the Curse due unto them that break the Law, and therefore he now

3. Sentenceth himself as accursed of God, and bound over to Divine fury; the conscience of his guilt concludes him under the condemnation of the Law, that he feeth cause to wonder at his very being, concludeth himself unworthy of the least mercy, and God to be just in the greatest of judgments which lie upon him; and so proceedeth to judge himself, and seal up his own foul under the curse, standing under the continual expectation of Gods fiery indignation to be revealed from heaven; determining it felf a debtor to the Law, and as fuch, liable to justice, and in it felf unable to make the least satisfaction; so that now the soul doth not only affent unto the Law as true in all its threats, but applyeth them unto himself, confesfing unto him belongs shame and confusion, hell and horrour, woe and eternal misery, that he knoweth not how to escape, but if God proceed against him, he is most miserable and undone for ever; and so is constrained with anguish of soul to cry out, What shall I do to be saved?

This is then the first part of humiliation, when the foul in this due order. and judicial method of conviction, is brought to a fight of fin, to fee God offended, the Law violated, the foul damned and destinated to everlasting woe, if not Redeemed by the mercy of a God, who hath established Jesus Christ his Son to be a Lord and Saviour, to give Remission and Repentance, and so it proceeds to the forrow for his fin as committed

against God.

The second part then of penitential humiliation, is contrition, or forrow for sin as committed against God: Herein the soul is not only acquainted with, but afflicted for its guilt, feeth not only that it is a finner, but forroweth under, and is ashamed of so sad and sinsul an estate; the stony heart is broken, the Adamantine foul diffolved; he rends not his garment, but his heart, and goeth out and weepeth bitterly: He feeth with shame his many abominations, and rendeth with foul-distressing forrow and anguish, the Curse of the Law that is due unto him; and considereth with almost foul-distracting despair, the dolefull estate into which his sin hath refolved him; for he feeth God with whom he is not able to plead, to be highly offended, and therefore must with Job confess that he is not able to answer when God reproveth; he is vile, and must lay Job 40.4, 5. his hand on his mouth; though in his pride he hath once spoke, yet now he hath no answer; yea, twice, but he dare proceed no further. Well, seeing that all contending with God, is but a darkening counsel by words without knowledge, and so he becomes submiss and filent under the Pfal 51. 4. faddest of affliction inflicted by God; Crying out, Against thee, thee only Lam. 3. 39. have I sinned. And why should a living man complain for the punishment of his fin? The foul is in it felf confounded on the fense that God claps his hands against him for his sin, therefore his heart cannot endure, or his hands be strong, Ezek. 22. 13, 14. Compunction of spirit is the only

humiliation.

Ifa. 6. 6. Ha. 64.6.

Luk. 13. 13.

Pfal. 51. 12.

Zcch. 12. 10.

Luk. 7. 47.

heighth of his malady, and by the dolor of a Saviour, made fensible of the depth of his mifery; by the mercy and love manifested to so great a sinner,

only condition of the convinced Penitent; he fees he is liable to the curfe of the Law, and his only outcry is, What shall we do to be laved? He being convinced that he hath crucified the Lord of life, is pricked at the heart : and in all approaches unto God he is ashamed and amazed, because a man of polluted lips; nay, fadly feeing that fin overspreads him, his very righteenfness is as a menstruous cloth; he like the poor Publican, stands afar off. and dares not fo much as lift up his eyes to heaven; and his only note and eccho is, Lord, be merciful to me a sinner; he humbleth himself under the hand of God, as having deferved the most heavy of plagues; his haughty spirit is now laid low within him, he is wholly resolved into forrow, even godly forrow; it is his grief that guilt is on his spirit; but his greater grief. that his fin is gone out against God, a gracious and an holy God, a just and an holy Law; his forrow is a forrow of candor and ingenuity; not fo much that he is liable to the lash, and obnoxious to the curse, as that a Father is offended, the image of his God defaced; his grand complaint is, I have sinned against God; his soul-affliction, and heart-trembling is, God is offended; the frowns of God fink deeper, and feize more fadly on his foirit, than the sharpest of his sufferings; his earnest cry is for the joy of Gods Salvation; he is not only afflicted with the terrours of the Law, which he confesset belong to him, but is melted with merciful Ministrations of the Gospel of which he is so unworthy; he cannot look unto Christ but with a spirit of mourning, moved by the strength of the remedy, to see the

given. Thus then the believing finner comes home by weeping cross, finds conviction, and contrition, antecedaneous acts unto his conversion, a sense of, and forrow for his fin, precurfive parts of his Repentance; and God holds this method in giving Repentance for fundry wife and gracious ends which he hath propounded to be effected. As,

he is led to mourn over a gracious Saviour, like Mary Magdalene, he loveth much, and manifesteth it by lamenting much, because much is for-

1. To suit them for, and engage them to set an esteem on Christ Jesus, and the Remission of sin in him. The whole need not the Physician, but the fick, and Christ came not to call the righteous to repentance, but the finner, Mat. 9. 12. The hunted beast flies to his Den, and the pursued Malefactor to the horns of the Altar, the chased man-killer to his City of Refuge, fo the humbled finner unto Jesus Christ; like Paul flain with the sense of fin, and conftrained to cry out, O wretched man that I am, who shall deliver me from this body of sin? It soon seeth and saluteth Christ for his Saviour, with an, I thank God through Jesus Christ, I have gained the victory. The weary and heavy laden are the men invited to Christ for ease and refreshment; for indeed such only feek him, and can be satisfied in him. and duly favour him; the full stomach of a proud Pharifee, loaths the honey comb of Christ his righteousness; whil'st to the hungry appetite of

Rom. 7. 245

Mat. 11. 28.

the humbled finner, the bitterest passions of a Saviour are exceeding sweet; the deeper the fense of misery, the sweeter is the sense of mercy. How Dees oleum no acceptable is the fountain of living waters to the chased panting heart, and infandit nife the blood of Christ to the thirsty soul and conscience scorched with the in the sound that the start that the start that the sound the s sense of Gods wrath! The broken and the contrite heart is the only Sacrifice acceptable to God; the wounded Samaritan is the fit object of his compassion: a Mary Magdalene cannot but love much, when looking on her

fins, the feeth much is forgiven.

2. To fet them at enmity with fin, and in due submission to his sacred Will. Sin is natural to the fons of men, and only smart for it will make us fick, and willing to be rid of it : untill God bring Ifrael into affliction, they regard him not, but then they feek him daily, Hof. 5. 14. An unbroken sinner is as unsit for Gods instruction, as an unbroken Colt for the faddle, or unfallowed ground for feed. Manassch his Bonds break in him 2 Chron. 33. the power of his fin; and the shakings of the prison to the heart-ake of the Jaylor, makes him pliable to divine pleasure, What shall I do to be Act. 16. 20. laved? Sense of fin is a principle of submission under affliction; Why should a living man complain for the punishment of his sin? Sins revival unto remorfe of conscience, constrains Pauls outery, O wretched man that I am, who shall deliver me from this body of corruption! the humbled heart gives an heedy ear to divine instruction; They are not stiff-necked, but give their hand to the Lord to be led by him, 2 Chron. 30. 8. and therefore God will teach the humble his way, Pfal. 25. 9. A bruised heart is like fost wax prepared for divine impression; so that to the end Christ may be of esteem as a Lord and Saviour, the penitent foul must on due conviction cry out, Wherewith shall I come before the Lord, and bow my self before the High God? shall I come before him with burnt-offerings, with Calves of a year old? will the Lord be pleased with thousands of Rams, or ten thousand rivers of oyle? Shall I give my first-born for my transgressian, or the fruit of my body for the sin of my soul? Micah 6.6, 7. And to the end we may be set against fin, it must sting the conscience, and so work us into a willingness to do or suffer the Will of God, making us with earnestness and resolution, cry when pricked at the heart, What shall we do to be saved ? so that. a fight of, and forrow for fin as committed against God, are parts of, and effential to true repentance; only before I pass from this Conclusion, let it be noted, that they are precuritive acts: Repentance cannot be conflicted without them; but they are precurfive, fuch as alwayes go before; fometimes, yea, too often (at least in shew and appearance) without true Repentance. Judas is convinced of, and cast down for sin unto utter despair, crying out, I have sinned in betraying innocent blood. And Anab may. humble himself in all external expressions, and many internal operations of the foul, and yet never be turned unto the Lord. We may not indeed deny that humiliation, especially in the external acts and expressions, goeth many times without conversion and compleated repentance, and so we must " needs conclude, Conviction is not true grace, or an estate of saving holine 53 3

nels; but that sad complaints of guilt may pass from Reprobates and damned fouls ; yet we must remember, Repentance or conversion never goeth without humiliation, fight of, and forrow for fin. In the order of nature men must be convinced of, and confounded for the evil from which they are converted; we cannot hate and avoid the evil we do not know, and know to afflict us; and the order of Scripture doth alwayes call to a communing with our hearts, that we may stand in awe, and not sin ; Pfal. 4. 5. a searching and trying our wayes, before we turn unto the Lord; the Law must doits work, as a Schoolmaster, to every soul that is brought to Christ; and the Gospel ever sends the prick into the heart of such as repent unto remission of sin, Acts 2. 37, 38. and the spirit of bondage, before the spirit of Adoption, of power, love, and a found mind, Rom. 8. 15. Preaching Repentance is the opening the blind eye, and the bringing the Prodigal into his right mind, that in the sense of his sad estate, he may go unto his father and feek mercy. The work of the Word, is to make them sinners of sense, that shall come to Christ for cure, to cast down all proud imaginations, and every high thought which exalteth it felf, and fo to bring into obedience to Chrift, 2 Cor. 10.5. to affect men with guilt and danger, that they may with fervency cry, What shall we do to be saved? to convince that the iffues of death, will be the end of the way in which they now walk, that they may flee with defire, and return without delay. In a word, to affect the heart with the high transgressions of Gods holy Law, the disobedience of a gracious Father, and offence done to infiniteness, that the foul may down on its knees, prostrate it felf at the foot-stool of mercy, fly to Jesus Christ as its Redeemer, Surety, and alone satisfaction, and so sue out its pardon by a ferious return to God; and these are as it were, the pangs of the New Birth, natural, and necessary, though sometimes abortive and miscarrying; the first part of fincere repentance, though not alwayes successful to perfect and compleat it; for although we must not call the convinced conscience a Gospel-Convert, yet the Convert is alwayes convinced, sense of, and forrow for fin, is no infallible fign of faving grace; yet faving grace and fincere repentance, is never wrought without a fight of, and forrow for fin as committed against God; for this is the precursive act of true repentance; and whenever God will feal up under impenitency, he stops the paffage and possibility of humility, making the ear heavy, and the eye dim, and the heart hard, lest they should see with their eyes, hear with their ears, and be of humbled hearts, and so be converted, Mat. 13. 15. And fo much for the third Conclusion; but again, in the nature of repentance we must Note,

4. Conclu-

Turning from all sin to God, is the formality of true repentance. Sincere conversion is the summa totalis, and ratio formalis of a Gospel-penitent; Remorse for sin without a return from sin, will afford you no comfort; sin is an aversion from God; and repentance a conversion to God; the common call of sinners unto repentance, is to turn, and return to God, Isa.

44. 22. 55. 7. Jer. 4. 1. 18. 11. and many other places; when ever repentance

repentance is promised or predicated, and spoken of in Scripture, it is ordinary by this term, of turning, and returning to the Lord, Isa. 19. 22. Ifa. 79. 20. and that not only in the Old, but also in the New Testament, I Pet. 2. 25. We were like sheep that were going aftray, but are now returned unto the Shepherd and Bishop of our souls. Every sinner is towards God, like Hagar resisting the Will, and then running from the presence of her Mistress, until by the Angel of the Covenant, called to repentance, and caused to return by weeping cross, and submit under his hand. Like Travellers we are out of the way, and running upon our ruine, and had need to call one on another, Come, and let us return to our God, Hol. 6.1. Like the Prodigal we are out of our wits, untill by a spirit of repentance we recover our sound mind, and return to our Father, from whom we have madly run away, fo that the very formality of repentance, is returning. All Judas's conviction and confession, nay, contrition and condemnation will not constitute a Gospel-penitent for. want of conversion. Repentance when it is true and faving, makes the finner fadly smite on his thigh, and say, What have I done? and speedily to face about and fay, I will do fo no more; the Gospel-penitent is a positive Changeling, no more the same he was, Old things are done away, all things are become new; he is really and throughly changed; not in his substance, as the Familists fondly fancy; nor in quantity, meafure, and degree, as common Christians too commonly dream, but in quality, nature, frame, and disposition; the soul and body in regard of their effence, powers, faculties, proper and natural actions, remain the same after that they were before repentance; forrow, fear, joy, love, desire, natural passions and affections, are indeed altered, not annihilated, restrained, nay, regulated, not ruined; but the whole man is in respect of property, bent and disposition no more the same but a very Changeling, that it may be said of them as of Onesimus, in time past unprofitable, but now profitable, Philem. 11. Or as of the Corinthians, they were Thieves, Fornicatours, Idolaters, Adulterers, Effeminate, Covetous, Drunkards, Revilers, Extortioners, What not? but they are mashed, they are cleansed, they are fantified; the very best of men before the grace of God their Saviour appear, by the working of Repentance, and renewing of the Holy Ghost, are as the Apostles themselves were, Foolish, Disobedient, Deceived, serving divers lusts and pleasures, rebellious to Gods boly will, running from his gracious presence, and continually going astray; but when by the grace of Repentance they see, and are sadned for their aberrations, and finful course, they speedily return from all fin to God; fo that turning is their general act and business, and it confists of two parts answerable to the terms about which it is conversant, and they are,

Recession from sin. Reversion to God.

Or as the Prophet (in the Name of the Lord) phraseth it, a ceasing to do evil, and learning to do well, Isi. 1.16 Or the wicked mans for saking

bis evil way, and the unrighteous man his thoughts, and returning to the Lord, Isa. 55.7. Or as the Apostle James, a cleansing your hands you sinners, and purging your hearts you double-minded; and drawing night unto the Lord, jam. 4.8. The work of Regeneration doth consist in putting of the Old, and putting on the Newman. It is not being conformed to the World, or fashioned according to the lust of ignorance; but being transformed by the renewing of our mind, to be holy as God is holy, Rom. 12.2. 1 Pet. 1.14, 15.

First part of conversion.

మెడల్ రెడ్డి చేస్తు చెరుకు:-జుయే చేస్తు చెరుకు:-జుయ్గ్రార్డ్ బ్రార్డ్ లేక

* A พารที่ใน รัชย์ พิธีแม่สระ

So that the first part of Conversion is a Recession from all sin; which the Pfalmist calleth, a departing from iniquity, Pfal. 34. 14. 37. 27. as the original word will bear it, a substratting from sin, that the number and increase of it may be small, and at the length amount to just nothing; and as the Prophet Isaiah, a ceasing from evil; as the Septuagint rendreth it. aresting, and being quiet from the practice of iniquity, so in Isa. 1. 16. and after a for faking of his evil wayes, utterly deferting and relinquishing fin. Ifa. 55.7. this is that which the Apostle calleth a casting off, flinging from us with detestation and anger the works of darkness, Rom. 13. 12. fo as never more to have fellowship with the unfruitful works of darkness, but rather reprove them, Ephel. 5. 8. Nay, it is an Apostasie from sin to break League with, and violate all those bonds in which we stand bound to profaneness; and with rage and resolution rebel against the Soveraignty of fin which it hath exercised over us; if we will call on the Name of the Lord, and become his Subjects, we must recede, rebel against sin, bid open defiance, and proclaim open war against it, notwithstanding all those engagements that lye upon us; let him depart faith our Translation, in the Original, Apostatize from unrighteousness, 2 Tim. 2. 19. Sin hath an interest in, and engagement upon men, by nature they are obliged to follow it, and the whole man is too much devoted to pursue and obey the dictates of lust; but Repentance dischargeth all, and turneth the whole man into an estrangedness to, nay, enmity against fin; so that both soul and body in faculties and members do withdraw from fin, the thoughts are now no more engaged to contrive and devise iniquity, nor the heart to embrace it, or hands to act it; the members of the body are no longer yielded to be the instruments of unrighteousness: but the contrary is now effected by Repentance. In a word, the penitent foul recedes and turns from all fin. First, By the apprehension of his mind, feeing fin and its finfulness, he discerns the contrariety of it to the Image of God, by the Law, which is by the Spirit of Repentance engraven on his heart; he now knows fin, which he never knew before; he discovereth abundance of evil, in what he deemed exceeding good; he now feeth he finned to the damnation of his foul, in what he thought to have been good fervice to God; he is now freed from errour, and readily difowns, and damneth as desperately wicked what he sometimes allowed and argued for as eminently good; with Jobs proud friends, when penitent, feeth he hath need of Gods pardon, and Jobs prayer for the very things he spake for God : and like pharifaical Paul, feeth horrid unrighteousness in all his felf.

felf-righteousness of which he had vaunted; so that fin shall no more impose on his judgment, but he will try all its dictates, and discover the falshood that is therein. Secondly, By the alteration of his will and affections: that he shall not more disallow, than detest the sintulness of sin; he no sooner feeth his iniquity, but he loatheth himself because of his abominations; fin was never so much the object of his affections, as now it is the object of his passions; what he before loved, desired, delighted in, he now by Repentance hateth, feareth, envieth with David, be hateth every falle way, and the very workers of iniquity; if he be surprised by the difficulty of his estate. or distemper of his mind, with an act of fin, he loatheth himself because of it, and with Paul professeth, I do the things that I would not do; the very existency of sin in him, is his intolerable burden, Oh wretched man that I am, who shall deliver me from this body of corruption, is his outery? death is defired, because he would fin no more; he would rather be redeemed from his vain conversation, than from wrath to come; penitent Anselm had rather be in hell without, than in heaven with his iniquity, and therefore he vet recedes. Thirdly, into an abstinence from, nay, actual resistance of sin: he puts away the evil of his doings, forfakes his way, abstains from the appearances of evil; he is now alhamed of what he hath sometimes acted with eagerness; he now preacheth the Gospel he sometime destroyed; and bleffeth the name he blasphemed; he is not only restrained himself, but he labours to reclaim others from iniquity; nay, not only is his hand withheld from fin, but his heart is fet against it; his study is to mortifie his earthly members, and his resolution that sin shall not raign in his mortal body, that be should obey it in the lust thereof; he is careful to avoid all occasions and inducements unto evil, he feareth to make provision for the flesh, to fulfil the lust thereof; his hearty prayer is, that he may not fall into temptation, but be delivered from evil; he refisteth all finful affaults, friveth against sin unto very blood; his righteous soul is grieved for the sins of or ers; all his complaint under forrows is against fin; his care is to be rid of fin, his fear of falling into fin.

So that the Gospel-penitent maketh a perfect recession from sin, all sin, sin in its kind, not in its species or degree; not only this and that sin, but sin which is contrary to Gods Law and Image, be it sin small or great, natural, and near allied unto him, it is his care to keep himself from his own iniquity; the sin of his complexion, calling, constitution, or condition; he will not indulge his right eye, or right hand in opposition to Gods holines: No pleasure, profit or honour shall willingly hire him to the least iniquity; the penitent eye judgeth sin by its complexion, not its composition; by its colour, not by its weight; he determines of it, not by comparison with it self, but its non-consormity to Gods Law; so that if you say of any thing, there is sin in it, you have said enough to set the Gospel penitent against it; for he is turned from all evil; yet take along with you this cautionary Note, that you run not into sinful despair and despondency, in observing your pe-

nitent Recession from fin. (viz.)

Caution.

Sins existency, and sometimes prevalency, is consistent with a penitent recession, and turning from it. Sin may remain, though it doth not raign in a gracious foul. Who is there that lives, and fins not ? If we fay fin is not in us, we are lyars, and the truth is not in us. The righteous themfelves often fall; Noah, the Preacher of Kepentance to the old World, becomes the fad pattern of impiety to the new World. Penitent Paul hath cause to complain, when I would do good, evil is present with me : Sin abides in our fouls, whil'ft our fouls abide in our bodies; fo long as we live we must expect to bear the burden of corruption; fin exists in the best of Saints by way of fuggestion, natural inclination, and violent instigation, and enforcement of evil; and io taking advantage of the difficulty of our estate, and diftemper of our minds, it drives us sometimes into most horrid actions, even Davids Adultery, or Peters denial of Christ; which of the Saints have not had a fad experience hereof? nor must it feem to us strange; for Repentance doth not cut down fin at a blow; no, it is a constant militation. and course of mortification; an habit and principle of perpetual use, not action of an hour, or little time, as we have Noted before; it is a recession from fin all our dayes, though fin run after us; if once we be perfectly freed from fins affaults, we shake hands with Repentance, for we need it no more; fo that let it not be the trouble of any that fin is in them, but let it be their comfort that it is shunned by them; that you fall into sin, fail not in your spirits, let this be your support, that you fly from, fall out with, and fight against fin; the true penitent doth evidence the truth and strength of his Repentance, by not admitting fins dictates without resistance; not alting fins precepts without reluctance; when he deviseth evil, his mind is to ferve the Law of God; and he approveth of that as good; he doth what he would not; the Law in his members rebels against the Law of his mind. and leadeth him captive; and therefore he abides not under fins guilt or power without remorfe; if he be drawn to deny his Mafter, he goeth out, and weepeth bitterly; he is in his own eye a wretched man, whil'st oppresfed with a body of corruption; nay, he retireth not into finful fociety without repining; his foul thinks he hath dwelt too long in Meshech, and in the Tents of Kedar; the wicked are to him an abomination. Whil'st then any foul maintaineth this conflict, and fo visibly disalloweth what he fometime doth; he may fafely fay, it is no more I, but fin that dwelleth in me; for his servants you are to whom you yield your selves servants, Rom. 6. 16. and comfortably conclude that as a Gospel-penitent he turneth from all fin; and that is the first part of the formality of Repentance, the second naturally followeth, and that is,

Second part of converfion. Reversion to God, a reception of God. God and God only, becomes the adequate object of Gospel Repentance, man by sin hath his back on God; by Repentance he faceth about; all fin doth agree in this, that it is an aversion from God, and the cure of it by Repentance must be conversion to God; when God calls for true Repentance, it is with an If thou wilt return O Israel, return unto me; and when Repentance is promised, it is promi-

Jer. 4.1.

fed that the children of Israel shall return, and feek the Lord their God, and David their King, and shall fear the Lord and his goodness, Hosea 3.5. And when they provoke one another to Repentance, it is with a come let us return unto the Lord; and when provoked by others, it is to return to the Lord their God, Holea 14. 1. and when God calleth, and chargeth their Repentance with hypocrifie, it is with this complaint, They cryed, but not unto me; and they returned, but not unto the most High, Hosea 7. 14, 16. The Gospel penitent turneth not from sin to sin, as do the profane; nor from finful rudeness to common civility, or only moral honesty, as do the civil bonest men; but unto piety, acts of Religion, unto God: God is the fole object of his affection and adoration; the true penitent is prostrate at the feet of God, as him only that pardoneth iniquity, transgression and sin: And pliable to the pleasure of God, as him only that hath prerogative over bim; the whole man, foul and body is bent for God, and purfueth communion with, and conformity to God. Not only doth Repentar ce turn us from what is grievous and contrary to God; but unto that which is agreeable and acceptable to God; the mind returneth from the devising of evil, to the review of the mind, and will of God; from fitting in the feat of the fcornful, unto meditating on the Law of God night and day, his earnest out-cry is, Lord, what wouldest thou have me to do? for he is Acts 9. 6. transformed in the spirit of his mind to prove what is the good and acceptable will of the Lord! Rom. 12. 3. and full well knoweth it is life eternal 1 Pct. 2. 2. to know God, and Jesus Christ, and therefore having once tasted that the Lord is gracious, he as a new-born babe defireth the sincere milk of the Word: Gods Word is his great delight, and beautiful in his eyes are their eet that bring glad tydings from Zion. The will and affections return from Rom. 10. 15. ill evil, unto a resolution, and ready acceptance of the good and acceptable will of God; not only doth the Gospel penitent pray, Wherein I have done amis do thou shew it me, I will do so no more; but also speak Lord, for thy fervant heareth; for it is wholly resolved into the will of God, approving what is good, prizing every act of worship, and purposing an exact observance of it, sincerely praying, Let thy will be done on earth as it is in heaven; and accounting it his meat and drink to do the will of God; his defires and affections run out to God, and God alone, there is nothing in all the earth to be compared with God, nor any in heaven acceptable to the foul besides God, Pfal. 73. 25. The Lord becomes his very dread and delight; he rejoyceth in the Lord, and continually feareth before him; such are his affections now towards God, that he can leave all to follow him, father, mother, fifters, brethren, wife, children, lands, houses; nay, life it self becomes nothing in respect of God. A Gospel penitent stands convinced, that if any man love the world, the love of the Father is not in him, I Joh. 2. 15. And if any man love any thing better than Christ, he is not worthy of him, Matth. 10. 37. and fo he accounteth all things drofs and dung in comparison of Christ, Phil. 3.7. The Lord is his chiefest among ten thousand, his all in all; and so his outward man is ready in the utmost

1 Pct. 1. 2. Eis ov mage-

NOTION SINE S'S Sida xiise

Ezek. 3. 26.

Joh. 21. 17.

Pfal. 39.9. 2 S.m. 16.10.

of endeavours to do the will of God; he is wholly refigned to Divine pleafure, to do or fuffer any thing: God shall not enjoyn what his attempts and utmost industry shall not be to perform, or inslict what he shall not in patience and filent submission endure; Repentance is no other than the obedience of faith; the penitent Romans do obey from the heart the form of found words unto them delivered; or as the Greek bears it, into which they are delivered; as in a mold which leaves its shape and impression on that which passed through it, Rom. 6. 17. For the stony heart removed, the Law of God is imprinted in the foul, the Spirit of Repentance maketh us walk in Gods way, and to do his Statutes. The command of God carrieth the truly penitent contrary to the commands of men; nay, corrupt dictates of their own foul, Foseph dare not sin against God for all Potiphars posfession; nor Daniel slack his devotion for fear of a Lyons Den; nay, it is irksome to a penitent Peter, to be once and again provoked to obedience, as half angry, he cannot but cry out, Why Lord, thou knowest I love thee; he is ready to execute Divine prescription against the utmost of opposition; he never desireth other Apology than whether we obey (od or man judge ye : for Christ is exalted to be Lord and King, to give Repentance, &c. Not only doth he believe, but is also ready to suffer for the sake of Christ; he is contented to be at Gods carving, as unworthy any thing; under sharpest forrows he is dumb, and openeth not his mouth because God did it; in faddest disafters he complains not, because be hath sinned against the Lord; let Shimei curse him, he is quiet; nay, grieved at the instigations of revenge. for that God hath bid Shimei curse; in all his actions and enjoyments, he is awed by, and argueth not against God. However he may with Hezekiah, flip and fall in his life time, yet the support of his foul at death is, Lord. Remember I have walked before thee with an upright and perfect heart, and have done that which was right in thine eyes, Ifa. 38. 3. And with Paul, he may find a Law in his members rebelling against the Law of his mind, yet can thank God, that with his mind he ferves the Law of God, Rom. 7. 25.

So that true Gospel Repentance doth not only convince and cast down, but change and convert a finner. Sense of, and forrow for fin as committed against God, are necessary and essential parts, but not the whole, or formality of Repentance; no, that is a turning from fin, all fin unto God, only unto a God; it indulgeth not the least iniquity, nor taketh up short of the Lord; it stayeth not with Jehu at the extirpation of Baal; but with Hezekiah and Fosiah, restoreth the Passeover, the worship of the Lord ; and

that is the fourth thing confiderable in the nature of Repentance.

4. Conclufrom.

The fifth and last conclusion is, Confession of sin, and prayer for its pardon, are constant concomitants of true Repentance. The true penitent is not only the finner of fense, but of hope, and therefore a suppliant at the Throne of Grace, proftrate at the foot-stool of mercy, confessing fin, and suing for pardon, freely accusing, and fully condemning it self before God; every penitent foul comes to God, like Benhadad to the King of Ifrael,

with an Halter about his Neck, praying Forgive us our trespasses. David is no sooner brought to Repentance by Nathan, but he is brought on his knees before the Lord, with an I have sinned before the Lord, 2 Sam. 12. 13. Returning Israel must take with them words, and say, Receive us graciously, take away all iniquity; Ashur shall not save us, we will not ride upon Horses, neither will we say any more to the work of our hands, Te are our gods, Hol. 14. 3. When the Prodigal comes to himself, he goeth to his father; and cryeth, I have sinned against heaven, and against thee; I am no more worthy to be counted thy son; make me as one of thy hired servants, Luk. 15. 21. Confession of, and prayer for fins pardon, are such inseparable concomitants of Repentance, that the whole work of Repentance is expressed by them, as if they were the formality thereof; thus when Repentance is the result of Gods chastisements, God observes, if they shall confess their iniquity, and the iniquity of their Fathers, their trespass whereby they have trespassed against me, and that they have walked contrary unto me, then will I be merciful, Levis. 26. 40. When Achan is called to Repentance, he is required to give glory to God, and confess his iniquity, Josh. 7.18. And so Israel is required only to acknowledge her iniquity, that she hath transgressed against the Lord her God, and hath scattered her waies to the strangers. Nay, thevery promise of pardon to the penitent, is intailed on an humble suppliant confession of sin; if we confess our iniquity, he is mercifull and gracious, ready to forgive us our sins, I Joh. 1. 8. So that there is no coming to God but with confession of fin, and prayer for its pardon, and indeed there is great reason that these should accompany true Repentance, because confession and supplication are,

First, The vent of grief; they give case and quiet to the penitent perplexed soul; conviction concealed, is like a burning bile, in which the ill humours in a mans body, do rancour and swell, burn and pain the whole body, as willing to be gone, and only giveth ease by being lanced, open'd, and let out by consession and supplication; guilt concealed, is like the wind confined in the bowels of the earth, making roaring ruptutes and dreadful earthquakes; unconsess the spring of horror, and principle of all amazement; David sound it so on his sad experience, Psal. 32. 3. When I kept silence, my bones waxed old through my roaring all the day long, but I acknowledge mine iniquity; until then he could find no comfort.

Secondly, The vomit of sin, so Origen did usually call confession; for it is the loathsome rejection of sin, an easing of the soul by evacuation of what burdened it; casting up with grief and pain what we cast off with detestation; confession is the emptying the soul of sin by expression of all passion against it self; accusation and condemnation turn the heart a d whole man against sin, shame makes us shun evil, the penitents in the Primitive times did confess their iniquities to God in the sight of the Church, and if they again relapsed into the same sin, and apost sized to their old course, were said to return with the Dog to his vomit, and the Sow to her walkewing in the mire, 2 Pet. 2. 22.

Lam. 3. 39.

Thirdly, The vindication of Gods justice in all the afflictions by him inslicted. David acknowledgeth, and cryeth out, Against thee, thee only have I sinned, and done this evil in thy sight, that thou mayest be justified when thou speakest, and clear when thou judgest, Psal. 51. 3. and therefore confession is said to be a giving glory to God, Josh. 7.19. Jerem. 13. 16. It quells all quarrelling passions against God, Why should a living man complain? a man for the punishment of his sin. The language of a confessing penitent is, Thou hast punished me less than our Iniquities do deserve, Ezra 9. 13. And to us belongs consusion of face, but to the Lord belongeth Righteousness, Daniel 9.

Fourthly, The voice in which God is well-pleased; God loves to see his people with ropes about their necks. Only acknowledge thine iniquity is Gods demand; this soon meeteth with acceptance. I have sinned, is no sooner spoken by David, but the Lord also hath taken away thine iniquity is replied by the Prophet; nay, David can witness, I but said I will confess, and thou forgavest mine iniquity. God will not stay his correcting hand, untill the stuborn heart acknowledge his iniquity; but then he will do it; the compassions of God give an affectionate check to the sharpest corrections of his children, if but moved by their confession and complaint; Ephraim cannot sooner relent under Gods hand, than he repent of his anger. I heard Ephraim bemoaning himself, saying, I was as a Bullock unaccustomed to the yoke, I was assamed, I was confounded; turn me, and I shall be turned, moves Gods very bowels to pity, Is not Ephraim my dear son? Is he not a pleasant child? I will surely have mercy upon him, Jer. 31. 18, 19, 20.

We see then that there is much reason why the Gospel-penitent must be a confessing suppliant; but before I pass this Conclusion, let me briefly propound unto you the Rules which must guide our confession, evidencing

and accompanying our Repentance; and they are these.

1. Confession must spring from Conviction, and spread it self unto Condemnation. Soul-fense of guilt unto fighing, must make the tongue speak of it unto shame; compunction of spirit must be expressed by supplication: Then shall you remember your own evil waies, and your doings that were not good, and shall loath your selves; our common Translation reads it, But shall judge your selves not worthy to live, as other and better Translations read, for your iniquities and your abominations, is the promise of the Covenant of Grace, Ezek, 36. 13. Confession of sin which springs not from fensible conviction, and spreads not to self-condemnation, is an historical narration, and verbal recitation of fin; like the curfory reading of an ordinary Indictment, no penitential confession of fin; the penitent prodigal begins with I have sinned, and ends with I am not worthy; it is an easie matter for Saul to say I have sinned, I have transgressed the Commandment of the Lord, but still he staves off the sense of it, and nor only disputeth against reproof, but at length diverts his conviction by an Apology, I feared the people, and obeyed their voice, I Sam. 15. 24. Conscience is placed in us, the Law spread before us, and self-scrutiny imposed on us, as precuriive to our repenting confessions; we

2 Sam. 12.13. Pial. 32. 5.

Levit. 26.

are required to judge our felves, which imports to be convinced, we deferve to dye, and to to put halters on our own necks.

2. God alwaies, and men ordinarily must be the object of our confessions and supplications. Whatever fin is committed, God is the object of it: his holy Law is violated by it; though some fins are committed against God immediately, and extend not unto men, as all breach of the first Table of the Law, and miscarryings of acts of Religion; yet all fins against men, are also against God, who is no less concerned in the second than the first Table of the Law. If David fin against Bathsheba her chastity, or Vriab his life, yet he must confess unto God, Against thee have I sinned, and wrought this wickedness in thy sight; however the trespals is against man, the transgression is against God; the sin which is committed against God, is to be only confessed unto God, not unto man; but the fin which is committed against man, must be confessed unto God, and likewise unto men; to God alwaies who can pardon the eternal punishment; to men ordinarily, as when the Church is scandalized, or the particular per- Jam. 3. fon is offended and damnified; and in this last case, restitution must be added to our confession, Zachem like; where we have wronged any, we must make acknowledgement and reparation; and in all offences to men, Mat. 5.24. when we come before God, we must consider, whether our brother hath ought against us, and go and be reconciled; the God that binds men to forgive till seventy times seven times, binds the offender so often to return and Say, I have offended. The auricular confession of the Papitts, is vanity, superstition, and evil; but particular acknowledgements of fin to God, and fometimes to men, is duty indispensable; in vain doth Saul fay to Sa-

3. Confession of sin and prayer for pardon must be free, and not extorted. The natural, not forced language of the penitent; the confession of constraint, falleth equally under suspicion with the unrequir'd accusations of malice, both which are frequently falle; true repentance doth convince of the finfulness of fin, and constrain the foul to confess it with ' candour, ingenuity and freedom, as weary of it, as the stomach of natifeous matter; that it naturally without any co-action casts up. Confesfion springs from the Saints, as Elihu his plea for God against Job, I am full of matter, the Spirit of the Lord constraineth me, faith he to Job, Job 32. 18, 19, 20. The confession of the wicked is constrained, and no longer doth he cry to God, than he is under the cudget of his judgements, or on the Rack of his own conscience; so Pharaoh his plagues. and Judas his anxiety may extort an I have finned; however the children of God must be sometimes pinched and whipped into their complaints. vet their cry is natural, and confessions free and voluntary, a ready eccho to the least reproof, and defiring that the righteous may smite, and God Pfal. 141. 5 thew them their iniquity.

muel, I have sinned, whilst he never seeks to God for the pardon.

4. Confession and Supplication must not be more free than full; not firsitned any more than extorted; fin must be confest, not only in ex-



Luke 19.

Luke 17. 4.

neral, and in the lump, with a Lord have mercy upon us miserable sinners; but in its particular species and parts; as Israel, We have for aken the Lord, and served Baal; in Judg. 10. 10. and we have to all our sins added this evil, to ask us a King, to go about to change our Government, I Sam. 12. 19. not only open, known, hainous, and flagitious offences, but even secret and particular lusts. David bewails, and consessed against Nabal, and the very cutting off the lap of Sauls garment; not only sin simply in it self, but with all its aggravations of time, place, manner, occasion; sin must be taken up by the roots, and spread before God in all its branches, Ininiquity was I conceived, in sin brought forth; as well as against thee have I sinned. In vain doth Cain confess his cruelty to Abel, and conceal his irreligion to God; or Judas complain of betraying innocent blood, whilst he makes no mention of his covetousness.

5. Shame and forrow must seize on the confessing suppliant for sins pardon. Contrition of heart, and confusion of face, must be the result of confession; days of atonement, were days of soul affliction, because of confession of sin; Davids complaints makes him water his couch, and mingle his bread with tears; lying in the dust, and renting of Garments, were required from such as came to confess iniquity; the spirit of repen-

tance is a spirit of mourning.

6. Confession must be made with considence and supplication in hope of pardon; the true penitent is prostrate before God as a Father, not as a Judge; men may confess and be hanged, but the children of God cry with Shecaniah, We have transgressed, but yet there is hope in Israel concerning this thing, Ezra 10.2. they pray in faith, Father forgive us our trespasses; not in sear; mercy, my Lord mercy. Judas's confession was therefore false, because fearful, and slying to his own destruction, not the innocent blood by him betrayed, that he might have been saved. We have shewed you the subject of repentance must be the believing sinner; hopes of mercy puts halters on our necks; considence of pardon seats us in Gods Chair to condemn our selves; the confessions of despair, are the outcries of the damned in hell.

Thus then Beloved, I have laid before you the true nature of true repentance. I well know it is a common theme, and much Treated of, but little practifed; nay, indeed little confidered and understood. How many pretenders are there among us, that may yet ponder the nature of Gospelrepentance? which if it be well understood, will neither appear to be so lightly come by, nor sleightly performed, as is deemed; we must know that every common repentance will not serve our turn unto the Remission of sin; but that repensance which Christ gives, is in respect of nature.

that repentance which Christ gives, is in respect of nature,

1. A grace supernatural, without the reach of mans arm or acquire-

ment.

2. Whereby the believing sinner apprehensive of his own guilt, and Gods grace, in and through Jesus Christ;

3. Sensibly

3. Sensibly affected with, and afflitted for his sin as committed against God, under conviction and contrition for all his fin as fin;

4. Doth return from sin, all sin, unto God, and God only as his all in all.

g. Freely confessing, and frequently begging pardon for his iniquity.

Confider my Brethren this description of Repentance you have had unfolded, and the nature of the grace discovered; for it will be very useful to you as a touchstone of doctrine and practice; for the confutation of all false notions about Repentance; as that, I. Repentance is the result of nature, and at mans command; we may repent when we will, as the Arminians teach; but you must remember it's supernatural. 2. That penance is a transient act of confession and self-castigation, as the Papists teach; you must know it is a grace or habit. 3. That repentance is before faith, and not the result of the Gospel, and effect of the blood of Christ, as some Divines suggest. 4. That conviction, contrition, and confession, are not necessary to repentance, as the Antinomians teach; or sufficient repentance, as the Legalist and Pharisee teach; that a turning from sin to sin, or at least not to God and holines, as the Quakers, and our finfull age suggest, is the formality of repentance: but you may find and make it specially useful to conviction, and discovery of false repentance, with which men are apt to take up and content themselves; and if this which you have heard be the nature of true Repentance, then these are false Repentances, with which

take heed you be not deceived.

1. Popish penance, which is indeed scruedvery high by the Church of 1. False re-Rome, unto a detracting from the fatisfaction of Jesus Chrift, and making Pentance. mans own fufferings, Partners and Peers to Christ his fatisfaction; wherein it is not only Heretical, but blasphemous; but indeed in it self is very low and weak, not able to afford us the least of comfort, because a false and feigned repentance, confishing in auricular confession to the Priest, never instituted by God; and felf-castigation in a most cruel and violent manner, or Pilgrimages interdicted by the very light of nature, and never enjoyned by the Lord; and is different from true Repentance, in that it is meerly external on the body, not at all feizing on the foul; chaftisements of the outward, without any serious conviction or contrition of the inward man; tearing the flesh withour renting the heart; nay, and that in a way of superstition, and will-worship like the self-cuttings, and torments of the Priests of Baal, and like to find the same acceptance; and a transient action, without any inward principle, habit, and disposition; and too often under the purpose of continuing in sin; nay, many times making way to fin, as the Popish Conspirators in the Gun-powder Treason confessed, and did penance for the wickedness they intended; so that it is every way inconsistent to the nature of true repentance; for it hath man, not God for its object; nature, nay, lust for its principle; action, not frame and disposition, for its form; is external in its property and intention of fin for its end; and so must needs be finful, and soul-damning Repentance in its quality. Bbb2 Pagans

1 King. 12.

2. False re-

Pagans Repentance, which is effected in men as men, without any the least respect unto Religion; all men have a natural conscience, and some remainders of the Law of God discovering a Deity, and directing duties of preservation to themselves and humane Society; by this they are checked on all miscarriages, and gross exorbitancies; and not only grieved and offended at the present, but also curbed and restrained for the future. Thus Alexander when fober, repents the flaughter of his friend Clitus, in a drunken humour, and confults the Philosophers as so many Ministers for the pacification of his conscience; and so Polemo though in his drunken fir, he came to the School of Xenocrates, and heard him read of fobriety, yet went home, and repenting his drunkennels became fober ever after; yet this is no other than a false repentance effected by the only power of nature, whose best things are but splendida peccata, shining sins, and is meerly a restraint of action, no renewing of disposition; it wants both principle and power to make it faving; this light within them without fupernatural grace, doth but lead them a smoother way to hell; for at the best, vertue contrary to their natural vice, not God and his Will, is the object of their conversion.

3. Falle re-

Jer. 34. 12, 13, 14, &c. Acts 5, 5.

The prophane mans repentance, Pharaoh-like, repenting of good, and returning to evil; having let Ifrael go, pursueth them to bring them again to bondage; and like the children of Israel, who let every man his fervant go free, and then fetch them back again. Like the repentance of Ananias and Saphira, who run as far as others in felling their effates for the common good of the Church, but foon repent to the retaining some part, and lying to the holy Ghost. How many amongst us do now repent their fighing and fad thoughts that their fin hath cost them, and the serious discharges of holy duties, fasting, praying, reading, hearing, and the like, which they have done; bewailing themselves that ever they looked towards heaven, or left the way of hell; this is a most fad and finful repentance, in every respect opposite to the nature of repentance, being an inversion of the very terms; instead of turning from fin to God, a turning from God to fin; these mens latter end must needs be worse than their beginning, because having begun in the spirit, they end in the flesh; and it is hapned unto them according to Proverb, The door is returned to his vomit, and the fow to her wallowing in the mire.

4. False repentance.

1 King-21-27.

in the external and precursive acts of repentance; they humble themfelves before God, and confess iniquity, and seek for pardon of sin; rent their garments, and lye in sack-cloth; Ahab-like they are alarm'd by the Prophet Elijah for their sin, and therefore humble themselves before the Lord; they are sull of conviction and seeming contrition, but never reach unto conversion; they lament sin, but lye in sin; like Herod, hear John gladly, but retain their Herodias; and like Fælix, tremble to hear of righteousness, temperance, and judgement to come; but yet look for

The formalifts and legal repentance; these men are eminent, and exact

Ad. 24. 25,

27. a bribe, and dismiss Paul till some other time, that so they may quiet

conscience, and grant a truce to the Devil; those like the young man in the Gospel, are not far from the Kingdom of God, but yet fall short; they never come at repentance.

The Slaves Repentance, which is extorted and extenuated, neither free 5. Faife renor full; like the repentance of Saul or Pharaoh; fo long as they are pentance. constrained, they confess their guilt; when they can no longer hide their villany they own it, though with an endeavour to extenuate it; thus Saul by the dint of Argument, is at length driven to confess to Samuel, I have finned; yet he that staved off the Prophets reproof as long as he could, at last stiffeth his conscience, by pleading the fear of the people whom he pretended to fear and obey; and feeks no more than to avoid the prefent blow; Honour me, faith he to Samuel, in the fight of the people. So Pharaoh when under the Cudgel, will confess he hath sinned, and will let Israel go; but Gods hand is no sooner staid, but his obduracy returns; it were well for many penitents, if they could go from a fick bed, a prison, an anxious conscience to Heaven; for so long as they are in this condition, they are in a good mood, but no longer; these men like flint-stones flie in sunder by the Hammer, but still retain their bardness; there is in them no principle that may make them candid in confession, or free in the forfaking of fin.

A sullen and self-de ructive Repentance; these men in an angry hu- 6. False remour, and by the anxiety of conscience are constrained to repent of pentance. their miscarriage, like Shimei his Repentance for cursing David, occasioned only by the change of Davids condition, and cross of his own 2 Sam. 19.20. expectation, which yet at length leads him to fin against his foul, and 1Kin. 2.39,40 break his bounds unto his own ruine; and like Judas in a dogged humour deploring his fin unto felf-destruction; many men turn out of fin, because it turns Wife and Children out of doors, deprives them of expected preferment, disposeth them into distress and anguish of soul or body, or both; these men have no natural enmity to sin; but are like a Bowl turned out of its Byass by some more than ordinary rub to their defires.

Give me leave to add one more, and that is the Quakers Repentance, 7. False renot fit to be mentioned, nor worthy the least refutation, it is so noto-pentance. riously prophane and ridiculous, were it not too much successful in these sad times, in which God hath given us up to a spirit of delusion, fo as that the most palpable of errours find entertainment; this is the Repentance whereby men following the pretended light within them. are suddenly converted from extream looseness, to extream strictness of behaviour; it is to be wondred at, to see what a sudden leap the lewdest men make by this rude spirit, from the most horrid lewdness, to the most strange, folitary, and self-affected way of behaviour; these men we must not deny to be changed, unless we will deny our senses; nor own to be Gospel-penitents, unless we deny our Religion, and very reason; for themselves profess it to be from no other principle than the light with-

in them, which they say also is common to all men; and so is at the best but natural, though in them plainly visible to be diabolical, whilst it carrieth not fo far as the light of nature, but is contrary to the distates thereof in natural and civil fociety, darkning, nay, declaiming against those very notes of distinction, which God and nature hath in all Nations made between man and man; being violent, sudden, and precipitate by some obsession or Enthusiastique impulse as from the Devil, not by any moral swasion or intellectual conviction, which is proper to a reasonable soul, and therefore acts wilfully with rage and rabid expressions, not able, and so resusing to render a reason of their actions or perswasions; but with obduracy persisting in their own self-affected profession, without the least possibility of conviction, or capacity of discourse, reducing them into a direct Bedlam temper, fit for nothing but Bedlam Discipline. So that in the very form thereof, men of reason and the least measure of Religion, must needs conclude their conversion Devilish, not Divine; yet in the effect of it, their Repentance must needs appear not to be true Gospel, and saving Repentance, as being dissonant to the nature in the very formality thereof; for however it turns them from fin, yet not with due contrition and confession, nor on due conviction, nor from fin as fin; they retain pride, railing, difrespect to men, are void of natural affection, despise dominion, speak evil of dignities, whilft they damn drunkennels, fwearing, and other the like abominations; but it never turns them unto God, nay it keeps them at an equal, nay a greater distance from God, than, from the Devil, from Heaven than Hell, whilft they deny civility, and the common reverence children owe to Parents, Servants to Masters, and all Inferiours to Superiours, decline God, disown and declaim against holiness, praying, hearing; Sabbath and Sacraments are to them as the vices they do deteft; Gospel-Ministers and Ministrations. are to them an abomination; whilst they refuse to swear, they refuse to pray; drunkenness and devotion are equal in their account; if with Jehn they drive furiously against Baal and Ahab, yet they mind not to walk with God, but follow the way of Jeroboam, both for Rebellion towards men, and confusion in the Church, so that they appear far from Gospel- penitents.

I have done with the first general part considerable, viz. the nature of Repentance, and shall now proceed to the second, and that is,

The NECESSITT of Repentance.

Repentance in the very nature of it, which hath been explained, doth appear useful and necessary. It is not a thing base and vile, to be despised, neglected, and contemned, but admirably excellent, and to be prized and pursued by every soul that is studious of true excellency; for however proud men prophanely deem and damn it as a puling property, and pusillanimous temper of spirit, below a man, on every ordinary acti-

on to sit drooping and pensive, and not dare to do as nature dictates, and good company requires; yet the children of wisdom well pondering what hath already been spoken of it, cannot but see it sparkle with such splendid notes, as engage them to esteem it, and employ themselves in it night and day; making it their work and business, saying as Tertullian, Nulli reinatus nisi pænitentie, I amborn for nothing but to Repentance. For from what hath already been spoken, it is apparently excellent: in its

First Nature; being a remorse for guilt, and return from sin; which who even among the Heathen did not esteem? remorse for guilt is the rejoycing of Heaven; returns are the delights of God; in Luke 15.7, 10.

the tears of finners is the wine of Angels, faith Bernard.

Secondly, Author and Original, a grace supernatural grows not in natures Garden, cannot be acquired by the most accurate industry or endowments of nature; it is from Heaven by the immediate operation of the Holy Spirit; Christ himself is exalted to be a Prince and a Saviour, to give Repentance; Shall divine works, celestial influences lose their esteem?

Thirdly, Ground and principle; it flowes from faith, and is the refult of hope; it is not the lamentation of despair, but complaint of candor and confidence affording comfort; streaming with pleasure from the soul; the priviledge of the Gospel, and Covenant of grace, it flows from the sountain of Divine savour.

4. Concomitants; Confession and Supplication; access to God with affurance of acceptance. Confession is the souls physick, faith Nazianzen;

and Supplication is the Childs portion.

And indeed what is there in the nature of Repentance, which rendreth it not desirable by every gracious heart, or good nature; so that to men that seek excellent endowments, and are for high and honourable atchievements, I must say, Repent; Repent: This is Alexanders honour, this is the only ornament of nature; the way to highest preferment, is to be humbled under the hand of God.

But not only is it in it self excellent, and to be esteemed by such as can, and do obtain it, but also necessary; not of indifferency, but of absolute and indispensable necessity; men may not choose whether or no they will repent, but must do it with all care and diligence, with all speed and alacrity; and amongst the many Demonstrations which might be urged, I shall enforce the necessity of Repentance from these two grounds.

1. The Anticipation, and removal of Gods wrath and judgements.

2. The Answer unto the call of the Gospel.

First, then, Repentance is necessary to anticipate, and remove the wrath and judgements of God. Repentance is the only sence to be made against feared judgements; there is no way to appease Divine sury, but by Repentance; judgements threatned may be thus diverted and prevented, and evil inslicted may be thus removed; the Lord threatens before he striketh, that

the fear of approaching evil might force men to Repentance; thus God

fent Jonah to cry to Nineveh, Tet forty daies and Nineveh shall be destroyed; and so the Lord sent his Prophets, Rising up early, and sending them to Judah, and to Samaria. The threatnings of God are but Summons unto Repentance, that his hand might be stayed; and therefore every threat doth either express or imply a promise of escape on the condition of Repentance, and an affurance is given by the Lord that Repentance shall appeale his anger. and anticipate the denounced judgements. Behold, at what time I shall heak against a Nation or Kingdom, if that Nation against whom I have pronounced, shall turn from their evil, I will repent of the evil I thought to do unto it, Jer. 18. 8. Accordingly Gods hand is stayed by the but seeming Repentance of men; Ahabs formal Repentance procureth a reprieve of the judgement, though not a remission of fin; because Ahab humbleth himself before me, I will not bring the evil in his daies, Saith the Lord to the Prophet, 1 Kings 21.29. And so Ninevel repenting at the preaching of Jonah were spared, Jonah 3. 10. God saw that they repented, and turned from their evil way, and God repented of the evil that he faid he would do unto them, and he did it not. Impenitency is the enforcement of Divine plagues; for all denunciations run with an unless ye repent, ye shall likewise perish. Repentance is the main errand of Gods judgements, and if it will be effected by reproof and threatning, God will never handle the rod, or inflict evil; the judgements of God thunder not over Ferusalem. until they mocked he messengers of God, despised his Word, and misused his Prophets; and then the wrath of the Lord was kindled, and arose against his people until there was no remedy, 2 Chron. 36. 16. God is so solicitous of Repentance, that like the Lord of the Vineyard, he fends his fervants one after another to the rebellious husband-men, and at length his Son, whom he expects they should reverence, to call them to Repentance, before he come with force and arms to subdue them, Matth. 21. 36, 37, 38, 39, 40. Gods judgements are never inflicted, until mens impenitency be upbraided; he alwaies begins his corrections with an how often would I have gathered you, and ye nould not; and aggravates the affliction with Luke 19. 42. a thy destruction is of thy self; and en'orceth his utter rejection with an Oh, that thou hadst known, at least in this thy day, the things which concern thy peace! but now they are hid from thine eyes; he drowns not the old world without the warnings of an hundred and twenty years; he damned not the fouls which are now in Prison, until by Noah the Preacher of Righteousness, he had called them to Repentance, and sealed them up under disobedience. We are now the subjects of fin, and that stirs up Gods wrath; if we will escape that, we must return from this; Sin kindleth, and Repentance quencheth Gods fury. Man is not bound to pardon and pretermit an offence, but on Repentance of the offender; neither Nature nor Scripture doth require it; how much less is the Lord thereunto obliged: therefore agree with thine Adversary quickly, whilest thou art in the way with him, lest be bring thee before the Judge, and the Judge deliver thee

Mat. 23. 37.

hee over to the Jaylor, and thou be cast into Prison. How many plagues are here impending over our Nation, Families, Persons? how high are the provocations of our fins? have we any heart to escape evil, and fear of the judgements impending, deferved, and ready to fall on our heads? Let us humble our selves under Gods hand; let the Nation repent, every Family repent, and every particular foul repent; for Repentance is our only remedy, of absolute necessity to divert the denounced judgements, and an-

ticipate impending plagues.

Repentance is not only a means to prevent judgements threatned, but to remove them when inflicted. Impenitency kindles Gods fury, but obduracy maketh it flame. Impenitency pulls the judgments of God on us. but obduracy fealeth us under them to our ruine; it is the very height of obduracy not to repent under the Rod; they that fear not, yet cannot but relent when they feel the fmart of Gods anger; the proudest Pharaob that can out-face a threat with a What is the Lord that I shall let Israel go, is yet apt to cry under his plagues poured out, I have sinned against the Lord. Gods wrath is never fo fevere, or his hand fo fmarting, but it will be flaved by fincere Repentance; but never without it; Repentance is the errand of his Rod, as well as of his reproof; where this prevaileth not, that must walk; I will go and return unto my place; for in their affliction Hosea 5. 15. they will feek me early. The least remorfe of a repenting Ephraim moves God to pity and Repentance, and stayeth his correcting hand; but stubbornness in fin must meet with bitterness and severity in God; when God takes Rubborn hearts to task, he adds to the number and nature of his chastisments, until their flurdy flomachs are taken down. He walks contrary unto them that walk contrary unto him, and comes on them with seven times more plagues, until the uncircumcifed heart he humbled, and they confess their iniquities; this God willeffect, or he will break in pieces; none must frive Lev. 4.26. against him, and prosper; they that are hardned under his hands, he handleth to their utter ruine; Repentance is the natural genuine result of the Rod; of heart-rending plagues; it is a note of the highest impiety to perfift in fin under punishment; of all the Kings of Ifrael, Ahaz is marked with this brand of incorrigibleness: This is that King Ahaz, who in his distress did trespass yet more against the Lord, 2 Chron. 28. 22. Where there is any ingenuity, there will be a repenting under the Rod by them that refisted the Word. It is the ordinary note of most obstinate Israel, when he flew them, then they fought him, Pfal. 78. 34. Though they were not good any longer than whil'st they were beaten; yet they were indeed exceeding bad, when they relisted correction; the worst tale that ever was told against Gods children, is that by the Prophet Jeremy, I hou hast stricken them, and they have not grieved. Thou hast consumed them, but they have refused to receive correction, and have made their faces harder than a Rock, they have refused to return, Jerem. 5. 3. Well may the Prophet conclude, They are poor and foolish, and know not the Lord, or the judgment of their God, ver. 4. For even iron and fteel is fost whil'ft in the fire; Ccc.

Ifa. 1. 5.

Rom. 9.

and impenitency under the Rod exposeth unto inevitable ruine; they are reprobate from Gods favor who repent not in the time of his fury; the saddest symptom of displeasure, is to hear God determine, You shall be smitten no more, for ye will revolt still more and more. God sealeth up to everlasting vengeance by a spirit of impenitency, My people would not hearken to my voice, and Israel would none of me; so I gave them up to their own hearts lusts, and they walked in thier own counsels, Plal. 81.11,12. The proud Pharaoh that is not melted by, and repents not under Gods many judgments, is raised for this very purpose, that God might shew his power, and make known his mind unto the ends of the earth by their certain and severe destruction. Whil'st then the sons of men are by nature the children of wrath, subjects of sin, and liable to forrows, obnoxious to Gods chastifing hand, and land-destroying judgments, provoking Divine displeasure, and Repentance the only means to divert or remove the same, must they not call one upon another ? Come let us return unto the Lord; though he have wounded, he will heal us, Hos. 6. 1, 2, 3. And for us in this Land and Nation, Are we not the subjects of fin, and most horrid, Godprovoking fins which God cannot but punish! pride and perfidiousness, profaneness and perjury, blasphemy, nd base contempt of his Ordinances, and what not! iniquity unto the very despising the Word of the Lord, and mocking his Messengers, that his wrath could no longer forbear, but hath made us the subjects of shame and forrow. The furious footsteps of an angry God are to be found among us; God hath smitten us with pestilence, after the manner of Egypt, our young men have been flain with the edge of the Sword, and yet his wrath is not turned away. Our Foundations are removed, Laws violated, and Liberties invaded; his Name and Truth blasphemed, his Church laid waste, and his People sadly subjected to a spirit of delusion: And what Consussions, Commotions, sad because sinful Revolutions compass us about, making us a shame among the Nations, and a burden to our felves: And yet his wrath is not turned away, but his anger is stretched out still, because we have not returned unto the Lord. How many, and heavy judgments hang over our heads? threatning the extirpation of the Church, eradication of the Gospel, and desolation of our Nations: And what is our remedy to remove what we feel, or prevent what we fear? is it not Repentance? is not this ENGLANDS Unum Necessarium, One thing necessary? Should not all the Ministers of God cry, Repent ENGLAND, Repent, Repent? Must not all conclude in this respect, Repentance is a grace of absolute neceffity; but

Secondly, Repentance is necessary to answer the call of the Gospel. We are called Christians, and do protess subjection to the Gospel of Jesus Christ; our care must be in all things to walk as becometh the Gospel. Hippocrates took an oath of his followers, to keep their profession unstained, and their lives unblameable: Sure I am, that in our Baptism we are dedicated, and engaged to yield obedience to the Gospel, and shew

Phil. 1. 27.

forth its holiness and power by due acts of Repentance, renouncing the flesh, the world, and the Devil; for indeed Repentance is the great duty imposed by the Gospel; and all such as will conform unto the commands of the Gospel must repent. Acts 17. 30. Now God commandeth all men every where to repent. The light of Nature, and of the Law, did direct men unto Repentance; but the light of the Gospel, is a loud call unto all men to repent; times of past ignorance, were times of Divine Indulgence; but these Gospel-days are seasons of imperious injun-God now commandeth all men; not pity or patience must now be expected without ferious penance. There are many things confiderable in the Gospel, whereby it calls to Repentance, which doth evidence the indispensable necessity thereof, and binds all men to answer:

1. The positive duty directed in, and required by the Gospe!, is Re-This is the main matter prescribed in it, and preached by it; John the Baptist, the harbinger of the Messiah, and first publisher of the Gospel, came preaching Repentance; and therefore his whole Doctrine and Administration, is called the Baptism of Repentance, Mark 1. 4. And the Lord Jesus, the great Prophet and Apostle of the Gospel, made his first appearance in the world, at the imprisonment of John, preaching Repentance, for that the Kingdom of God was at hand; and the great difrespect he chargeth on the Tews, was, that they repented not, either at the preaching of John, or himself, though both differently administred : to anticipate their caption; fo that the great work of both appeareth to have been to bring men to Repentance. The first Sermon that ever Peter preached after Christ his Ascension, was to perswade Repentance; this was, and is the matter of all Preaching, and the main end of all Ministry; for the sole errand of the Gospel is to open the blind eyes, to turn men from darkness to light, and from the power of Satan unto God; and hence Repentance from dead works is reckoned as one of the first, and foundation principles of the Gospel, H.b. 6. 1. And cerainly principles are positively necessary, undeniable, and indispensable truths; Contra principia negantem non est disputandum; he is to be declined as mad that denieth principles; so that Repentance is the first, chief, and main lesson taught by the Gospel, and its call thereunto then must needs be great.

2. The prime priviledge of the Gospel is Repentance. This is the royal gift of our Redeemer Jesus Christ; he is exalted and made a Prince, and a Saviour to give Repentance; the prime grace conveyed unto us by the Covenant of grace contained in the Golpel, is Repentance; the taking away the stony heart, and giving us hearts of flesh, making us to see the evil of our waies and doings; The great Errand for which the Gospel is fent into the world, is Repentance; they that receive the Gospel and not Repentance by it, shall be upbraided as were Bethsaida, Chorazin, and Ca- Matt. 13. pernaum, as unworthy to high a favor; nay, they shall have their torments aggravated by the enjoyment, but non-improvement of so high a fa-

Cor. 7. 1.

Zech. 12. 10.

It shall be more tolerable for Tyre and Sidon, Sodom and Gomorrha; they never enjoyed a Gospel to call to Repentance; this is the end of all the promises of God, to make us partakers of the Divine Nature, escaping the corruptions that are in the world through lust, 2 Pet. 7. 4. The proposals of glory and happines, are the principles of purity and holines; we have these great and precious promises, that we may cleanse our selves from all filthiness of flesh and spirit, and perfect holiness in the fear of God. The whole work of the Gospel is to carry on, and compleat Repentance, this is the profit to be reaped by every Ordinance; the Word preached, perswades Repentance; the Sacraments received, ftir up and feal Repentance; the communion of the Saints carrieth on the work of Repentance, Exhorting one another daily, lest any be hardned by the deceitfulness of sin, Hebr. 3. 13. The Gospel is the great Charter of our priviledges purchased by Jesus Christ, and they all run into this, Repentance; this is the benefit by Christs death, Resurrection and Ascension; this is the fruit of the Spirit of Adoption, it is a Spirit of prayer and mourning over him whom we have pierced; in brief, Repentance is the contract of the Covenant of Grace; the Law cannot give it, and the light of nature cannot give it; only the Gospel can effect it; the Covenant of Grace confers on us, an accels to, and communion with God; as our God, not as we are innocent; for we are guilty of the breach of the first Covenant: but as we are penitent, forrowful for, and turned from the evil of our ways: fo that in this respect we must needs conclude Repentance is a grace of great necessity; we reap no benefit, enjoy no priviledge of the Gospel but by Repentance; the mystery of Redemption, Christs Incarnation, Death, Refurection, Ascension and Exaltation, and all the Ministrations of the Gospel, are in vain to the impenitent.

3. Most pregnant Arguments perswading to Repentance, are proposed in and by the Gospel; this is light so powerfully convincing, that all others which past before it, is but darkness in comparison of it: whether it be the light of nature, making known fin as it is specifical and particular, contrary to certain standing dictates; not in its contrariety to the image and holines of God; and that without any clear and certain way of escape, and Repentance; or the light of the Law, which layeth men under full, plain, and clear conviction, even unto self-condemnation, but coucheth the pardon and possibility of Redemption, under such dark figures and expressions, that with much difficulty it may direct and provoke Repentance; but in the Golpel, the Sun of righteousness shines brightly unto conviction, and selfcondemnation; nay, unto speedy and chearful conversion. There is no Argument in Nature, or in the Law to enforce Repentance, but it is urged in the Gospel; I, and much more: doth Nature stir up Repentance by fins inconveniency to mans estate, or the Law by fins incongruity to the holy, just, and good command of God? the Gospel doth the same; nay, and further addeth its inconsistency with that estate into which we are resolved by the Redemption of Jefus Christ; and so it presenteth us with two most preg-

nant, powerfully Convincing, and Perswasive Arguments unto Repentance; such which no Professed Religion in the World (it self excepted) doth propound, and they are these:

1. The death of fesus Christ. 2. The day of fudgment.

The first Argument propounded in the Gospel to perswade Repentance, is, The death of the Lord Jesus Christ; This is an Argument potent in operation to every true believer; faith doth no fooner touch the hem of its garment, but it cureth; like the bones of Elisha, quickens the dead manthat is but let down into this Grave; and pregnant in perswasion to every rational foul that is but candid, and ingenuous. It is storied of Antonius the Senatour of Rome, that he intending to provoke the people to revenge the death of Cafar flain at the Senate by Brutus and Cassius, brought out his bloody Robe, and cryed out, Here is the blood of your Quondam Emperour. Thus the Gospel presents to our faith a crucified Christ, and slain Saviour, slain for, and by our fins, that we may look on him whom we have pierced, and mourn over him; that we may fee him whom our lufts have flain, and be revenged on them by Repentance. The contemplations of a crucified Christ, cannot but constrain Repentance. Mount Calvary is a place of heart-melting to every ingenuous foul that makes it his walk; for that it presents unto his observation a man; nay, more than a man, a God under the most grievous sufferings, not for his own, but the fins of others, exposed unto that sad estate, not by any constraint or necessity, but his own choice, pity and compassion, in whom we read these three heart-moving, Repentance-provoking considerations: (viz.)

1. The great severity of offended justice, and sury provoked by his iniquity. Here he seeth the vileness of his sin, and sterceness of Gods anger, who would not, nay, in justice could not spare man without satisfaction; he had said it, and now seeth it executed: In the day thou eatest thereof, thou shalt dye the death. Here is surious justice which salls fearfully on a Surety, a Mediator; and sierce sury that savours not a Son, an only begotten Son. Surely sin is hainous, greatly provoking to God, that his displeasure thus rageth. It is sure a fearful thing to fall into the hands of the living God, who makes the Son of his love thus roar out, My God, my God, why hast thousforsaken me? Oh Impiety, horrid Impiety, that cannot be expiated by any thing, but the very heart-blood of God! Oh sury! fearful sury! that forsakes a Son, (only) become a Surety for sinners; what pensive thoughts must needs arise in the serious observer of this sad spectacle, especially when he proceeds to the next conside-

ration, which is this:

2. Great love and pity of a Saviour; who willingly endureth these sad sufferings out of choice, not constraint, for the sins of others, not of himself. Oh unconceivable love, inestable pity, that we sinned, and he thus suffered the lest glory, to be exposed to shame; he undertakes an atonement and Reconciliation.

Ifa. 53.3,4.

conciliation between God and man, and endureth infinite fury to effect it; no guile was ever found in his mouth, whose soul undergoeth this grief; the debt was ours, and he payeth the utmost Mite for us. All we went astray, and on him was laid the punishment of us all; he is wounded for our transgressions, and bruised for our sins, and that whil'st we were sinners, that slighted and rejected him. Greater love can no man shew than to dye for his friend, but behold here is matchless love! whil'st we were yet enemies, Christ gave himself for us. These Torments we must have endured to eternity, if they had not been inslicted on him.

3. We here see the gracious acceptance we have with God; the great liberty of access to God, which is to us afforded; the wrath of God thus poured forth on his Son, is pacified towards finners; and the Covenant of Works being thus accomplished, is abolished; and manthat was at distance from God, draweth nigh unto him; for this crucified Christ was thus lifted up, that he might draw all men unto himself; and is exalted, to give remission of sin, and Repentance; and to consecrate us unto himfelt, a peculiar people. These Lessons, and every of them are written in such legible Characters in the death of Jesus Christ, that he that runs may read them; and each of them are pathetical perswasions to Repentance; whil'st they are read by any seriously observant soul, they reflect these serious and pensive thoughts! How vile is mine iniquity that hath provoked so great severity, and exposed my Surety to so much misery? how great peril was my foul in, which is redeemed by So great a price? how dangerous those wounds, which are only cured by the death of the Chirurgion? how dissonant to holiness, and daring to justice is that sin, which but imputed, exposed the only begotten Son of Godto be deserted by his Father? how ferce that fury, which could not be appealed without Suffering? it must needs be fearful to fall into the hands of an angry God; for how will he fume at the servant, that thus frets at his Son? how will he tear the Principal, that thus tormenteth the Surety? how shall God punish us for our own fins, who is so wrathfully displeased with his son for other mens sins? Oh what shall be the sufferings of the Reprobate, if these be the sufferings of his dearly beloved? Needs must frail man sink under the burden of Divine fury, when the God of Angels needed the support of an Angel: If my Repentance will avenge the quarrel of my suffering Saviour, shall I not do it? if Repentance will rescue me from wrath to come, shall I not perform it? had I not better weep a few daies here, than in hell for ever? and the rather for that I weep not without cause, nor mourn without hope. The sin was mine, the forrow my Saviours, the transgression mine, the satisfaction my Sureties. Oh the depth of his pity, that endured this for mine iniquitie! What he endured for a time, I must have endured for ever, if in him the Father had not been well-pleased. Shall that be my delight, which cost my Surety so dear? Shall I call on the Lords name, or be called by the Name of Christ, and not depart from iniquitie? was fesus Christ thus broken for me, and shall not my heart be broken for and from fin? hath he Redeemed me from this wrath

to come, and shall he not redeemme from my vain Conversation? Shall I expect Remission, and not accept repentance through his blood? Oh what reason have I to return to God, and glorisie him with my soul and bodie which are his! for he bought them at a price, and a dear price, his own blood; he hath consecrated a way of access unto the Father, through the vaile of his own slesh; but shall I dare to approach, not having my heart sprinkled from an evil conscience, and my body washed with pure water? he is reconciled, but shall I again rebel? I am healed, shall I again sin? a pardon is to me extended, shall I not receive it with a pensive and prostrate soul.

Thus then we find that there is much of strength in this Argument, even above a thousand Arguments to enforce Repentance; if but right reafon keep the Throne, what reply can be made, or reason rendred, why the call of the Gospel should not be obeyed, whilst it pleadeth with so much clearness for our repentance from the consideration of the death of

Christ?

But the Second Argument urged by the Gospel to induce us to repent, 2. Argument is, the day of judgment. The former Argument doth affault our affecti- to enforce reons, this our passions, that the soul may be surrounded with suggestions pentance. unto repentance; and if either the one or the other, are under the command of right reason, the design of the Gospel may not miscarry; the dread of the day of judgment, drives the Ministers of God to Preach and perswade repentance. Knowing the terrours of the Lord, we perswade men, faith the Apostle; for that we must all appear before the judgment feat of Christ, that every one may receive according to the things done in the body, according to that he hath done in the body, whether it be good. or bad, 2 Cor. 5. 10, 11. This is fure a profitable proper Argument to periwade repentance, which provokes unto the Preaching of it; and therefore the same Apostle doth in Acts 7.30.31. urge it; but now he commandeth all men every where to repent, for that he hath appointed a day wherein to judge the world in righteoulness, &c. And this Argument is fo pregnant and profitable to perswade repentance, that it is urged by John the Baptist, The Kingdom of God is at hand, therefore repent: nay, the axe is laid to the root of the tree, and every tree which bringeth not forth good fruit, must be hewen down, and thrown into the fire : therefore bring forth fruits meet for repentance, Matthew 3. and very often by the Lord Jesus himself: This is so proper an Argument to enforce repentance, that it is noted to be fet at a distance to the thoughts of the impenitent; they live as having made a Covenant with death, and an agreement with hell, Isa. 28. 15. put far away this evil day; it is noted. that the Doctrine which increaseth ungodliness, denitth the resurrection, 2 Tim. 2. 16, 17, 18. And such as walk after their own lusts, are scoffers at the day of judgment, 2 Pet. 3. 3, 4, 5. And it is to be observed, that those in Arbens who repented not at Pauls Preaching, mocked when he made mention of the refurrection, and last judgment. But certainly there!

is much in the day of judgment to move the hardest heart, and most stubborn finner to repentance: the fame Spirit which is to convince the world of fin and righteousness, convinceth also of judgment; for the day of judgment answerethall the finners pleas, whereby he defendeth and encourageth himself in fin ; for it affureth of certain detection and conviction of fin. It is a day which alloweth not the least encouragement from secrefie; for therein every mans deeds must be made manifest, whether they be good or evil; nay, the very secrets of all hearts shall be laid open; and finful thoughts themselves must then be judged; the day of judgment determineth a period to all impiety, and denieth the duration of its props and Pillars, profits and pleasures in the world; determining all the advantages of fin, to be at the best but pleasures of fin for a season; calling on rich men to howle and weep, though they live in pleasure on earth, in James 5. 1, 2, 3, 4, 5, 6, 7, 8. The day of judgment affureth of the punishment of the wicked; however they escape scot-free in this life. and by their present power, Gods patience, and humane strength, they evade and escape many evils which befall the godly, yet they are but referved to this day of vengeance; and this is the day in which the wicked must appear Cursed, and manifesteth that it shall not go well with the wicked; this day of judgment, is the day of recompence to the righteous, wherein it shall be made manifest, it is not in vain to serve God, or walk mournfully before him; the iniquities of the penitent shall not be found when fought for, but appear blotted out of Gods remembrance; for that if there be in the foul any fense of fin, and fear of judgment, this is one eminently forcible Argument to perswade repentance: shall men continue in fin which shall erelong be laid open to their shame? or pursue the pleafures which shall shortly end in perplexities? and not rather judge themfelves, that they may not be judged by the Lord?

Thus then the Gospel doth by plain and powerful arguments call unto re-

pentance, and witness its necessity: But yet again,

The most powerful helps conducing to Repentance, are afforded by the Gospel: and thereby it calls most loudly to Repentance, leaving us altogether without excuse, and scaling us under inevitable condemnation in case we do not repent: the Gospel affords the fulness of knowledge for the enforcement of Repentance; ignorance and unbelief, those bars and locks of impenitency are broken open; the Gospel opens the blind eyes, and turns us from darkness to light; makes all men from the least to the greatest to know the God that is offended, to be a God of jealousse, that will not endure iniquity; he is a consuming fire to the hypocrite in Zion: The Law that is violated, is just, holy and good; the guilt contracted, is so contrary and provoking to justice, that in it there is no possibility of approach to God; that therefore Christ is exalted a Prince and a Saviour, to give Repentance before Remission of sin: Repentance is a free gift conferred by the Covenant of grace, signified and sealed in Baptism; Christ Jesus the Donor; we need but ask and have; the death of Jesus the efficient cause of Repen-

tance, it is wrought by union with the same; so that the Gospel makes us to see the necessity, nature, next way, method, and order of repentance; we cannot now plead we knew not what it was to repent, where or how

to gain repentance, or that there was fo great a need of it.

The Gospel helps us to the Spirtit that worketh Repentance. The Miniftry of the Gospel is the Ministry of the Spirit; this awakeneth the most fleepy conscience, and shaketh the most rocky heart; this makes Herod hear John gladly, and the Jews to rejoyce in his light; this makes Falix himself to tremble, and Simon Magus to fall down like lightening: none can continue impenitent under the Gospel, but by quenching the Spirit, grieving the Spirit; nay, with rage resisting the Spirit, and counting themfelves unworthy of falvation. The great work of the Gospel, is to send; forth the Spirit to convince the world of sin, righteousness, and judgment; Ad. 13.46, and the Spirit by the Gospel works conviction, unto very opposition with 7, 51. rage, and violence, and malicious attempts, to extinguish its light, and deftroy the Ministers that publish it, if it do not convince unto conversion and repentance; hence the fin unpardonable (constituted fay some, but I am fure) compleated by impenitency, is called blasphemy against the Spirit; for and by reason of its spice and rage against the Gospel. We see then that the Gospel teacheth repentance as its main Doctrine, offereth repentance as its prime priviledge, urgeth repentance as its chief duty, and enforceth repentance as its only end; and so loudly calleth unto repentance, that we are bound to the obedience of the Gospel as the last of Divine instructions, and after which we must expect no direction to our happiness; but this must stand as the high aggravation of impenitency, as a sin against the humiliation and exaltation of Jesus Christ, the death, sufferings, resurrection of the Son of God, the Covenant and Spirit of grace: Repentance is absolutely and indispensably necessary.

So that in order to the anticipation of Divine fury, and answer of the call of the Gofpel, we fee the necessity of repentance: And this is the fecond general Head propounded, which give me leave to dismis with a brief, but plain rebuke and blame unto the finful demeanour and carriage of men in the world, demonstrating an infensibility of this indispensable necessity of Repentance; and it consists in two things.

(viz.) the

of Repentance.

The finful carriage of men evidencing their infensibilty of its necessity, 1. Note of inis the contempt of Repentance, whereby men scoff at Repentance, despi- sensibility of fing all calls thereunto; fcorning it as a base and contemptible melan- repentance, choly humour, below the spirit of men; they live like men in Covenant with hell, and at an agreement with the grave, who need no reper-

tance; and therefore make their hearts hard, and necks stiff, become obdurate and rebellious to all calls to repentance; approve themselves a scornful people; nay, scoffers at the Doctrine of the Gospel, and day of judgment, which calls them to Repentance. In the haughtiness of their spirits, they

1. Disasteem the mercies and common providences of God, which should lead them to repentance. They say not in their hearts, Let us fear the Lord our God that give th rain, both the former and the latter in its season, and that reserveth to us the appointed weeks of the Harvest, Jer. 5. 24. but despite the parience and long-sufferance of God, which should lead them to repentance.

2. Decline, nay, despise the Word of God; when preaching repentance, they will not hearken to the sound of the Trumpet, Jer. 6. 17. have line upon line, yet will not hear, Isa. 28. 13. Nay, pull away the shoulder, and stop

their ear, lest they should hear, Zech. 7. 11.

3. Difregard the judgments of God denounced, or inflitted upon others for their warning; all that God doth to treacherous Israel, never affects or frightens treacherous Judah to make her return, Jer. 3. 10. The falling of the Tower of Siloa, and Pilates mingling the blood of men with Sacrifices, may occasion censorious thoughts, these were worse sinners than others; but never any serious resections, that unless we repent we must all likewise perish. Obdurate children never resent at their Brethrens correction; nay, when threatened themselves they bless themselves in their heart, and say, We shall see no evil, though we go on to add drunkenness to thirst, Deut. 29. 19. By their stubbornness they tire and stay Gods correcting hand, with a Why should you be smitten any more? you revolt still more and more, Isa. 1. 5.

4. Are desperate and daring in their impiety; sinning with an high hand, and brazen face, with utmost resolution; Come fay they, we will fetch wine, and fill our selves with strong drink, and to morrow shall be as this day, and more abundant, Isa. 56. 12. are not ashamed when they commit abomination, nor can they blush, Fer. 6. 15. they sin as Sodom, not so much as seeking to hide their iniquity, Isa. 3. 9. out-facing vengeance, out-daring heaven, out-vying hell, Ifa. 28. 15. judgments denounced, because deferred, with O Watchman, What of the night? Isa. 21. 11. Where is the promise of his coming ? 2 Pet. 3. nay, blasphemously saying, God is such an one as our selves, Plal. 50. 21. and because sentence against an evil work is not speedily executed, their heart is fully fet in them to work wickedness, Eccles. 8. 11. so that they do every way demonstrate a contempt of repentance, and are so far from owning a necessity of it, that they deem it vain and vile, and fo witness themselves to be desperately wicked, wedded to their lusts, and fold to work wickedness; who will not hear of parting from impiety, though on hope of pardon, or fear of hell; and so justly called a stubborn people, dee ply disingenuous, despising all dictates of self-preservation, and escape

Luke 13. 1, 2, 3, 4, 5.

of everlafting woe, the deepest discoveries of divine wisdom, which prescribeth repentance as mans remedy, the displayings of divine aftection, foliciting repentance to prevent their ruine, and fo are foolift, dolefully felf-destructive, denying the way of their lafety, and defying a God of power and jealousie, to arise in his wrath against them, and so aggravating their forrow with I would have healed thee, but thou wouldft not be dealed; thy destruction is of thy felf, O Israel.

But the second finful carriage of men evidencing their insensibility of the 2. Note of innecessity thereof, is the neglett of Repentance; these men own it as a duty sensibility of

to be done, and remedy to be used, and dare not admit any contemptible repentance. thoughts of it; yet they are flack unto, and fleighty in the performance of it; And of these there be three forts. 1. Self-justitiaries; men that are right in their own eyes, see Repen-

tance a needful grace, but not needful unto them; they are honest among 1. Sort of negmen, pay all their own, live civily among their Neighbours, nay, holy lectors of retowards God; they Pharisee-like fast twice a week, pay tithes, pentance. give almes, hear Sermons, read Scripture, pray, and the like: these pity their prophane Neighbours, and apply every reproof to them; but as for themselves, Bellarmine-like they have no fin to confess; they must strain conscience for some venial sins, that they may pass the form of absolution; these are the whole who need no Physician, and the righteous whom Christ calls not to repentance; Until convinced that this, and more than this, is confistent with Reprobation, and is not enough to keep a foul from hell; certainly these are, I. Ignorant of natures pollution, Ezek. 16. 2. Rom. 11. 24. 2. Unobservant of the Law its exaction, which concludeth all under guilt, Rom. 3. 17. 3. Unaffected with the priscribed way of Salvation, Repentance and Remission. 4. Insensible of Divine scrutiny and judgment which they must pass, Prov. 16. 2. 21. 2. Matth. 9. 13. 5. Unacquainted with, and unaccustomed to, or indirect in the work of felf-examination, altogether strangers at home, or feeing their faces in the falle glass of comparison with their vilest Neighbours; for otherwise they could not but see Repentance absolutely necessary for themselves more than others: for Publicans and Harlots will enter into heaven before them.

2. Superficial penitents; these see Repentance a duty, but deem it needs 2. Sort of negnot much ado; there is no fuch necessity of it, as that a man should be lectors of retaken up with it as his ferious business; therefore they regard not the pentance. quality of the act, but pass themselves as penitentials, with some formal careless performances, some short sighs or sobs for sin, trembling with Fælix at Pauls Preaching, or quivering with Belshazzar, on fight of Gods hand-writing: and casting off some gross prophane acts with Alexander or Polemon, but never strike at the root of fin, and mortifie lust, or make a serious return to God, but shew themselves void of the grace, and ignorant of the nature of true repentance, and fall under fallacious hopes of heaven, which like the hope of an Hypocrite will fail them in the evil day, when they shall be too late convinced that such is the necessity of Ddd 2 Repen-

Repentance, that the matter there cannot be separated from the manner of performance.

3. Sort of neglectors of repentance.

3. Such as fee Repentance at a distance, and post it off from time to time; these men are, and indeed by daily subjection to the Gospel, cannot but be convinced Repentance is indeed a duty, and exceeding necessary unto the remission of sins; and sitting under the Word, these men meet with many strong heart-shaking convictions, which they bid welcome, and unto the truth and goodness of what is required they affent, and their affections work within them, they cannot but figh on fense of their sad condition, and confess it hath been bad with them, but it shall now be better; they conceive and declare good purposes, but alas they prove abortive; like Ephraims righteousness, an early dem soon gone; like the Son in the Gospel, when called into Christ his Vineyard, they answer, I go Sir, but go not; like lingring Auftin, pray, but fear God will too foon fay. Amen to their prayer; they protract time, perlift in fin, and many times quench the motions of the Spirit within them; suggesting to themfelves, though repentance be necessary, it requires no haste; these men do finfully

1. Determine their own time, not confidering the uncertainty thereof, that they are Tenants at the will of another, in the hand of the God of time, who may not give them another time. Sense of repentance should make us say, Multis annis crassinum non habeo, I have no to

morrow ..

2. Deem grace to be within the reach of mans arm; they think they can repent when they list; not considering it is Gods gift, so that they may enjoy their time, but not repent; were it at mens Command, what disingenuity is it to defer repentance; but in this case it is grand pre-sumption.

3. Do what in them lieth, to quench the Spirit, stilling convictions, disobeying perswassons, deadning affection; the Spirit will not move for

ever, Gen. 6. 3.

4. Disesteem grace and boliness, accounting it the shame of strength, and burden of youth, thinking repentance the work of old age and weak-

nels, and the quality of fools.

5. Deaden the hopes of their friends, who know not how to determine their eternal estate, are indeed cheered in their pensive posture in sickness, and at death, if it be not too late to be true, on which account they are constrained to check their hopes, and dare make no conclusion, but say as Austin in the like case, Non dico damnabitur; non dico salvabitur; sed turdum sanus es panitentiam age, Repent in health.

6. Make difficult repentance; undertaking that in infirm age, which require the utmost of strength, nay, rendring sin by its custom natural and obdurate. Can the Ethiopian change his colour? then they that are accustomed to sin may repent; sickness employeth the whole man, and shut-

teth out all lift or leifure to repent,

Jer. 13. 23.

7. They are in danger dolefully to outdate the day of grace. God doth manifest graces beauty, and magnifie the necessity of Repentance, by limiting its time; to day if ye will hear his voice, well and good; if nor, he will swear in his wrath you shall not enter into his rest; if the day of grace be once expired, Repentance may be fought with tears, but not obtained; and then the pleasures of fin will be shortning; conscience will grow clamorous, and torment with an expectation of fiery indignation to Luk. 19. 42. be revealed from heaven, lamenting too late, Ob that I had known in that my day, the things which concern my Peace, which are now hid from mine eyes!

Such as in time will not, when it is too late shall see that repentance is the One thing Necessary of mans life, is even of absolute Necessity.

I have laid before you the two first general things considerable, (viz.)

the Nature and Necessary of Repentance, wherein I have been longer than intention, but shall be more brief in the two remaining; I pass then to the third thing propounded, viz..

The Notes and Characters of true Repentance.

And concerning this I might return back to the description of Repentance, and make that an examination of the truth of your Repentance, but I will leave that to your own private meditations, and only examine your Repentance by the Characters propounded by the Apostle Paul to the Corinthians: For behold this felf-same thing, that you have sorrowed after a godly fort, what carefulness it hath wrought in you; yea, what clearing of your selves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! 2 Cor. 7. 11. in which we have two remarkable Notes and Characters of true Repentance.

First, The general nature of it, godly forrow. Secondly, The Concomitants thereof, care, fear, coc.

The First Note or Mark of Repentance, is godly forrow: I have be- 1. Mark of fore Noted forrow to be effential to Repentance; God never calls to Re- Repentance, pentance, but he calls to weeping; or promiseth Repentance, but he promiseth a spirit of mourning; excellently well faith an eminent Minister of Sermon bethis CITY, God hath tyed fin and forrow together with Adamantine fore the house. chains. A woman may as foon look to be delivered of a child in a dream, of Commons, as a man to repent without forrows. Sorrow is indeed the daughter: of Octob. 22. fm; but God hath made the daughter a means to destroy the mother: 1044. you must not look to dance with the Devil all day, and sup with Christ at night; to lie in Dalilah's Lapall your lives, and go to Abrahams bofom when you dye. To the merry Greeks, and boon Companions of the world, Repentance feems madnels, because it calls for mourning; for wherefoever there is true Repentance, there must, there will be forrow for

Serm, XXII

fin. This forrow must be godly forrow after a godly fort; it is numi rate Deby, forrow according to God. Godly in its Author, Occasion. Object, End and Effects; it must be godly forrow in its Author, fpringing from God, and God alone; the working of natural passions by a supernatural power and principle; a spirit of mourning, even the Spirit of God melting and making the hard heart to mourn; a rock relenting on the stroak of Gods rod; the stony heart is taken away, and an heart of flesh given by the Lord; this forrow is Gods gift from Golgotha; the death of the Son, of the Son of God, depresseth in us all joy and comfort. Nature is no Author, though an actor in this grief. It is godly in its Occasion; Divine offence, rather than Humane loss; fin not smart, is the ground, reason, occasion of it; it is most in their hearts, who in respect of the world have least cause to mourn; it is not for loss of wife, children, goods or credit, but breach of Divine Law; its complaint is not I am undone, but God is offended, the Law violated, Christ is dishonored: it is more for deformity, than deserved misery; for extinguished holiness, than miseries to be endured; a mourning for sin as sin, as it is offensivum Dei, aversivum à Deo, an act of disobedience, an act of unkindness. It is dolor to God, Against thee, thee only have I sinned. The souls unlikeness to God, unlocks its passion; the utmost of perplexities cannot abate its joys, if God appear well-pleased; nor the highest of enjoyments silence its forrow, whil'st God stands offended. It is godly in its object; it is forrow towards God, Acts 20.21. A lamenting after the Lord, I Sam. 7. 2. A looking unto Christ, and mourning over him whom we have pierced, Zech. 12. 10. As a man runs with bleared eyes to the party offended, Oh Sir, I have offended, wronged you, will you forgive me? So penitent David runs to God, and with remorfe cryeth, Against thee, thee only have I sinned; and the Prodigal cryeth unto his father, I have sinned against thee. In days of affliction and atonement, Israel asfembled, and mourned before the Lord; penitent Ephraim cryeth, Thou hast chastised me, and I was chastised. This forrow speaks not in the ears of men, but God; it is not open and feen to the world, but feeret, serious, toward God. It is godly in its end and effects; it is expreffed to God, that God may be enjoyed; this forrow speaks unto God the vindication of his justice; That thou mayest be justified when thou judgest, and righteens when thou speakest. It is not a mourning of murmuration, but of justification: Why should a man complain, a man for the punishment of his sin! it is a forrow that sets a luftre on the least mercy. it is of the Lords mercy that we are not consumed; We are less than the least of his mercies, is its language; this forrow is of submission, I have sinned, let the Lord do what seems him good; it lies prostrate at the feet of God formercy, and refigned into the will of God: Wherein I have done amis shew it me, I will do so no more; and so devotes it self unto God, to suffer or to do his will; its out-cry is, Lord what wouldest thou have me to do? it is every way godly forrow, This is the first Mark of Repentance. The

The second Note or Character followeth upon it, and is the Concomi- 2. Mark of tants; some call them adjuncts, properties, effects; but I shall only Repentance. say inseparable Concomitants of this godly forrow; and these are seven in number.

First, Care; by some rendred study; in the Original ornessi which as 1. Concomi-Cicero rendreth, is a very earnest application of a man unto something with tant of godly great dlight: And as Interpreters render, it fignifies serious intention of forrow. mind, and speedy, sedulous execution of hand; so that it stands opposite to security and slothfulness, and intends to Note the diligence and dexterity of the foul, in a shunning and avoiding sin, and setting against all occafions and temptations thereunto, and studying the will of God, making it his meditation night and day; and having in all things respect unto it, as the rule of his life and conversation; so that the very anxiety of his spirit is to shake off and avoid his sin, to subdue and weaken his lusts, to stand against temptations unto evil; for whoever repenteth, saith Am- Qui panitet, brose, is careful not to sin again. He is made whole, he would fin no solicitus est re more, but with all care, caution, circumspection and vigilancy strive against corruption, and study to know and to do the will of God; with the Church at Ephesus, To remember from whence we are fallen, and do Revel. 2. 5. our first works; or the Church of Sardis, to awake and watch, not to be flothful in business, and secure against sin, until surprised therewithall.

Secondly, Clearing of our selves, Anodoplar an Agology, or answer by 2. Concomiway of defence unto the calumnies of an Accuser; which is not done by tant of godly denial of guilt, and excuse of fin, but by confession; for faith Saint Ambrose, Repentance hath no excuse but confession. This is an humble deprecation of Divine judgment, and filencing of the Accuser of the Brethren sationem, nist by self-condemnation; the true penicent doth judge bimself with shame and confessionem. forrow, that he may not be judged by the Lord; he is ready to aggravate all, not extenuate any his fins; only finds an acquitance from them in the blood of Christ, and concludes not against the charge of the Accuser, and clamour of his own conscience a I was an Extortioner, a Drunkard, an Adulterer, a Blasphemer; but I amwashed, I am sanctified, I am sutified: Repentance rendreth guilt as if it had never been, and so becomes

peccet. Ambr.

non habet excu-Amb. in.

the fouls Apology.

Thirdly, Indignation; Agaranmon wrath unto grief; the rifing of the 3. Concons very stomach with rage, and a being angry unto very fickness again; fant of godiy. it is only used in this one Text of Scripture, as it hath fin for its object; for two but in reference to other things it expresses the very beight of anger, fretting unto fuming; thus the rage of the Ruler of the Synogogue on a conceived breach of the Sabbath, is expressed Luke 13. 14. Religious wrath is the hottest, it will make a meek Moses break the very Tables of the Lord: Thus the discontent of envy is expressed in Mark 10, 41. The Disciples stomach rose against . James and John; so that it here imports the turning of the unquiet passions of thei oul wholly against sin; a fretting and fuming at our felves for fin; an hating and being ashamed of our selves for

sin; this wrath breaks out in a penitent David, into disgraceful speeches against himself, so foolish was I and ignorant, when distrust prevailed on him, Psal. 73. 22. And I have done very foolishly, when he sinned in numbring the people, 2 Sam. 24. 10. Nay, breakes into disgraceful demeanour towards sin, as impenitent Israel to the defiling the graven images of silver, and the ornaments of their golden Idols, and casting them out with contempt, as a menstruous garment, and an angry rejection of them, with a get you hence, Isa. 30. 22. So that sin is the object of hatred, scorn, rage, reproach, and contumelie, and ground of grief and shame to the penitent; the soul cannot think of sin without stomachization, heart-rising, and redning of face; he is indeed angry, and sins not; the whole of whole anger, runs out against sin.

4. Concomitant of godly forrow.

Fourthly, Fear, a rare companion of wrath, but always of care; the truly penitent are of a trembling and timerous spirit; and no marvel; for the burnt child dreads the fire; they have paid dear for past guilt, and may well beware to fall again; the whole work of Repentance is expressed to be a fear of the Lord and his goodness, Hol. 3. 5. The fear of the Lord is the only fence against temptations unto fin; here note that this fear is a fear of fense, affecting us with the evil fin procureth, and dreadful judgments of God by it deserved, trembling at the Word of threatning; a fear of reverence; awefully apprehending the holiness and Majesty of God. and that vast disproportion and disparity between God and us, forrowfully crying, How shall dust and ashes, polluted man, come nigh to an holy and glorious Majesty! and a fear of diligence and vigilancie, watching and warring against sin, that it may not surprise us by the difficulty of our state and distempers of our foul; and thus the penitent worketh out his own falvation with fear and trembling; but it is not a fear of diffidence and defrondencie, of distrust and despair, which deadning all hope of prevalency, dulleth all diligence, discourageth vigilancy, and industry, and at length driverh to self-destruction; the fear of Repentance springs from sense of mercy, and is spurred with the confidence of success, being affured it is God that worketh in the foul to will and to do, and will perfect what he hath begun.

5. Concomitant of godly forrow.

Phil. 2. 13. 1.

Roin. 7. 24.

Fifthly, Vehement desire, 'Emmo more, a desire of fervency, that can admit of no delay, saith Dr. Slater: Of diligence and activity, say the Greek Criticks, which puts on with industry and violence; the sour sauce of godly sorrow doth ever sharpen the appetite of holy desire; the hunted Hart thirstent for the water, the sin-wearied soul for Christ; it is a delire to be wholly rid of sin, and therefore breaks out into complaints against the remainders of sin in the soul, as Paul, Oh wretched man that I am, who shall deliver me from the body of this death? the death of nature, and day of judgment is desired, and delightful, because the destruction and discharge of sin; it is also a desire of all sin-subduing and grace-strengthning administrations; they that by Repentance have once tasted that the Lord is good, do as new born babes desire the sincere milk of the Word, 2 Pet. 2. 2. This desire is vehement against all difficulties and discouragements, running

running out with all fervent diligence for obtainment; and bitter complaints for want, finding no fatiety without its very object.

Sixthly, Zeal, and affection compounded of love and anger, and is 6. Concomithe edge of our defire, enforcing all means, and encountring all difficulties tant of godly and opposition to our end; this is that whereby the penitent persists in his lorrow. godly forrow under all checks and diversions; and persevereth in his course of mortification against all opposition of the world, or his corrupt self, fighting against what hinders, and flinging off all incumbrances, and following heaven with force and violence, that if it were possible, it would draw all men with it, but however it beareth down all before it, and never sheweth the strength that is in these godly streams, till stopped by some temptation; but then it roareth and swelleth, and overfloweth its banks. that all men may see the penitent is full of the Holy Ghost; and this is always a Note of Repentance; Be zealow and repent, is Christ his own Call; forrow must not be for sin, as if we minded not to part with it; but must manifest our fulness of resolution to be rid of it, whatever it cofts us.

Seventhly, Revenge; the due result of zeal; by zeal we are carried 7. Concomiwith that vigor, that the world concludes us mad for God, and for Religion, especially when our indignation boils into revenge upon our Asts 26. 24. felves for our fins by felf-castigations, not of our body, with whips and scourges, as do the Papists, but by the abatement of lust, which stirresh in us, buffetring the flesh, and bringing it into subjection, giving it the blew eye, a blot in the face, as the Greek word fignifieth, withdrawing 570712 0. those lawful comforts which make it to wax wanton; as Hilarion, when he felt his lufts wax big and strong, and wanton, provoking to filthiness, Ego faciam Aselle ut non calcitres, I will by abstinence keep this Ass from kicking; and our Henry the second, being inclined to incontinency, prayed to God that he might rather have a constant weak body, than so strong lusts; this is that which carrieth the penitent to wreak his quarrel on the occasion and instruments of their impiety; as the daughters of Israel in dedicating their looking glasses, by which they had offended, unto the fervice of the Temple; and as did the Ephefians, burn their books before all men, Act. 19. 19. as holy Cranmer thrust his right hand which subscribed his recantation first into the fire, revengefully crying out, This unworthy right hand, as long as he could speak; and this revenge leads them to Satisfaction for offences done, either by publick confession unto open shame, or ready restitution, as Zacheus, threefold to the injury done; as penitent Bradford, that parted with his whole estate to fatisfie the wrong done by one dash of his pen when a servant; so that revenge worketh all the difgrace, dishonour, disadvantage, and destruction that is possible against sin; thus then you have here the Notes and Characters of Repentance, laid down by the Apostle, the best looking-glass that can be, by which to dress your penitent souls. Let it be to every of us a Use of Examination, and clearly convince us that if we be strangers to forrow,

Exod. 38. 8.

or our forrow be to the world, not towards God, godly forrow, we have not repented, never let us think of celebrating a celestial Passeover without these foure herbs. Again, if under our forrow we con-tinue careless of required duty; clamorous, by continued guilt on the conscience; fearless of common danger, and deserved misery by the increase of fin, foolishly pitiful towards our lufts to be rebuked with rage; fain in our defines to be rid of fin; lukewarm in our work of mortification, or indulgent to our lufts, not firiking home, whilft we fmite at fin, we are not the Subjects of true Gospel-Repentance: for these must alwaysaccompany it.

Having laid before you the Characters of true Repentance, I shall proceed very briefly to propound the Fourth and last General head to be

confidered, (viz.)

The Next way and means to gain Repentance.

And herein I shall not insist on the method and order of procuring repentance, which is hinted to you before; or the lets and hinderances of repentance which are to be removed, this would tire your patience (on which I have already too much trespassed) but I shall only give you some special directions, which you must observe, and carefully practife, if ever you will obtain Repentance; As,

1. Help to repentance.

First, Sit with care, constancy, and conscience under the Word of truth. and Gospel of Grace. Repentance you have 'already heard, is the great work of the Word, and loud call of the Gospel. This was the voice of Founthe Baptist, nay, of Jesus Christ himself, and his Apostles; the Ministers of the Word, are the Embassadours of Reconciliation, and so Preachers of repentance; hearing is prescribed of God the way to happiness. Ha. 55. 2. Hear, and your souls shall live; The Preaching of the Word, is the power of God to Salvation; so long as God continueth the Word to a people, they are in a possibility of repentance; but where the vision fails, the people perish, Prov. 29. 19. If ever God bring the Jews to Repentance, it will be by the Preaching of the Gospel, the lift. ing up of the root of Jeffe as anenfign, Ifa. 11. II. God fealeth up under impenitency by the withdrawing of his Word; the removing of the Candlestick of the Gospel, is the saddest doom can be denounced: Resusing to Pal 81. II. hear, is the great reason of impenitency; my people would not hearken, is Gods complaint; and We will not hear, the language of the obstinate, Fer. 6. 17. Rejection of the Word, pulling away the shoulder, and stopping the ear, the property of an hard, heart; never did Falix fail for much, as when trembling as Pauls Preaching, he fends him away, and would hear no more of that matter; nor did the Jews fall under final -Apostasie, until they put the Gospel away from them; the very Heathen. concludes. Repentance to be the result of audience and attention.

Rev. 2. 5.

Zach. 7. 12

Invidus, iracundus, iners, vinosus, amator ; Nemo adeo ferus est qui non mitescere possit, Si modò cultura patientem accommodat aurem.

Horace in E

There is no profaneness but it is curable by penitent audience; As ever you will repent, hear the Word, attend unto instruction, abide the heart-shaking convictions of the word; if you sleight the Ministry of the Word, the sound of the Trumpet, the call of the Gospel, you are sealed up under impenitency; the very cry of the Gospel-call to Repentance, is, Let him that bath ears bear.

inducement therefore to know God; ignorance of God is the mother of

impenitency; the times of impenitency are denominated times of ignorance, Acts 17. 30. This is observed to be the very cause of obduracy; the Gentiles walk in the vanity of their minds, having their understanding darkened, being alienated from the life of God by the ignorance which is in them, because of the blindness of their heart, Ephel. 4. 17, 18. Ignorance of God was the very principle of Israels persistence and progress in fin: They proceed from evil to evil, but know not me, faith the Lord, Jer. 9. 3, 6. The devil labours to keep all light out of mans foul, that fo he may sleep in fin, and be locked up in impenitency; he hinders the Gospel from being Preached; if possible, he would blow out the light, and hinder men from hearing, but chiefly from understanding; if our Gospel be hid it is hid unto them that perith; the eyes of whole mind the god of this world hath blinded, lest the light of the glorious Gospel of Christ (who is the Image of God) should shine unto them, 2 Cor. 4. 4. And when God brings to repentance, he breaks these barrs of ignorance, he pulls off these scales of blindness, and begins with the understanding; true grace always at the renewing of the mind; the transforming of the mind to know the good and acceptable Will of God, is the formality of the Gospelgrace, true repentance, Rom. 12. 2. And the knowledge of God being the principle of it, is put for repentance: They shall know God, Hos. 2. 20. and God will be known by the Ezyptians, Ifa. 19. 21. are the promifes of repentance; There can be no conviction of a contrariety to God,

where there is not a right conception of God; and affection must follow apprehension; ignoti nulla cupido; how can we fear God or his goodness, if we do not know him? what reason of return to God, when men know not his holiness offended, justice provoked, power irrestistible, mercy in pardoning iniquity? It is a seeming fair Apology for Pharaohs obduracy, Who is the Lord, that I should let Israelgo? The work of the Gospel is to open the blind eyes, in turning from Satan unto

wouldest thou have me to do? Did men know who it is they fin against,

Ece 2

Secondly, Study the nature of God; God must be the object of Re- 2. Help to repentance; we must forrow towards God; return to God; it is a great pentance.

God; the enquiry of Saul is first, Lord who are then? then, What Act. s.

they never durst be so bold. Study therefore the nature of God, acquaint your selves with his Attributes, his Holiness, Power, Justice, Mercy, and the like: Your souls will never be drawn from sin, or driven into a course of true repentance, until God become your dread.

3. Help to re-

Thirdly, Sit close to the work of felf-serutiny; be serious in self-examination; no man fits fo fast in impiety as the stranger at home; none so soon run upon their ruine as the regardless of their accounts. This is a remedy of Gods immediate prescription, Commune with your hearts upon [your beds. Pfal. 4. 4. Search and try your waies, and turn unto the Lord, Lam. 3. Judge your selves, Mat. 7. 1. When we approach his Table. where we are eminently to act repentance, the whole work of preparation is refolved into felf-examination, I Cor. 11.28. Nay, this is a receipt transmitted to us with a probatum est thus by David, Plal. 119.59. I examined my waies, and turned my feet into thy Testimonies. And when the Prodigals wits returned to confider his wickedness, he would home to be a servant, where he had been and might have been a fon; Gods rod is but a calling us to reckon with our own fouls; he never reasons with any by correction, that read their own estate in his instructions. You have heard before, that conviction must go before converfion; mans conscience is a Register which will bring to remembrance, and Judge that will clearly determine of mans ways; the worst of men by a short conference with their own foul, would foon see a necesfity of repentance; censure others less, and your selves more; enquire not into other mens condition fo much as your own converfation; let no day return without accounts, be ferious in felf-examination.

4. Help to re-

Fourthly. Sit loofe to the world; the world is the great pull-back to heaven, and hinderance of repentance; you may observe, the reason of the Rebellion and impenitency of Ezekiels hearers, was, their hearts went after their covetoufnefs, Ezek. 33. 31. otherwise they took delight to hear. That sad sentence, A Camel may sooner go through the eye of a needle. than a rich man enter into the Kingdom of heaven, was occasioned by a rich mans refusal of Christ his call to repentance, Matth. 19. 20. Riches choak the work, and lift up the heart too high; great men in the world think they live above all reproof; for Tyrus-like, they fet their hearts as the heart of God, Ezek. 28. 6. and think to live without controul; he that loves the world, finds (when called to repentance) he is loth to leave pleafures; it is hard to renounce riches; it cuts deep to despise Wife, Children, Father, Mother, Friends, and dear Relations : he cannot but be dismayed at reproach and sufferings; fin is the common property of the world; the things of this world, is the recompence of impiety. they that fin highest, ordinarily succeed most; yet this is the great stumbling stone of the godly; the world makes David almost repent his repentance, Plal. 73. They that will follow God must be strangers to the world: true Penitentiaries must be pilgrims in the earth.

Fifthly,

Fifthly, See the shortness of life, and limitation of the day of grace. 5. Help to re-Hopes of long life, and thoughts of repentance at pleasure, help many a pentance. foul to hell; our life we must consider is but a bubble, a blast, a shadow, gone before it well appear, in which there is no certainty; our time is in Gods hand; he hath numbred our days; but to which of us hath he declared the number? hath he given any man a legible Lease of his life? have the youngest, strongest, most healthful among us, an affurance of to morrow? and doth not eternity depend on the well-husbanding of this uncertain time? is there any remembrance of Godin the grave, or repentance among the dead? doth not death determine the eternal estate of men? Dives eyes cannot distill one tear in hell; though he call to Abraham for mitigation of torments, never so much as begs the pardon of sin; no, that is too late; fee we not men penfive and fad at the thoughts of death? Chrysostome hath told us, the cause of the fear of death, is, because we live not in the austerity besitting Christianity, but lead delicate and voluptuous lives. Could we make every day our dying day, it would quicken us to repentance. Hilarion never had a to morrow; and when he comes to dye he hath the comfort of it; Ohmy foul, get thee out of this house of clay, what dost thou fear? Septuaginta prope annis servivisti Christo & mortem times! Hast thou served Christ, almost seventy years, and dost thou now fear death? If we will live for ever we must dye dayly; if we will not defer repentance, we must not determine to our selves any other time than the present.

Again, if we know our time in nature, who knoweth the date of the day of grace? It is a limited day, but the bounds thereof are not published, that to day, whilft it is called to day, we may hearken to his voice, left he swear Hcb. 4. 4. 7. in his wrath we shall not enter into his rest. A season of salvation is allotted to the sons of men; the old world had its day, Ferusalem had her day, every of us have our day; but our day of nature may out-date our day of grace, (yet of this we have no affurance) but if so it do, it were better the day of our being had never been; for the opportunity loft, we are lost for ever; whilst we enjoy the Word, and motions of the Spirit, we have hope; but if ever these cease, we are undone; Let us startle our fouls with these sad thoughts; This may be the last day and hour of my life, but if not, the last day and hour of grace; would we hear every Ser-

mon as the last, it would rouze our fouls to repentance.

Sixthly, Seriously expect approaching judgment; it is an argument to 6. Helptorerepentance, and very perswasive thereunto, as you have before heard; the thoughts of the last judgment, will cool the courage of the prophanest finner, when he feeth the day approach in which his fecret fins muft be laid open, a severe sentence cannot be respited or suspended for the least moment, but must be executed with spe ed, certainty and severity; the Judge is just, and will then be inexorable. All the shelters of his power, might, policies, riches, honours, by which he staved off reproof, will now be scattered; and same vain and bootless; the Judge is no respecter

of person; a day stored with indignation, which will not be mitigated, but be poured out in full vials; can the heart but tremble, that is the subject of these thoughts? They that fin with boldness, set the day of judgment at a distance from their soul; but if we will provoke repentance, think with Ferom you always hear the Trumper of the last day founding in your ears, Arise ye dead and come to judgment. Excellent was the ftratagem to ftir up repentance, which is storied of a Christian King of Hungary, who being on a time fad and penfive, his brother a jolly Courtier, would needs know the cause of his fadness, O Brother (faid the King) I have been a great sinner against God, and know not how to dye, or to appear before God in judgment; his Brother making a jest of it said, These are but melanchely thoughts; the King replyed nothing at prefent; But the custom of the Country was, that if the Executioner came and sounded a Trumpet before any mans door, hewas prefently led to execution: the King in the dead time of the night fends the Executioner to found the Trumptet before his brothers door, who hearing it, and feeing the Meffenger of death, sprang into the Kings presence, beseeching to know in what he had offended; Alas Brother (faid the King) you have never offended me: And is the fight of my Executioner so dreadful; and shall not I who have greatly effended, fear to be brought before the judgment-feat of Christ! a fingular cure for joyial contempt of repentance; the fense of judgment is a strong summons to repentance.

pentance.

Seventhly, Seriously apprehend the possibility, nay, probability, nay, the 7. Help to re- positive certainty of pardon. I have before told you, Repentance is the refult of faith; despair deters duty; hope in Ifrael, is the great help to repentance, the Law leads to conviction, but the Gospel to conversion; despair is the devils lock to impenitency; look up therefore, see there is mercy with the Lord, that he may be feared, and plenteous Redemption, that he may be fought unto; apprehend then the price of mans fin paid, the justice of God fatisfyed, the pardon sealed in and by the blood of Christ, and proclaimed in the Gospel; so that it is thine with certainty, if received with a proftrate foul, and fued out by ferious repentance; nothing needs to deter; God is reconciled, therefore return unto him.

8. Help to repentance.

Eighthly, Soak the heart in the blood of Jesu; take every day a turn of meditation in Mount Calvary; cast thy eyes on a crucified Christ; read the nature of thy fin, the provoked wrath of God, and passionate loves of a Saviour; it is suppling to the Adamantine heart, and suasive to the most obdurate foul; I have before noted its force and efficacy to repentance; be perswaded daily to contemplate the Cross of Christ.

o. Help to repentance.

Ninihly, Speed will much facilitate repentance; fin may be removed, before it be fettled by custom; but then it is disticult; youth is pliable to precepts, strong under burdens, dexterous and active in business; when old age is infirm, and impotent; the piety of youth is the horrour of the devil, the honour of Religion, the ease and joy of the soul; let not fin become rust omary, if you will ever cast it off; for it will become a second na-

tur; linger notin what you will be rid of; for the longer you linger, you will be more loth to part, like Anstins modo sine modo, and paululum quod ibat in longum; your anon will never come; and our little longer in sin, will last for ever by the good will of nature; singularly good is the counsel of Basil, If the thing be honest, keep it to the end; if sithy and hurtful, why dost thou continue in it? doth any that desires to ease the stomach of choier, increase it by a continued bad and intemperate dyet? if ever you will repent, repent betimes; late repentance is rarely true, but ever dissipult.

Tenthly, Sue for it at the hands of God. Repentance is Gods gift, and therefore must be begged; it is Christs purchase, the Covenants promise, and may be begged with confidence; Jesus Christ is exalted to give Repentance, therefore go to him in Faith; all means is ineffectual without Gods Blessing. Let therefore Prayer enforce all means to this end; whilst you sit under the Word, study the nature of God, examine your selves, sit loose to the world, see life its brevity, and the limitation of the day of Grace, seriously expect the day of judgment, sensibly apprehend a pardon, soak the heart in the blood of Christ, and speed Repentance, second all with earnest Supplication; say with Ephraim, O Lord turn thou me, and so shall I be turned; so shall your stony heart be taken from you, and you shall possess this necessary grace of Repentance in the truth of it, which God of his mercy grant us.

10. Help to repentance.



Of Holiness.

HEB. XII. 14.

Follow peace with all men, and holiness, without which no man shall see the Lord.

Ere are two duties enjoyned together in one and the same precept, though not enjoyned with the same penalty, (peace and bolines) the latter bath a sad threat added, if we miss it, without which no man shall fee the Lord. It is somewhat like that charge, Exod. 28. 34, 35. that the veft of Aaron should be on the skirt with a Pomegranate, and a Bell, both of gold; yet the use of the Bell was far above that of the Pomegranate, that the found thereof may be heard when he goeth in before the Lord that he dye not. So are peace and holines two golden graces or bleffings; peace is like the Pomegranate, whose fmell is fragrant, odoriferous, and so full of seeds, as no fruit more; such is peace, of all outward bleffings the chief, and full of the feed of all blefsings, it is therefore call'd the bond of peace, as if other blessings were the bundle, but peace the bond that did comprehend them all : Yet holiness is that which beareth the Bell, and maketh the musick in the ears of God; and if the found thereof be not heard before the Lord, we shall surely dye. Therefore it is observed that the Relative [which] is not plural, as referring to peace and holiness both; nor is it feminine, as referring to peace at all; but & zweis, (not ar, nor fir zweis) as referring only to anaquir, holiness.

Here are two great points contained in this Text.

Doct. 1. Peace is a high duty, rich blessing, singular benefit that a Christian is bound to follow, pursue, pres after, and labour for and that with all men.

The duty is pressed strictly in the word six rendred here with the fostest follow; and in other places it is rendred to follow after, I Cor. 14. 1. Phil. 3. 12. to pursue, I Pet. 3. 11. to press unto, Phil. 3. 14. And we have a full proof for all, Rom. 12.18. If it be possible, as much as in you lieth live peaceably with all men. We must see there be no default on our part (that all the world is not in peace) but that we follow. pursue, press hard after peace, (as far as possibly we may, and to the utmost that lies in us) and that with all men; fo faith the Text also.

But I must leave this small Pomegranate peace, that I may ring out the Saints Bell of holiness, the sound and sorce whereof I heartily pray may reach all your hearts, (not ears) or rather that the found thereof in ell your hearts may be heard in the Lords ears, (not ours) that ye dye not; yea, that Religion dye not; otherwise I may fear that England's passing Bell is tolling at the departure of our glory, and we may call the next generation Ichabod.

But the other, and present point is this; viz. That true and real holiness is the grace, the duty, the state, the trade which every Christian is bound to follow, pursue, press after with might and main, as he ever thinks to look God in the face. 2 Cor. 7. 1. Having these promises, let us cleanse our selves from all filthiness of flesh and spirit, perfecting boliness in the fear of God; perfecting holines] what is that, but to follow it, follow after, pursue, press hardtoit? so I Pet. 1. 15. Be ye holy as God is Holy; there is as much or more, pursue, follow it still, that you take up with no scant measure, no low degree of it.

I call it, I. A grace, and so it is; yet more; it is not one single grace alone, but the conjunction of all graces. To fay it is a star, is too little, it is a conftellation; or the way of boliness is as the lattea via, altogethe. ftarry, so holineness is all grace,

2. I call it a duty, and so it is; but much more, it is the sum and Epitome of all duty. All duties of the First Table are referred to boliness, as all of the second Table to righteousness, Luk. 1. 75. Yea, duties of the second Table are call'd holine/s, I Thef. 4. 3. 6 7.

3. I call it a state; it is not an act or habit, but a state; nor a state of a Christian, but the state of Christianity, the state of Consistency and continuance or growth; there are some states we pass through, (as the man through Infancy, childhood, youth, but abides in the flate of Man- Rom. 6. 9,11. hood) we pass through the New birth to be born no more; of morti- Rom. 8. 15. fication, to dye no more; of bondage, to fear no more; but in this state once, must persist, persevere, live, dye in it

4. I call it our trade, and so it is our noblest profession, and course of life, I Per. I. 19. Be holy in all manner of conversation, 2 Per. 3. 11. What manner of persons ought we to be in all holy conversation! This is the trade and business we should ply in the whole course of our lives.

Now it may be asked what this holiness is? And I would answer, and (if

the time would bear it) open the definition, which is this:

What Holincis is.

3. Ne impute-

2. Ne regnet.

3. Ne reftet,

"True bolines is that inward, through and real change, wrought in the whole man, of a formerly vile sinner, by the Spirit of God, whereby his beart is purged from the love, and his life from the dominion and practice " of former fins, and whereby he is in heart and life carried out after every " good.

. I call it a change, and fo it is; it is not from nature, custom, education; it is not an habit, form, but a change. Christiani funt non nascuntur, creantur nou generantur; and a mighty and manifest change it makes, it is therefore call'd a new birth, new creation, a new creature, refurrection, &c. is there not a change when a child is born? when a dead

person raised? a blind man receiveth sight?

Yea, whatfoever is call'd holy, is eo, nomine, changed from its common use; when a person, or a garment, or a place, or a vessel, or a day, were called holy, all fuch were changed, as to their use, serving now for facred and Religious Services; fuch is foul-holiness, a Soutchange.

There are three great changes, wrought in a Christian artimes.

First, One in Justification; when a guilty sinner hath sin taken away,

that it is not imputed.

The second in Santtification; when a sinner living and wallowing in sin. bath sin taken away, (the power of it) that it doth not raign.

The third is in Glorification; when the fanctified person hath sin taken

away (all remainders of it) that it hath no being left.

aut omnino sit. Now though the first and last of these are both perfect changes, and Sanctification is not perfect here; yet upon some account, some have called that change wrought in Sanctification the greatest change of the three; for compare it with Justification, Justification is a change of the state, not of the person; a change without, not within the man.

In Santtification, there is a real change, and that within the man.

In Glorification also is a perfect change, (it being the highest state of the three but the change is not fo great as in Sanctification; glory and grace differ but gradually, there being no opposition between them, as between grace and fin. The change is not so different between the Morning light and noon-day brightness, as between the Morning light and the Midnightdarkness.

2. I call it an inward change] to distinguish it from civil bonesty.

3. A through change to distinguish it from restraining, or conforming grace, which produceth some particular and partial change, but not a total and universal.

4. A real change] to distinguish it from hypocrisie, which makes shew of a great and goodly change, but is only outward and feeming, not inward and real; which three are often taken (but as often mistaken) for holiness.

5. Wrought] it is neither natural or acquired, or taken up by the power of our own free will, or force of others perswasion, strength of reason, convictions, resolutions from within or without. Hence we are said to be Gods workmanship, Ephes. 2. 10. To be wrought to the same thing, 2 Cor. 5. 5.

6. In the whole man I Thef. 5. 23. The God of peace fanctifie you wholly; and I pray God your whole foul and body, and spirit be kept blameles, &c. So that if you ask where is the feat of this holines? is it in the head? or heart? or conscience? or outward man? I answer, in no one, but all of them; it is as leaven that leaveneth the whole lump; it is as the foul, tota in toto, & tota in qualibet parte. The understanding in a new fanctified person is enlightned to discern spiritual things, which before he understood not; his memory sanctified to retain what is good, and shut out what is huriful; conscience awakened to check for fin and excite to duty; will subdued to embrace good, refist evil; affections orderly placed, to love, fear, defire, delight in, and to hate, and what is fuitable to holiness; and the whole outward man for speech, actions, behaviour, yea, habit and dress is composed as becometh holiness.

7. Of a formerly vile sinner grace makes a mighty change when it works effectully, none so bad, so far gone, but it can bring home; it finds one in his blood, and leaves him clean; it finds a thorn, and leaves a mirtle; it meets with a Publican and Harlot, and leaves a Saint; it meets with a bloody Persecutor, and hellish Blasphemer, and turns him into a Preacher or Martyr, as Paul; it finds men as bad as bad can be, and leaves

them in as good a state as the best, I Cor. 6. 9, 10, 11.

8. By the Spirit of God we may not ascribe it to the vertue of Ordinances, or worth of Instruments; I Cor. 9. 11. But ye are washed, but ye are justified, but ye are sanctified; - by the Spirit of our God. Art, nature, education can do nothing here: it is not by might or power, but by the Spirit of God, Zach. 4. 6.

9. Whereby the heart is purged, &c. here the parts of holiness, which are two, mortification and vivification; Cease to do evil, learn to do well. The Esty 1.15,17.

first is privative. The second positive.

Grace works right, when there is first a leaving of old fin: it is not putting a new piece on an old garment; or clapping a new Creed to an old life; or new duties to wonted courses; this were to fow with divers seeds, or wear a garment of woollen and linnen which God hates; but there must be as to the privative part,

1. A heart purged from the love of every fin I there may be fin left in the heart, no fin loved and liked : the evil that I do, I hate : fin and grace

may fland together, not love of fin and grace.

2. A life from the practice and dominion of [in] fin remains still, but reigns no more : he was a fervant of fin, and had members enough to be Inflow-

Ezek. 16.6.

Elay 55. 13.

Deur. 22. 9, 10, 11.

Rom. 7. 14.

Rom. 6. 179

Fff2

ments of fin; a mouth to speak it, a tongue to speak for it, a wit to invent for it, reason to argue for it, hands and feet to work and walk for it, purse to

spend upon it; there is none of these now.

Secondly, and the other part is yet much better; he is in heart and life carried out after every good] it is not a bare breaking off of fin that makes a Christian; (it is one half of a Christian) but there must be a turning from fin, and bringing forth fruits meet for Repentance. You have both these parts, 2 Cor. 7. 1. Let us cleanse our selves from all filthiness of flesh and spirit, and perfect holines, &c.

To come to the Reasons of the point, which are four.

Reason 1. This is Gods great design; therefore should be ours. It is the greatest design God hath upon his people in all he doth to and for them. All the immediate acts of God, and all his mediate tend to this.

1. All Gods immediate alts: Pitch where you will; carry it to the first of Gods acts towards man in Election; God hath chosen us before the foundation of the world, that we should be holy. So that I may not fay, If I am elected, I shall be saved, though I live in fin; but if Elected, I must be Sanctified, and die to fin.

2. Take all the acts of the three Persons apart.

First, The Father if he adopt, if he regenerate, if he call, it is that we should

1 Pet.1.14,15. be holy. 1 Thef.4.7.

Ephef. 1. 4.

2 Thef. 2. 13.

Secondly, It is the end defigned by all that Christ did; his Incarnation, Hebr. 2.11. Life, Death, Doctrine, Example, Humiliation, Exaltation, Prayers, Promi-Hebr. 13.12. Eph.4.26,27. fes, Threats, Miracles, Mercies; yea, of his Intercession in heaven, that we might be sanctified.

Thirdly, It is the end of all that the Holy Ghost doth. All the works of the Holy Ghost may be referred to three heads. 1. His gifts. 2. Graces.

3. Comforts; and all these tend to holiness.

1. All the gifts of the Holy Ghoft; if a gift of prayer, of conviction, terror, &c. it is to fanctifie thee; if of knowledge, utterance, &c. it is to make others holv.

2. All his graces; What is Knowledge, Faith, Repentance, Love, Hope, Zeal, Patience given for, but to make thee holy ? yea, they are the several parts of thy holiness it self, which is made up of nothing but the graces of

the holy Spirit.

3. All the comforts of the Spirit are given to strengthen our hands in holiness: What is the peace of God, love of God, pardon of sin, affurance of falvation, joy in the Holy Ghost, Spirit of Adoption given for, but to make us more watchful, humble, lively in holiness? The Privy Seals of Justification must be attested in Letters Patents, under the broad Seal of Sanctification, or it may be well suspected. Feremy had Jerem.32.10. wo Evidences of his purchase, one fealed, the other open ; so. must we.

2. The mediate acts of God, what soever they be in Providences or Or-

First, All wayes of Gods Providence to his people, tend to their fan-

difying.

1. If God afflict, he saith to sickness, Go and pull me down that proud finner, that he may be fanctified; Go faith the Lord to the winds and storms of the Sea, blow and beat the Ship to awaken me that sleepy 70nah : swallow him up faith he to the Whale, (the Lord pake to the fish Jonnh 1.17.8c it is faid) that he may learn to pray there, and preach after. Go Tem- 2. 10. ptation, winnow me that man well, that he may not be full of felf-confidence, that he being converted, may strengthen his brethren; Go death, saith he. fmite fuch a womans husband, that she may be destitute of worldly comforts, then will she trust in me, and fall to prayer and supplication. Go I Tim. 5.50 ye Caldeans and Sabeans, and work your will on my fervant 70b; yea, Go Satan, and do thy worst, make ye him poor, I'le make him honest and and pious more than a Conqueror, and bring him forth as gold; I will leave a poor people, faith the Lord, and they shall trust in me. In a word, the Lord faith, the end of all chastisement, is, That we should be made partakers of Zeph. 3. 122. his holine &.

2. If God deliver, it is that we should serve him in holiness and righteousness. Go saith the Lord to Moses, deliver me that people, that Luk. 1.74,75. they may be to me a Kingdom of Priests and an holy Nation. Let Naaman Exod. 19,5,6, be healed, that he may become a Convert to that God that hath healed him. Santtifie me that first-born son, whom I have given thee 2 Kings s.

again.

Secondly, In all Ordinances; whose sole and proper end is Sanctification. The Word is to fanctifie, John. 17.17. The commands, 1 Thef. 4. 3. The promises to sanctifie, 2 Cor. 7. 1. The Sabbath is a sign between God and us, that he is the Lord that doth fanctifie us, Exod. 31. 13. The Sacraments; Baptism is to sanctifie, Ephes. 5. 26. The Lords Supper; fo Discipline, Censures, Absolution, &c. Church-communion, private Conference. All Ordinances agree in this; some of them are for Conversion, some for Confirmation, all for Santtification.

Real. 2. This is that which constitutes a Christian, and from which he is denominated. All the Christians, and Church-members of old were called Saints; the Saints at Rome, Corinth, Ephesus, &c. That is, the Christians of those places and Churches, (not Saints departed, and Canonized, but such Saints as we are or should be) visible Saints, followers of holiness: And therefore as one is called a Scholar, because he follows learning; another a Merchant, because he follows Merchandize; so is the Christian to follow holines; To imagine a Christian without holiness, is to call one rich that hath neither goods nor lands; a Scholar without learning; to imagine a Sun without light, and fire without hear, which is a pure contradiction.

Hebr. 12.10.

Exod. 19.3.

It is holiness which conflitutes the Christian, as it is the foul which conflitutes the man, who without it is a dead carcass, hand, foot, heart, move not; neither can the eye see, ear hear, or tongue speak without the enlivening soul; so is the Professour a carkass or shadow without holiness; all his works dead works, his prayers dead, praises dead; yea, his faith, hope, repentance without holiness (mortua, & mortifera) all dead and deadly.

Reas. 3. Without this no man shall see the Lord. This is the menacing reason of the Text, where there are two things to be ex-

plained.

First, One implyed.

Secondly, The other expressed.

1. That implied is, That in seeing the Lord is the compleat beatitude of the foul; Bleffed are the pure in heart, they shall see God, Mat. 5. 8. i.e. fee the Lord Jesus; for the Godhead is invisible; No man hath feen God at any time, nor can we fee him, I Tim. 6. 16. But the holy person shall see Christ and the glory of the Divine Essence, as much as finite can comprehend of infinite ; yea, see God and live ; see Christ and be like him, I John 3. 1, 2. Jesus Christ seen in heaven, is the glaß of the Trinity; in him we shall fee the fulness of the Godhead bodily : And he is a transforming glass to those that see him, who shall be changed into the same image from glory to glory, 2 Cor. 3. 18. And the fight of (hrift will be to us a transfiguration fight; when I look into another glass, I see the image and representative of my self, and as it were, another self; but when I shall look into this glass, I shall see another image and representation (as a Parelius by the reflexion of the Sun) and as I may fay, another Christ. Hence we commonly call the vision of God the beatifical vision; as one faith elegantly, Fides justificat, Charitas adificat, Spes latificat, Visio beatificat, Faith justifies, Charity edifies, Hope pacifices, but it is Vision which glorifies : And I may add, Santtitas qualificat, holiness qualifies, that Vision may glorifie. And this leads me to the second thing which is expreffed.

2. Without this no man shall see the Lord. Mark the word no man; Be he rich or poor, Prince, or Peasant; yea, be he a Propher, Apostle, Minister, Martyr; yea, we may carry this is this bigher, no Angel shall see the Lord; what parts soever the man hath, what soever duties he performeth; let him be this or that, or any other the best profession, way, Church; let him do, let him suffer, let him be, let him give, let him hold what he will, if he be not holy, he comes not into Gods beatifical presence, he enters not into the holy hill of God. But were he as the Signet of the right hand, he must off, were he an anointed Cherub, he must out; down came the Angels, when they had laid down their holiness, and Adam was driven out of

Gods presence, when he had driven out holiness.

Reaf. 4. the fourth and last Reason, is that thundring one of Saint Peter, 2 Pet. 3. 10, 11, 12, 13. When the last Trumpet shall sound.

and found louder and louder; when the day of the Lord shall come as a Thief in the night, in which the Heavens shall pass away with a noise, and the Elements shall melt with fervent heat, the Earth also and all the works therein shall be burnt up; seeing then all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for, and hastening unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the Elements shall melt with fervent heat! Nevertheless we according to his promise look. for new Heavens, and a new Earth wherein dwelleth righteousness. Here is nothing but terror in the Text, Lamentation and mourning, and woe. A Thief in the night, a great noise, fire, melting, burning, dissolving, yet is holiness and righteousness secure. The new Creature looks for a new Heaven, and a new Earth, wherein there will be room for holiness, if there be none here, as for Lot in Sodom. This holiness is like the blood of the Paffover on the door-posts, when the destroyer was abroad, and a dreadful cry all Egypt over, then were the Israelites ready with their loins girt, and staves in their hands, expecting the good hour of their last Redemption,

We have feen (it may be some of us) fad daies already; but there are too sadder to be expected; they are called the day of the Lord, and not daies; because as death leaves us, judgement finds us; (death being the morning, and Judgement the evening, and eternity the night of the same day) They are both daies of diffolution; the one is of the body; a fad diffolution, when the foul shall pass away with a fad noise of many a doleful groan, and this elementary body shall melt with fervent heat of burning diseases, &c. The other is of the Universe, when the whole world shall be in a conflagration, and hell shall come up to heaven, as once hell came out of heaven to consume Sodom; when the body of the Universe shall groan with the groanings of a deadly wounded dying man, as was faid of Egypt, Ezekiel 30. 24. Cum mare, cum tellus, correptaque Regia Cœli, Ardeat, imundi moles operofa laboret; When the stars of heaven shall fall, and the powers of heaven be shaken, the Sun turned into darkness, Moon into blood, and all the kindreds of the earth mourn, and the hypocrites cry our, Who among us shall abide with devouring fire and dwell with eternal burnings ? Isa. 33. 14. Then shall the godly soul life up his head, at death and destruction he shall laugh; he shall walk loose in the midst of the flames, as did the three Children without fo much as the finell or least dread of the fire; and they may touch these live coals, as the Angel did, Isaiab 6. 6. without any dismay.

Oh holines, holines! what a munition of Rocks wilt thou give thy followers in that day of the Lord! oh let me press you to get a holiness that is Scripture-proof, and you your selves, and your state, and comforts will be death-proof, hell-proof, judger approof; you need not fear any fear of man, any day of the Lord, any surface-fire, elementary-fire, conslagration-fire, hell-fire; when the Kings and the Captains, and the

Mighty

Mighty shall cry out to the Rocks to fall on them, and the worshippers of the Beast, and the rich Merchants of Rome shall cry out for the smoak of the burning, then shall the Sons of Sion sing out their redoubled Hallelujahs at the coming of the Bridegroom, and the day of the Lord, their day of Mar-

riage and Coronation.

Use I. Lament the loss of holiness. We may complain: Holiness is lost and taln in the streets. Some complain of loss of trade; in these sad times Trade is dead, there is no Trade; we may fay this Trade is lost or dead, there is little holiness stirring. Many complain of the loss of peace, peace is gone, but we have cause to say, Holiness was gone first. In midst of many Professions, many contentions, many opinions, changings, turns, returns, little holiness to be feen. In midft of great parts, high expressions, much light, powerful Ordinances, many years attempted Reformation. a little holiness goes a great way. Our shadows are long, our contentions tharp, our holiness low, our Corn runs out into frraw and flalk, not ear and kernel. Our nourill ment turns to Rickets, the head swelled. and extended, the child feeble and infirm; we have left our company, and our work, and are scattered all the Land over, to pick up straws, and gather stubble. Some observe, that our buildings now adaies, are not so folid and substantial as of old; our spiritual buildings are not I am sure; And as some say our English cloth is not of so good a name and esteem, as heretofore abroad, not so pure and well wrought; our nameand Crown for holiness is loft, it not being so pure and well wrought.

W/e 2. It informs how little fome have to evidence their Christianity, and their Title to heaven, that can speak of no Holiness, make no proof of any real change or work of the Spirit, of dying to sin, living to God; what are all these hopes but lying hopes? Without holiness no man shall see

the Lord.

Visible Saintship may justly gain admittance into Church-fellowship; But it is real holiness that makes meet to partake of the inheritance of the Saints in light. Seeming holiness in profession, sets thee in the outward Court, but into the Inner Temple, and the Holy of Holies, only true holiness qualifies to an admission. It is noted, though the outward Court was laid with stone, yet the Inner Temple, and the Holy of Holies had the very sloor of gold. True Holiness makes a Member of the

Church Militant and Triumphant.

3. Use, Reproof, or terror to such as hate, deride, or scoff at holiness. Many if reproved, will say, I cry you mercy, you must be so holy; I am none of your Saints, nor of the holy Brethren, &c. Oh unclean swine, or unclean spirit shall I say? knowest thou not whose language is that in thy mouth, What have I to do with thee thou holy one of God? Thy speech bewrayeth thee (as one saith) to be a Hellilean, no Galilean, no Disciple; dost thou call thy self a Chartian, and deny the Saint? then blot out Saint in Pauls Epistles, and teath him to call Christians by some other name, of Drunkards, Swearers, and Scossers at holiness. Blot out Saints out of

1 King.6.30.

thy Creed. Dost thou say thouart none of the holy Brethren? then tear thy name out of Gods Book, and the Church Register; The Apostle calls all the Christians to whom he writes, Holy Brethren, partakers of the heavenly calling. Doft thou glory that thou art none of the holy ones? Heb.3.5. then glory in this threat of the Text, that thou shalt never see God; glory in this, that thou haft no part nor lot in this matter, no part in Election, Redemption, in the gifts, graces, comforts of the Spirit, in the Promifes and priviledges of the Gospel; go and glory that God is not thy Father, Christ thy Saviour, that thou shalt never be troubled with the Communion of the Saints in Heaven, and the spirits of just men made perfect.

Use 4. A worse Reproof and Use of terrour follows such, who instead of following holiness, and perfecting holiness in the fear of God, are faln from it, declined, and turned afide after vain opinions, and empty

speculations.

A young Saint and an old Apostate leads to a sad end. Look to it you capisti melius young Proteffors, that had the Dew of Grace, and feeming holiness in quam definis, youth, and are now dried up by the roots. Look to it you old Profes-fors, that you hold out, watch, and keep your Garments white, and seek lishic puer, ille to bring forth more fruit in your age. The Tree that bears evil fruit, is Senex. Ovid. cut down; that which leaves only, curfed; but that which is twice dead, worst of all; this is the desperate case; and of all fins, this is only the unpardonable fin. All the unrighteousness of the greatest sinner, repenting and leaving his fin, is forgotten and forgiven; but the righteousness of the Heb. 9.4, 5, & greatest Saint, repenting and leaving his righteousness, is forgotten, but 10. never forgiven, Ezekiel 18.24.

Use g. The last Use is an Exhortation, and the whole Text is an Exhortation to follow holiness; to pursue, press after it, and proceed in it with growth and perseverance, He that is holy, let him be holy still. For mo- Rev. 23. tives and Arguments, let that of the Text never be forgotten, without holines no man shall see the Lord. When God comes to judge the world, it will not be asked of what Church, or Congregation thou wast, how great a Professor, but how holy thou hast been. The way of holiness is the Kings high-way to Heaven. Read that notable place, Ifa. 35. 8. And a way there shall be, a high way, and it shall be called the way of boliness the unclean (hall not pass over it; the way-faring men, though fools, shall not err therein. There is much ado now about the way; many fay, Which is the way ? fome fay this, fome that; would you not mistake? enquire for the old way, the way of holiness, and follow it, and thou shalt not perish. Some would go a new way, some a shorter, some an easier way. The simplest Saint (in the worlds sense) a fool shall not err therein. The least dram of holiness is above a Talent of parts, a drop of grace above a Sea of knowledge. In knowledge we are faid to be as Angels of God; in holiness like God himself; fo much as God is above an Angel, fo much is holiness above knowledge.

Ggg

Look

Look if thou canst make out the first change, then thou needest not fear any other change; if thou art a partaker of the first Resurrection, thou art secure against the Second Death; thou hast crossed the Line; another Stile, and thou art at home.

I shall only name two properties of holiness, three Companions, and four

Opposites to holiness, and so conclude.

1. It must be Conversation-holiness, I Pet. 1. 15. & 2 Pet. 3. II. The Greek word drasegon; and the Latine, Conversatio, come of a Verb that signifies to Turn; q. d. which way soever you shall turn your self, you shall find them holy at every turn; holy in the Church; and sollow them home, observe them alone, or in company, merry, angry, in Shops, Closets, Counsels, Commerce, they are holy still; he is not Publicanus, but Privatanus as one saith; and true Holiness is like that samous Queen Elizabeth, semper eadem.

2. Which is yet more, it must be God-like holiness, 1 Pet. 1.15. Be ye holy as God is holy. God is infinitely and essentially holy, so we cannot

be ; but God is imitable in his holiness. As he is,

1. Universally holy; holy in all his wayes, works, commands, precepts, threats, promises, his love, anger, hatred, all his Attributes, all his Actions holy.

2. He is Communicatively holy; communicating holiness to all his, An-

gels and men.

3. Approbatively holy; this he likes, commends, promotes in all, dif-

countenancing all unholinels, in persons, actions, things.

4. Remuneratively holy, rewarding and exalting holiness, punishing want of it; so be you Universally holy in all your actions, speeches, writings, Letters, Counsels, Designs, in all Companies; let your anger, love, zeal, pity, &c. be all for holiness, seek to communicate and spread holiness in your families, charge, Societies; let this be that which attracts your hearts, draws your eyes to any person, &c. And to your power suppress, curb all unholiness, and promote, exalt, commend holiness.

2. There are three Companions of holiness.

1. In the Text, peace and holines; he is most for holines, who is most for peace in a right way; seek the peace of the Land, make no Conspiracies; say no consederacy, but sanctifie God in your hearts; seek the peace of the Church, by preserving the unity of the spirit in the bond of peace; take heed of Schisms, Rents, Divisions, Separations; Pray that the Church may have rest; that walking in the fear of the Lord, and comforts of the holy Ghost, Believers may be multiplied and edified.

2. Holiness and righteousness are oft matched together; Righteousness in Pactions, Words, Promises, Oaths, Bonds; Righteousness in dealings, Weights, Measures, a just Ballance, Epha. Righteousness may possibly

be without holines, but holines without righteousness never.

3. Holiness and unblameableness; 1 Thes. 3.10. To are Witnesses, and God also, how holily, justly, and unblameably me have had our Conversation.

Ma. 8.12,13.

Ad.9.31.

Luke 1. 75. 1 Thef.3.10. Prov. 11.1. versation in the world. The Christian must be tryed by God and the world. 1 Thes. 3.13. Unblameableness in speech, behaviour, dealings; yea, in habit, gestures, that we may be without all offence, towards God, and towards man. The Kings Daughters Garment must be of divers colours, holily, justly, unblameably.

3. The four Opposites, and enemies to holiness, which we must avoid,

1. Filthiness of the flesh; sensual and brutish lusts, 2 Cor. 7. 1. Fornication, uncleanness, drunkenness, which desile the body, do utterly destroy holiness, and cannot consist with it; therefore oft opposeds I Thes. 4. 3. This is the Will of God, even your sanctification, that ye abstain from fornication, &c. God hath not called us to uncleanness, but holiness, yer. 7.

2. Filtbiness of spirit; 2 Cor. 7. 1. Which is as destructive to holiness, as brutish lusts. Idolatry salfe Religions, wantonness in Opinion, error, corrupt Doctrine are as dangerous as Fornication; by these we go a whoring from God and Truth The mind is to be kept chast and pure, as well as the body; error is not so harmless a thing as many dream.

3. Over-reaching men by craft, fraud, power, policy; and making use of such means, Arguments, devices, stratagems, as corrupt reason, and carnal Counsel (not Gods providence, or approbation) doth surnish us withal, and put us upon. I Thess. 4.6,7. That no man go beyond, or over-reach his Brother in any matter; for God hath not call d us to uncleanness, but holiness; and God is an avenger of all such. The word is to un interpairent, that no man over-top, over-reach, go beyond each other; but in crast and policy to undermine, or over-reach them; as Simeon and Levi over-reached the over credulous Shechemites, pretending conscience, and harbouring bloody intentions in their hearts. God is an Avenger of such. There is a direful threat added of Divine Vengeance; this word

redin . is but once more used in the New Testament, Rom. 13.4. then applyed to the Magistrate; he is a revenger of wrath to him that doth evil; he must see execution done; So in this case, God is the revenger himself, and

he will be this mans executioner.

4. The fourth opposite to holiness, is an ill kind of holiness; a supercilious, censorious, disdainful, and distance-keeping holiness; which like the Pharisee, Luke 18. exalts it self, and Canonizeth himself, and his own party, and unsainteth all others. Is a 65.5. Which say, Stand by thy self, come not near me, for I am holier than thou; these are a smook in my nose, and a fire that burneth all the day, faith the Lord. This is the worst spot in the beauty of holiness; a spice of that pride that was in Lucifer, and his fellow-aspiring Angels, that made the first Schism and separation in the purest Church, even in Heaven it self, among the Angels that were wholly perfect. Take heed of this, as of the very pest of the Church, and the bane of all Religion, which is best pre erved in unity and humility.

Ggg 2

I shall shut up all with a wish, and that an hearty Prayer alluding to what I faid at first; Oh that all our garments (our Profession) might be adorned with these Bells and Pomgranates, peace and holiness. as we call on God, who is called holy, holy, holy, Rev. 4. 6. and on Christ who is called King of Saints, Rev. 15.6. and as we profess the Gospel, which is a Rule of holiness, and are members of the Church, which is called a Kingdom of Saints, an holy Nation, 1 Pet. 2.9. and as we look to be partakers of that Kingdom wherein dwells righteousness and holineß, that according to that promise Thy people shall be all righteous, Isa. 60. 21. that holiness to the Lord may be engraven upon all our hearts. as with the engraving of a Signet (the Spirit of God) and holiness to the Lord upon all our fore-heads as to our convertation, that as we have had a year, which we call Annum Restituta Libertatis, we might have a year Restitute Sanctitatis; this we might fafely call Annum Salutis, or Annum Domini, the year of our Lord. That our Officers might be all peace, our Governours boliness, Ifa. 60.17. that our Ministers might be cloathed with righteousness, and our Church-Members with holiness; that all of different perswasions might (not contend, but) labour for peace and holiness. Herein let us agree, and all is agreed; that the bells of our Horses, and Bridles of our Horsemen (Commanders and common Souldiers) might be holiness to the Lord, Zach. 14. 20, 21. that there might not be a Canaanite, or hypocrite in the house of the Lord; then might our Land, Church, Parliament, Army, City, Ministry, be called Jehovah Shammah, the Lord is there, Ezek 48. 35. yea, then would this boliness settle us in peace here, and bring us to see the Lord, where peace and holiness shall never be separated.

Even so come Lord Jesus, come quickly. Amen.

oe rt, s

Of the Resurrection.

ACTS XXVI. 8.

Why should it be thought a thing unreasonable with you, that God should raise the dead?

Hese words are part of St. Pauls apologie for himself, before King Agrippa, against the unjust accusations of his implacable enemies; wherein,

1. He demonstrates the innocency of his life.

2. The truth of his Doctrine; and sheweth, That there was nothing either in his life or doctrine, for which he could justly be accused. The Doctrine he taught did consist of divers particulars chamerated in this Chapter; one of which (and that not the least) was, That there should a day, come, in which there would be a Resurrection of the dead, both of the just and unjust. Now that this Doctrine was not liable to any just exception, he proves three manner of ways:

1. Because it was no other Doctrine, but such which God himself had taught: It had a Divine stamp upon it, as 'tis Verse 6. And now I stand, and am judged for the hope of the promise made of God unto our

fathers.

2. Because it was that which all the godly Israelites, instantly serving God day and night, did hope for, and wait and expect in due time to be sulfilled; as it is Verse. Unto which promise our twelve tribes hope to come; for which hope sake, King Agrippa, I am accused of the Jews; and therefore it is called, The hope of Israel, Acts 28. 20. for the hope of Israel, I am bound with this chain.

3. Because

furrection

3. Because it was a Doctrine which God was able to bring to pass. This is fet down in the words of the Text, Why should it be thought a thing incredible with you, that God should raise the dead? The emphasis lieth in the words with you: Why thould you, O King Agrippa, who art a few. and believest in the God of Israel, and that he made the world out of nothing, think it incredible for this God to raise the dead? Indeed it may feem incredible and impossible to the Heathen Philosophers, who are guided only by Natures Light; but as for you, who believe all things which are written in the Law and Prophets, why should you think it either impossible or incredible that God should raise the dead? This interrogation is an Emphatical Negation, and it is put down by way of Question, Ut oratio fit penetrantior, that fo the Argument might take the deeper impression : and the meaning is, that it is not n amov, or n advicator : It is not a Do-Etrine exceeding the bounds of faith, or contrary to right reason, that God should raise the dead. The Observation which ariseth naturally out of the words is:

Doct. That the Doctrine of the Resurrection of the dead, both of the just and unjust, is neither incredible nor impossible, neither against right

reason, nor true faith.

Though it be above reason, yet it is not against reason, nor against the Jewish or the Christian Faith: For the explication of this Doctrine, I will briefly speak to fix particulars.

1. What is meant by the Resurrection of the dead.

2. Who are the dead that shall be raised.

- 3. The absolute necessity of believing this Doctrine, and believing it firm-
 - 4. The possibility and credibility of it.
 5. The certainty and infallibility of it.

6. The manner how the dead shall rife,

What is meant by the Resurrection of the dead?

For answer to this, you must first know, what there is of man that dyes when any man dyeth. Man consistent of soul and body; and when he dyeth, his soul doth not dye; it is the body only that dyeth. Death is not an utter extinction and annihilation of the man (as some wickedly teach) but only a separation of the Soul from the body, and a Departure of the Soul out of the body either to Heaven or Hell. When Stephen was stoned, his soul was not stoned; for while he was stoning, he prayed, Lord Jesus receive my Spirit. When Christ was crucified, his soul was not crucified; for while he was crucifying, he said, Father, into thy hands I commend my Spirit. The wise man saith expressly, That when a man dyeth, His body returns to the earth from whence it came; but, his spirit returns to God who gave it: And our Lord Christ commands us, Not to fear them that kill the body, and after that have no more that shey can do: The soul cannot be killed; a man by sin may make his soul miserable and cursed, but he cannot make it miserable and corruptible. And therefore by the Re-

The first Particular.

Answ.
It is called a departure,

Luke 2. 25.

2 Tim. 4. 6.

And an unclothing,

2 Cor. 5. 4.

Eccles. 12. 7.

Lulie 12. 4.

furrection of the dead is not meant (as he who writes that dangerous Book of the Souls Mortality would have it) the Resurrection both of body and foul, but of the body only: For the body only dyes, and therefore it is the body only, which rifeth again. Thence it is, that in the Greed, (commonly called the Apostles Creed) it is put down in express terms, I believe joh. 5.28.29.

but of the Body.

The fecond particular propounded, is, to shew who are the dead that The fecond shall be raised at the last day: The Answer to this is easie, All that are in Particular. the grave, whether godly or ungodly; whether just or unjust, shall be raised. This Christ faith expresly, The hour is coming, in which all that are in the Revel. 2. 13. graves shall bear his voice, and shall come forth; they that have done good, Ifa. 26. 19. unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. All shall come forth, without exception of any; and the Apostle likewise tells us, That there shall be a Resurrection of the dead, both Acts 24. 15. of the just and unjust. The Earth and the Sea are Gods Stewards, with whom he hath betrusted the bodies of men and women: And when God shall call them to give an account of their Stewardship, they will faithfully discharge their trust, and not keep back one dead body: The Sea shall give Rev. 20. 13up her dead, and so shall the earth also. They are but the bodies withdrawing room, or sleeping-place; and the time will come, when all that are asleep in the dust of the earth shall awake: They shall all awake, some Isa. 26. 19. to everlasting life, and some to shame, and everlasting contempt. This is the second particular, All the dead, great and small, rich and poor, from Adam to the coming of Christ, both good and bad, shall be raised at the last day.

The third thing propfed, is, To demonstrate the absolute necessity that The third lies upon all Christiaus, firmly and undoubtedly to believe the Doctrine of particular.

the Resurrection of the dead.

This appears in an especial manner from the spiritual mischiefs, and soulruinating consequences which necessarily flow from the denial of it. For,

1. The Doctrine of the Resurrection is an Article of our faith. The Author to the Hebrews puts it among ft the principles of the Doctrines of Christ; and therefore he that denieth it, errs fundamentally, and is an Heretick, one whom we must not receive into our houses, or bid him Heb. 6. 2

God Speed.

2. It is not only an Article of our faith, but one of the chief Articles, Sine has Artiwithout which all the other Articles of Christian Religion are vain & tota religio and unprofitabe. This the Apostle speaks in express terms , I Corinth. vantel. Street 15. 13, 14, 15, 16, 17, 18, 19, 28, 29, 30, 31, 32. If there be no to in Ad. resurrection of the dead, then is not Christ risen; and if Christ be not risen. then is our preaching vain, and your faith is also vain. Ge If the dead rise not, let us eat and drink, for to morrow we shall dye. This therefore is not only an Article of our faith, but the foundation of all other; for, if there be no Resurrection, there is no life everlasting. Saint Au-

Acts 24. 15.

fin faith, That the Resurrection of the dead is propria fides Christianorum, The proper faith of a Christian, without the belief of which, no man can be justly accounted a Christian. A man may hold many errours, and vet deserve to be esteemed a Christian; but he that denieth the Doctrine of the Resurrection, doth unchristianize himself. For a Christian is one whose hope and happiness is in the other world: (For if we had hope only in this world, we were of all people the most miserable;) and therefore, he that renounceth his belief of the other world, renounceth Christianity.

Add.

3. That it is not only the foundation of our faith, but of all our comfort and consolation; Resurrectio mortuorum est fiducia Christianorum; The chiefest comfort the Saints of God have under all the diffresses of this life, is, That there will a day come, in which they shall be raised out of their graves, to the Resurrection of Life; and shall have their vile bodies made like to the glorious body of Christ. This comforted Fob upon the dunghil; and therefore it much concerns all those who tender either their consolation or salvation, to be firmly and undoubtedly perswaded of this great truth, That there shall be a Resurrection of the dead: This leads me to the fourth particular.

Job 19. 23, 26,27.

The fourth Particular.

Acts 17. 18,

I Cor. 15-12.

Job 19. 25, 26, 27.

In the fourth place, I am to shew you the credibility or possibility of this Doctrine. I confess, it is very hard and difficult to believe, that the bodies of men (when eaten up by worms, or devoured by wilde beafts, birds, or men-eating men; or when burnt and consumed to ashes, and these ashes scattered in the air, or thrown into the river) should ever rife again. It is easie to believe the Immortality of the foul; (for many Heathens have written in defence of it) but as for the Resurrection of the body, it is very difficult to believe it firmly and undoubtedly: therefore there are, and have been multitudes of persons in all ages who have denied it. The Epicures and Stoicks laughed Paul to scorn, when he preached to them of the Resurrection of the body: The Sadducees in Christs time denied it. Many in the Church of Corinth were infected with the fame leprosie; Hymenaus and Philetus begangreen'd many Christians, and 2 Tim. 2. 17, overthrew their faith, by preaching to them that the Resurrection was past already. Danam tells us of nineteen Hereticks, who opposed this truth. The Familists also renounce it: And the Socinians say, That the same body shall not rise; but an aerial and spiritual body, which shall have no eys, nor ears, nor head, nor feet, &c. It must be acknowledged, that this Doctrine is very hard and difficult; but yet is not if dansor or n a Sivator It is not a thing impossible or incredible, Sure I am, that Job in the Old Testament did believe it; for, he knew that his redeemer lived, &c. And though after bis skin, worms destroyed his body, yet in his flesh he should see God; and then he adds, Whom I shall see for my felf, and mine eyes shall behold, and not another, though my reins be consumed within me. Tob did not only believe, that his body when devoured with worms, and his skin

skin Bent, and reins confumed, Mould rife; but, that the same body, not only, the same specifical, but the same numerical body should rife; therefore he puts in those emphatical expressions, I shall see God, I shall see for my felf: I, and not another; and, mine eyes shall behold him: Though his eves shall be glorified eyes, yet they shall be the same eyes for substances As the Patience of Job was very great, and very exemplary; fo. furely his Faith was as great, and as imitable : O fob great was thy Faith! This one Text is sufficient to prove, that the Doctrine of the Resurrection is not a thing incredible : And give me leave to speak to you in the words of St. Paul to King Agrippa, Why should it be thought incredible that God should raise the dead? especially, if you consider who this God is, That he is Omnipotent and Almighty, infinite in power, and able to do all things. He that believes the first Article of the Creed, will quickly believe the eleventh Article: He that believeth that God is Almighty, maker of Heaven and Earth, will eafily believe that he is able to raise the dead. For if God (faith Tertullian) can make a body being nothing, out of the dust of the earth, he can certainly repair it out of the dust when it is something. It is as easie to God to restore a body to a foul at the Resurrection, as to breath a Soul into a body at the first Creation.

Object. But how is it possible, that when a man hath lain rotting in the

grave a thousand years, he should rise again?

Answ. This is above reason, but not against reason: For there are many resemblances of this even in nature; which though they be not sufficient proofs, yet they are great inducements to cause us to believe this truth. Both Philosophers and Divines write of the Phanix, that first she is confumed to albes by the heat of the Sun, and that afterwards of her albes arifeth a young one, which is the same Phanix risen from the dead. The Apostle tells us. That the corn must first be cast into the ground, and there dye and rot, before it will spring up; which sheweth, that a Resurrection from the dead is possible, even in nature. Add to this, That Swallows, Flies, and Worms, which lye dead in the Winter-feason; in the Spring by vertue of the Suns heat revive again. And what is every night but the grave (as it were) of the days light? and the morning, but the Resurrection of the day? What is Winter but the death of the fruits of the earth; and the Spring, but the Resurrection of them? What is death, but the blowing out of the candle of our lives? and what is the Resurrection any more, but the lighting of this candle again ? What is death, but a pulling down of the house of the body? And what is the Resurrection, but the rebuilding of the same house? And why then should any man think it a thing incredible for God to raise the dead? We see by experience, that our curious glasses are made by the art of man, even out of after: And cannot the Omnipotent God raise mens dead bodies, when turned to ashes? There is no contradiction in this; and therefore an infinite power is able to effect it. And to shew that God can effect it, he raised up many from the dead, both in the Old and New Testament, as helps to our faith, to enable us Hhh OJ to believe, That that God who raised those few, will in due time raise all the dead, both just and unjust.

Object. But you will reply, How is it possible that the same body should rife, whenas the dust of men are so mingled together, as that it seems impossible to isparate the dust of one man from another 3

Answ. With man this is impossible, but with God all things are poffible: It is easie to God to give to every man his own duft; if it be possible for a Gardner that hath thirty several seeds in his hand, to be able to distinguish between seed and seed; and for a Chymist, to extract the four Elements out of an berb, and separate them one from the other; and for a Watch-maker, to take his Watch in pieces, and mingle the pieces together, and yet afterwards put them together as before: Much more is it possible for the Opmipotent God to distinguish one dust from another, as well as one man from another, and one stone from another.

Object, One man is eaten by another, and turned into the fobstance of another; how can both these arise with their distinct bo-

Answ. Every man shall arise with his own flesh : but yet not so, as that he shall arise with every thing that was once a part of him : But he shall arise with so much of his flesh as shall make a perfect man, and the same man. A man hath a piece of his flesh cut off by a sword, and new flesh growing in its room; now he shall not rife with both these, but with so much as shall make him a perfect man, and one and the same man for substance. One man eats another mans flesh, and it becomes one with his; yet he shall not rife with that flesh, but with so much as shall make him a compleat man, and the fame not only for kind, but for number; For with God nothing is impossible. So much for the fourth particular.

The fifth particular.

The fifth thing propounded; is, to shew the certainty and infallibility of this Doctrine: For this is not only a Truth that God can make good. but a Truth which God cannot but make good. As there must be a day of judgment, 2 Cor. 5. 10. so there must be a Resurrection of the body: not only there may be, but there must be, and of the same body; not only the same specifical, but the same numerical body: Otherwise it were not a Refurrection, bu a Surrection; not a Resuscitation, but a sufcitation. And (as Effine faith) not a Regeneration (as it is called, Matth. 19. 28.) but a Generation. A Resurrection is of the same body that dyes, or elfe it is a new Animation, and a new Creation, and not a Re-Jurrection.

Joh. 3.28,29.

Now that there must be a Resurrection; appears, 1. From the promise of God: God hath promised that all that are in the graves shall hear his voice, and come forth, &c. and, all that are Ma. 26.19. in the dust shall awake. And that this corruptible shall put on incorruption; and this mortal, shall put on immortality; and, We must all appear

appear before the judgment seat of Christ, that every one may receive the things, done in his body, according to that he hath done, whether it be 2 Cor. 15. 53. good or bad: And therefore the ancient Christians, when they rehearsed that Article of the Creed, I believe the Resurrection of the body: would point to some part of their body; and say, Even of this body. God can do it, because he is Almighty; and he must do it, because he hath promised it. This is Pauls Argument to King Agrippa, Vers. 6. And now I stand, and am judged for the hope of the promise made of God unto our Fathers, &c. And this is Christs Argument by which he provent the Resurrection against the Sadduces, Matth. 22. 32. I am the God of Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the living.

Object. This Argument of Christ proves only the Immortality of the Soul,

but not the Resurrection of the Body.

Answ. It proves also the Resurrection of the body, because God is the God of Abraham, Isaac, and Jacob, not only the God of one part of Abraham, but of whole Abraham; not only the God of his soul, but of his body: And therefore whole Abraham must live for ever; for Gods Covenant with Abraham, Isaac, and Jacob, is an everlasting Covenant.

2. From the justice of God: Gad cannot but raise the dead, because he is a just God, and must reward every man according to his works. Now in this life men are not rewarded; the Righteous in this life are oftentimes persecuted, and the wicked are in Prosperity: And therefore there must a rewarding time; and if so, then first there must be a Resurrection: For dead men cannot be rewarded.

Object. Is it not enough that our Souls be remarded?

Answ. No: For our bodies are partakers in good and evil actions with the foul; and therefore it is just that they should be Partakers also in rewards and punishments. Shall God require services of the body, and shall he not reward those services? Do not the Saints of God beat down their bodies, and bring them into subjection? Do they not fast often, and mortiste their earthly members, and suffer Martyrdom with their bodies? And therefore God cannot but raise their bodies to the Resurrection of Life, and raise the same bodies; for it cannot stand with Gods justice, that one body should serve him and another be rewarded; or that one body should sin, and another body be punished. A just Judge will not suffer one man to sight and get the victory; and another to be crowned. The same body that sinneth, must dye; and the same body that conquers, must be crowned. What justice can there be, for God to cast a body that never sinned into Hell, and that never was in Adam?

3. From the end of Christs coming in the flesh; which was, to destroy all the Enemies of our Salvation. Now the last Enemy which must be destroyed is death, I Cor. 15. 26. and death cannot be utterly and totally

destroyed, unless there be a Resurrection of the dead.

4. From the Refurrection of Christ: This is Saint Pauls great Aronment, 1 Cor. 15. 12, coc. If Christ be rifen, bow fay some that there shall be no resurrection of the dead ? For Christ rose as a Publick Person, and as the Head of his Church : And if the Head be rifen , all the members must also rife; and therefore he is called the First-fruits of them that Reep, 1 Cor. 15. 20. and the First-born of every creature : And if the Firstfruits be lifted up out of the grave, the whole lump will certainly follow. Hence also it is, that Christ is called the Second Adam, I Cor. 14. 21, 22. and Paul argueth strongly, That as by man came death, fo by man also came the resurrection of the dead; and, as in Alam all die, so in Christ thall all be made alive. But now in the first Adam all die, not only fritually, but corporally; and therefore in the second Adam, all must be corporally made to live : And live again in the fame bodies; for Christ rose with the same body that he died with : And therefore he rose with his scars and wounds, and he convinced his Disciples that the body he rose with was a true body, and not a Spirit; For a Spirit hathnot flesh and bones (faith Christ) as ye fee me bave, Luke 24. 39.

1 Cor.15.44.

Cor. 15.50.

Object. Doth not the Apostle say in that very Chapter, That the bodies of men shall be spiritual bodies at the Resurrection; And therefore they cannot be the same bodies? Doth not the same Apostle also say, That stells and blood cannot inherit the Kingdom of God? Hence the Socinians, and divers others, gather, That the bodies of men shall not have sless, and blood, and eyes, and heads, and feet, at the Resurrection, but shall be airy and spiritual bodies.

Answ. There is a vast difference between mutation and perdition: The same bodies shall be raised for substance, but marvellously altered in regard of qualifications and endowments, as you shall hear in the next particular. Non aliud corpus, sed aliter. We read, Exod. 4.6,7. That Moses put his hand into his bosom, and when he took it out, it was seprous as snow; and again he put his hand in his bosom, and pluckt it out, and it was turned again as his other flesh: Here was the same hand when belepred, and when whole. A Beggar when he puts off his rags, and puts on the apparel of a King, is the same man, though outwardly altered or changed; So shall it be at the Resurrection; the bodies shall be the same for substance, though altered wonderfully as to their Qualifications and Endowments.

And as for that saying of the Apostle, That sless and blood shall not inberit the Kingdom of God; the meaning is not, That the substance of sless and blood shall never enter into Heaven; (for Christ in his Humane Nature is now in Heaven) but that sless as it is corrupted and sinful, cloathed with infirmities, and subject to mortality and death; sless and blood as it is in this transitory estate, liable to corruption, should not enter into Heaven; and therefore it solloweth in the Text, Neither shall corruption inherit in-

L Cor 15.50. corruption.

5. I might argue lastly from the Immortality of the Soul: For the Soul was made by God to dwell in the body; and though it can subsist of

it self without the body, yet it still retains appetitun unionis, a desire of re-union with the body; and therefore is in an imperfect estate, and not compleatly happy, till it be re-united to the body: And therefore that the fouls of the godly may be compleatly bappy; and of the wicked, compleatly miserable, there must of necessity be a Resurrection of the body, that so foul and body may be re-united, and partake together, either of compleat happiness, or compleat unhappiness. Add to this, what is faid by Durand that great Schoolman) That when a man dieth, not only the foul of that man continueth alive, but some substantial part of that mans body, and God also, the great Creator, and first cause of all things. And why should any man think it incredible for God to recollect the parts of the matter of any mans body which are perished, and to re-unite the same body to the fame foul again? Pot mortem hominis (inquit Durandus) superest que potest utrumque unire anima ; superest etiam materia, & preterea. caufa, scilicet Deus; ergo poterit sieri reunitio earundem partium, scilicet anime & materia ad idem totum constituendum. Upon which Argument Estins hath this Comment, Si partes substantiales hominis, anima & materia non pereant (quod rei veritas habet, & Durandi argumentum assumit) sed in rerum natura permaneant, binc facile probatur resurrectionem esse possibilem. Sic enim ad resurrectionem non aliud requiritur, quam ut tota materia que fuerit bujus hominis, recolligatur & compingatur in eandem figuram membrorum quam aliquando habuit, eique anima pristina ut forma restituatur. Quod totum Deo possibile esse non est difficile creditu iis qui Dei omnipotentiam attendunt. So much for the fifth particular.

The last thing propounded, is, to shew, After what manner the dead shall The fixth rise, and what difference there will be between the Resurrection of the just particular,

and unjust.

Answ. It is certain (as hath been proved) that both just and unjust shall rife, and rife with the same bodies for substance; but yet there will be a vast difference between the Resurrection of the one, and of the other;

which will confift in three particulars.

1. The bodies of the just shall rise out of their graves, as out of their beds, with great joy, and rejoicing; and therefore it is faid, Isa. 26. 19. Awake and sing ye that dwell in the dust. As soon as ever they awake. they shall fing and rejoice : The godly shall come out of their graves, as Jonah out of the Whales belly; as Daniel, out of the Lyons Den; as the chief Butler out of Prison, to be restored to all his former dignities; and as Foseph, who was taken out of Prison to be made Lord of Egypt : So shall the bodies of the Saints be taken out of the grave, to be crowned with everlasting glory. And who can sufficiently express the great joy and rejoicing that will be, when the body and foul shall be re-united together; when the Soul shall come down from heaven to be married again to its former body? Look what sweet embracements there were between Facob and Foseph, when they first saw one another, after that facob had thought he had been dead, and

Serm. XXIV.

look'd upon him as one raised from the dead; such, and a thousand times more will be at the souls re-possession of the body: Look what joy between Jonathan and David, when David came out of the cave to him; and what embracements between the Father of the Prodigal and the Prodigal, when his father ran to meet him, and embraced him, and kissed him; and said, My Son was dead, but now he is raised again; such, and much more, will there be, when body and soul meet together. O how will the soul bless God for the body, which was an instrument to it in the service of God! and how will the body bless God for the soul, which was so careful to get an interest in Christ, and to get to be justified and sanitissed! and how will both body and soul admire the free grace of God in Jesus Christ, who hath pickt them out to be heirs of so much mercy! Surely, we shall never understand the greatness of this joy, till we dotaste of it.

But now on the contrary, The bodies of the wicked shall come out of their graves, as out of their Prisons, and as so many malefactors, to appear before an angry Judge. They shall come out of their graves (as the chief Baker did out of Prison) to be executed in Hell for ever: They shall arise with great fear and trembling; and shall call to the hills and mountains to cover and hide them from the presence of the Lamb. And Oh the horror and astonishment that shall be, when the soul of a wicked man shall come out of Hell, and be again united to its body! How will the body curse the soul, and the soul the body! How will they be sool one another! certainly, this greeting will be very terrible: The Lord grant we may never come to have experience

of it.

1 Cor.1 5.24.

1 Cor.15.22.

2. The bodies of the Saints shall be raised by virtue of their union with Christ: For the Body of a Saint, even while it is in the grave, is united to Christ, and is ascep in Jesus, and shall be raised by vertue of this union. The Head will raise all its members; and cannot be perfect (as he is Christ mystical) without every one of them: As in Adam all die, so in Christ shall all be made alive; that is, All that are in Christ by faith, shall be raised by the power of Christ, as a Head, and as a merciful Saviour and Redeemer: By the same power by which Christ raised himself, he will raise all his members. But now the ungody, they shall rise out of their graves; but it shall be a Resurrection unto Condemnation, and it shall be y vertue of Christ power as a terrible Judge, and as an angry God, to their everlasting shame and consusion.

3. The bodies of the wicked at the Resurrection, shall be as so many ugly and loathsome carkasses to lock upon; and their faces shall gather darkness and blackness, 1sa. 66. 24. They shall arise to everlasting shame, as well as to everlasting torment, Dan. 12. 2. But the bodies of the godly shall be made very glorious and beautiful: They shall shine as the Sun in the sirmament, Mat. 13. 43. and, their vile bodies shall be made like unto the glorious body of Jesus Christ, Phil. 3. 21. Now surely the body of Christ is wonderful glorious: We had a specimen of this in his Transsiguration, where his face did shine as the Sun; and yet this was

but a glimple of that glory he now hath, and which our vile bodies shall one day have.

Quest. How can this be?

Answ. This is according to the working of his mighty power, by which he is Phil. 3.21. able to subdue all things unto himself. God can do it, for he is Almighty, and with him all things are possible: Indeed the substance of our bodies shall not be altered, but the qualities shall be much altered : They shall have glorious endowments and qualifications: As Wool, when died into a purple or scarlet die, is not changed in the substance of it, but only is made more glorious: So when the bodies of the Saints shall rife, the substance of them thall not be changed, but they shall be made more glorious, and more excellent.

Quest. If you ask me, what those Endowments are which God bestoweth

upon the body at the Resurrection?

Anfa. It is impossible to fet out all the glory which God will bestow upon the bodies of his Saints at that day. For eye hath not feen, nor ear heard, neither hath it entred into the heart of man to conceive, what God bath prepared even for the bodies of those who love him, and wait for his appearing. Qua sit & quam magna spiritualis corporis gloria, quoniam Aug.de Civinondum venit in experimentum, vereor ne temerarium sit omne quod de tate Dei, lib. illa profertur eloquium. The Schoolmen reduce them to four heads, Impalfibility, Subtilty, Agility, Clarity. The Apostle also comprize them un- Impassibilitas, der four particulars, It is fown in weakness, it is raised in power; It is Subtilitas, fown in corruption, and raised in incorruption; It is sown in disho- Agilitas, Clanour, and raised in glory; It is sown anatural body, and raised a spiritual body.

Object. If it be a spiritual body, how is it the same body?

Answ. It is called a spiritual body, not in regard of the substance of it,

but of the qualities of it; and that in two respects.

I. Because it shall have no need of meat or drink, but shall be as the Angels of Heaven, Mat. 20. 30. not that we shall have Angelicam effentiam. but Angelicas proprietates; not the essence, but the properties of Angels: We shall neither eat nor drink, but shall be as the Angels. We shall have (as Tertullian faith) corpora reformata & Angelificata. Even as a Goldsmith (saith Chrysostom) puts his silver and gold into a pot, and then melts it, and forms of it a gold or silver bowl, or cup, fit to be fet before Kings; so the Lord melts the bodies of his Saints by death, and out of the dead ashes and cinders of the bodies of his servants, he frameth, and will make goodly vessels of honour to stand before him, and to praise him for ever in heaven.

2. It is said to be a Spiritual body, because it shall be absolutely subject to the foul. In the state of glory the foul shall not depend upon the body, but the body upon the foul. In this life the foul is, as it were, carnal, be- in the Sermon cause serviceable to the flesh; but at the Resurrettion, the body shall be, as preached at it were, firitual, because perfectly serviceable to the Spirit. But the Dr. Boltons time will not give me leave to infult largely upon this point. So much in Funeral.

See this more felly handled

anlwer

Mat. 16. 16a. 54. Zach. 12. 3.

Rev. 11.7,8, 9, 10,11. was dead and buried with Christ; therefore they say, Luk, 24. 21. We trusted that it had been he which should have redeemed Israel; and besides all this, to day is the third day fince thefe things were done, As if they should have faid, Christ hath now been so long in the grave, that we have no hope of falvation by him; it is now the third day, and we hear no tidings of him. Even so the people of God are ready to say of these times. We had thought that this had been the time wherein Christ would have made the Churches of England very glorious; and have taken away all our tyn and dross out of his Church, and perfectly have purged his flowr, and made a most happy Reformation : But we see that Christ is still in the grave, and there are mountains upon mountains rowled over him, to keep him still in it. We are in as bad a condition as ever, and our hopes as deperate; and it is now not only the third day, but the thirteenth, may the fixteenth year, and yet we are not delivered. But now hearken to a Word of Consolation : As Christ rose in spight of the fews : they rowled a stone upon the mouth of the grave, and lealed it, and fer a watch to keep it, and yet he rese in spight of them all : So shall Religion, and the Gospel, and Church of Christ rife, notwithstanding all the opposition made against it. Though never so many Mountains lie in the way, God will in time rowl away all these Mountains; for Christ hath said, That the gates of Hell shall not prevail against his Church; and, That no weapon formed against facob shall prosper; and, that he will make ferufalem a burthensom stone for all people; all that burthen themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. As the children of Israel, the more they were oppresfed, the more they multiplied; so the more the Church of Christ is trodden under foot, the more it will prosper. As Moses his bush burned, and was not confumed, because God was in it; so the Church of Christ may be burning, and full of troubles and afflictions (which shall purge it, and refine it) but it shall not be consumed; for Christ is rifen, and his Church shall rife: The God whom we ferve is a God who can raise the dead. It is related of the two Witnesses, that when they shall have finished their testimony, they should be slain, and lie three daies and an half unburied; and that the people that dwell upon the earth should rejoice over them, and make merry: But yet notwithstanding, the Spirit of God should after three daies and an half enter into them, and they should fand upon their feet, and ascend up to Heaven in the sight of their Enemies. By these two Witnesses are meant, all the eminent Opposers of Antichrift, whether Magistrates or Ministers; who, though they prophesie in Sackcloth 1260 years, and towards the end of them (which is yet to come) be in a more than ordinary manner massacred and killed, yet they shall after a little while rife again (in their successors) stand upon their feet, and ascend up to a more heavenly and glorious condition: There will be a happy and bleffed Resurrection of the Church. Famous is the Parable of the Dry Bones, Ezech. 37. God faith to the Prophet, Son of man, can thefe bones live? The Prophet answered, O Lord God then knoweft.

knowest. Then God tells him, That he would cause breath to enter into the dry bones, and make them to live, &c. Though the Church of Christ be in as fad a condition as the Ifraelites in Babylon, and be as dry bones in a grave; and though the Prophets know not how they can be raised, yet God knoweth how to deliver his people: He can and will in due time raise them up to a more pure and happy estate, even in this life. Let us com-

fort one another with these things.

Use 3. Of Terrour to all the wicked and ungodly that cannot say with Job, I know my Redeemer liveth; but, I know my Revenger liveth. There will a time come, when they that now footheir ears, and will not hear the voice of Christ speaking by his Word and Ministers, shall hear a voice whether they will or no, and shall come out of their graves to the Resurrection of condemnation, just as Pharaobs Baker out of Prison, or as Malefactors out of Newgate to be executed at Tyburn. Happy were it for such that there were no Resurrection, that their fouls did dye as the fouls of Brute Beafts: But let fuch know, That there shall be a Refurrection of the unjust, as well as of the just; and that there will a day come, in which they must, whether they will or no, behold the Lord Tefus with those very eyes which have been the casements to let in iniquity into the foul: They shall see that Christ whose Sabbaths and Ordinances they have despised, and whose Laws they have trampled under their feet : That drunken and adulterous body, that swearing tongue, those hands of thine which have been workers of iniquitie, and those feet which have been fwift to fed blood, shall rife at the last day to be tormented in everlasting flames; That flesh of thine for which thou hast made such provision to fulfil the lusts of it, shall arise into everlasting contempt and punishment. O confider what howling and lamentation will be when thy foul and body shall meet again, and shall curse one another, and call to the Mountains to fall upon them, and rocks to hide them, from the wrath of the Lamb, but all in vain: When thy godly Minister shall say to thee, as Reuben to his Brethren, Gen. 42.22. Did I not tell you before of these things? but you would not hearken unto me; and as Paul to the men in the ship, Atts 27. 21. If you had hearkened unto me, you might have scaped this loss. O quam milerum est Deum videre, & perire, & ante Pretii tui perire conspectum! Suppose a man were to go to bed at night with an affurance that the next morning he should be hanged, drawn and quartered, he would have but little comfort in that nights reft. And did a wicked man confider that when loever he falls afleep, and is laid in the grave, he shall awake to everlasting condemnation, this would make his joynts to loofe, and his knees to smite one against the other, as Belshazzars did at the fight of the hand-writing. The Lord give you grace to perpend and weigh these things, and lay them to heart, before it be too late.

Use 4. If there shall be a Resurrection of the dead, let m labour so to live, that when we dye we may have a happy Resurrection, that we may arise to the Resurrection of Life; that there may be a necessary connexion between the eleventh and twelfth Articles of our Creed; and that immelii 2 diately.

diarely after the Refurrection of the body, we may be received into life everlafting. Here I shall briefly answer umo two Questions:

I. How shall we know whether we shall have a bleffed and happy Re-

Surrection?

2. What must we do that we may have a happy Resurrection? Quest. I. How shall we know whether we shall have a bleffed and happy

Resurrection.

Answ. I. If thou be a just man, thou shalt have a happy Resurrection. The Apostle tells us, Acts 24. 15. That there shall be a Resurrection both of the just and the unjust: The unjust shall come out of their graves. to the Refurrection of damnation, but the just to the Resurrection of life. If thou be a just man, just in thy dealings, just in thy words and oaths, just both to God and man, and labourest to give God his due in the duties of the First Table, and man his due in the duties of the Second Table ; if thou joynest justice with holines, and holines with justice, thou shalt certainly have a joyful Resurrection. Job was a just man and one that feared God, and therefore he believed that with those very eyes of his

be should see God to his everlasting comfort.

2. If thou refusest earthly Resurrections upon base terms, thou shalt have a happy Resurrection. The Apostle tells us, Heb. 11. 35. of many bleffed Marryrs, who would not accept deliverance, that they might obtain a better Resurrection. They might have risen to great preferments, if they would have complied upon base terms; but they would not accept of an earthly Resurrection, that they might obtain a better Resurrection. When S. Bufil was offered great preferments if he would have fubscribed to the Arian Herefie, he refused them with forn and contempt, &c. he would not accept deliverance upon such unworthy terms. When Hormisdas a Persian Nobleman was divested of all his Honours for his Religion, and afterwards restored again, and offered greater advancements if he would renounce it : He answered, Si propter ista me Christum denegaturum existimas, ea denuo accipe; If you think I will deny my Christ for these things, take them back again. But if you accept of earthly Resurrections upon base and sinful Conditions, you shall have a sad and waful Resurrection.

3. If thou glorifiest God with thy body here, thy body shall be glorified at the Resurrection: If thou beatest down thy body, and bringest it under subjection; If thou offerest up thy body a living sacrifice, holy and acceptable to God; if thou makest thy body an instrument of righteousnes; if thy body be ferviceable to the foul in the worship of God, then shall it be made a most glorious body: But if it be the Devils instrument unto fin, if thou makeft it a flave unto thy luft here, it shall rife at the last day

unto everlasting misery.

4. If thou haft a gracious faul here, thou shalt have a glorious body hereafter for the body followeth the foul, it is but as the fouls shadow. If when thou dyeft thy fonly goeth to Hell, thy body will come thither at last;

1'Cor.9.27. Rom. 12. 1, & 6.13.

and if thy foul go to Heaven, thy body will come thither also: And therefore examine what kind of soul thou dyest wished; if thy soul be beautified with grace, if fantissed and regenerated; if thou mindest thy foul more than thy body, and labourest for foul-riches, and foul-bonours, and soul-food, then thy body shall be happy at the Resurrection. But if thy foul be polluted and deformed, if starved by the neglect of Gospel-Ordinances, if poysoned with sin, if infetted by evil company, if thou dicest and cardest it away, it thou losest thy soul for want of looking to, thy body will arise to the Resurrection of Condemnation.

5. Lastly and especially, If thou hast got a real interest in Christ and his righteousness, then thou shalt have a most blessed Resurrection; for Christ Fesus is the Resurrection and the life, John 11. 25, and whosever believes him, shall rise to life everlasting: If thou gettest into Christ while thou livest, thou shalt dye in Christ, and sleep in Christ, and be raised by Christ unto eternal happiness: But is thou hast not got into him by a Christ-appropriating faith, thou canst not dye in him, nor sleep in him, not rise by him as Head, unto life everlasting, but as a revengeful Judge unto everlasting damnation.

Quest. 2. What must we do that we may have a happy Resurrection.

Answ. 1. You must labour to be just persons, that you may partake of

the resurrection of the just.

2. You must refuse earthly resurrection upon base terms, as the three

Children and Daniel did.

3. You must glorifie God with your bodies, you must make them helpers to your fouls, not hinderers; you must make them Temples of the Holy Ghost. The body which hath fasted, and prayed, and joyned sincerely with the soul in holy services, shall one day behold the sace of God with comfort. Christ will say, Are not these the eyes which have been listed up unto God in my service? Are not these the ears which have hearkned to my word? Remember this when your bodies are wearied and tired in the worship of God, The more thou servest God with thy body, the more glory it shall have at that day.

4. Labour to get gracious souls here, and you shall have glorified bodies

bereafter.

5. Labour to be united to Christ by a lively faith, and he will be your Kesurrection and your life: It is the great promise of Christ, that he will raise up the body at the last day, John 6. 39, 40, 54, 58, that is,

raise it up to life everlasting.

6. Labour to have part in the first Resurrection, Revel. 20.6. Blessed, and holy is he that hath part in the sirst resurrection. I know this Text is differently interpreted; but sure I am (according to the judgment of all learned men) there is a double Resurrection; the one spiritual, the other corporal; the one of the soul, the other of the body: Those Texts, Ephes. 2.1. Col. 2.13. John 5.25. do (without all doubt) speak of the spiritual Resurrection. By nature we have dead souls, dead in sins and trespasses.

7. Hearken to the voice of Christ, and of his Spirit; and of his Ministers, and of his Rod, and then his voice at the resurrection (when he shall call thee out of the grave) shall be a happy voice. If thou stoppest thine ears, and wilt not hearken to the voice of the Rod, nor to the voice of his Word, and the Ministers of it, thou shalt hear the voice of the Arch-angel calling thee out of the grave whether thou wilt or no, and

the voice of Christ faying, Go ye curfed into Hell-fire, &c.

8. Count all things dung and dross, that thou mayest gain Christ, and be found in him at that day, not having thine own righteousness, but the righteousness which is of God by faith in Christ; and be willing to do any thing, if by any means you may attain to the resurrection of the dead, Phil. 3. 8, 9,11. that is, either to a happy resurrection, or rather to such a degree of grace which the Saints shall have at the Resurrection.

9. Remember and carry daily in your mind, that faying of S. Ferom, Whether you eat or drink, or what soever you are doing, think with your selves. That you hear the Trumpet sounding, and the voice of the Arch-

angel, saying, Arise ye dead and come to judgment.

Use 5. A Divine Project how to make your bodies beautiful and glorious, and beautiful in an eminent degree, in a supersuperlative measure, beautiful as the Sun in the Firmament, as the beautiful Body of Christ, which fo dazled Pauls eyes, that it put them out: To make your bodies Majestical, Immortal, and Impassible; and that is, by labouring to glorifie God with them, and to get an interest in Christ, and to get gracious and beautiful souls. O that this word were mingled with faith! Methinks if any Motive could prevail with you that are Gentlewomen and rich Ladies, this should: Behold a way how to make your bodies eternally beautiful. What trouble and pains do many women that are crooked endure, by wearing iron-bodies to make themselves straight: What labour and cost are many women at to beautifie their rotten carcasses! Hearken to me thou proud dust and ashes, thou gilded mud, that labourest to beautifie thy body by vain, foolish and finful deckings and trimmings, and thinkest thy self deckt in the want of decking: That pamperest thy body in all voluptuousness, and makest thy felf by thy strange fashions so unlike

aby felf, as that if our civil forefathers were alive again, they would wonder what frange monster thou wert: Hearken unto me, I tay, and consider thy madness and folly: by labouring so much to adorn thy body with the neglect of thy foul, thou undoest both body and soul. The only way to make thy body beautiful, is (as I have faid) to gain Christ, to have a part in the first resurrection, and to get a gracious soul, and then thou shalt be sure hereaster to have a glorious body. Excellent is that saying of Bernard, Christ hath a treble coming, Once he came in the flesh for the good of our souls and bodies: now he comes in the Spirit (by the preaching of his Ministers) for the good of our souls, At the last day he shall some for the good of our bodies, to beautifie and glorifie them. Noli O homo præripere tempora; Do not, O fond man, mistake the time! This present life is not the time for thy body; it is appointed for the beautifying of thy foul, and adorning it with grace and holiness. The Resurrection is the time wherein Christ will come from Heaven to make thy body glorious. How quite contrary to this do most people live ? Let it be our wisdom (with the children of Islachar) to have understanding of the times. Let us labour 1 Chron. 12. to get out souls beautified by Christs second coming, with Justification and 31. Santtification, and Christ at his third coming will make our bodies glorious above expression.

The



The Day of Judgement afferted.

ACTS XVII. 31.

Because he hath appointed a Day in which he will judge the world, Sc.

Aint Paul perceiving the Idolatry at Athens, his spirit was stirred in him, ver. 16. Παρωξύνετο, his spirit was sowred and imbittered in him ; Paul was a bitter man against fin. That anger is without sin, which is against sin: Or the word may signifie, he was in a Paroxysm, or burning fit of zeal; and zeal is such a paisson, as cannot be either diffembled, or pent up; with this fire he difchargeth against their Idolatry, ver. 22, 23. Ye men of Athens, I perceive that in all things ye are too superstitious; for as I passed by, and beheld your devotions, I found an Altar with this Inscription, 'Ayrasa Osa; To the unknown God. Nor doth the Apostle only declaim against the false god, but declare to them the true God; and he doth it ab effectu; That God which made the world, and all things therein, is Lord of heaven and earth, ver. 24. To Create is the best demonstration of a Deity: And this God being every where by way of repletion *, cannot be locally confined; He dwelleth not in Temples made with hands, ver. 24. And though in former times, when the vail of Ignorance was drawn over the face of the world, God feemed less severe, ver. 30. The times of this ignorance God winked at. imedan ¿ Oeds. He did as it were overlook them, not taking the extremity of the Law ; yet now commandeth all men every where to repent, ver. 30. And if it be asked why now repent? why may we not take our full fleep? The Reason is, because now is the broad day-light of the Gospel, which, as it discovers

* Jer. 23.24.

discovers sin more clearly, so judgement upon sinners : He hath appointed a

day in which he will judge the world.

Which words are Gods Alarm to the world, to awaken it out of fecurity : This is a sweet yet dreadful point. When Saint Paul discoursed of judgement to come, Falix trembled, Acts 24. 25. He that is not affected with this Truth, hath an heart of stone.

For the illustration of this, there are fix things I shall discuss.

1. That there shall be a day of judgement.

2. Why there must be a day of judgement. 3. When the day of judgement shall be.

4. Who shall be the Judge.

5. The order and the method of the Trial.

6. The effect or consequent of it.

I begin with the first; That there shall be a day of judgement. There is

a twofold day of judgement.

1. Dies Particularis, a particular judgement; at the day of death, immediately upon the fouls diffolution from the body, it hath a judgement paffed upon it *: Ecclef. 12.7. Then shall the dust return to the earth as it *Heb.9.27. was, the fpirit shall return to God that gave it. As soon as the breath expires, the foul receives its particular fentence, and knows how it shall be with it to all eternity.

2. There is Dies universalis, a general day of judgement; which is the great Assises, when the world shall be gathered together; and of this the Text is to be understood, He hath appointed a day in which he will judge the world. I might impannel a whole Jury of Scriptures giving in their verdict to this; but in the mouth of two or three witnesses the truth will be confirmed. Eccles. 12. 14. God shall bring every work into judgement with every secret thing bether it be good or evil. Mat. 12. 36. Every idle word men shall speak, they shall give account thereof in the day of judg- * Mat. 12.36. ment *. Now is the day of Arrears, then will be the day of Account. En nuisea xpi Plalm 96. 13. For be cometh, for he cometh to judge the Earth. The In- oews. gemination denotes the certainty and infallibility of his coming.

Secondly, Why there must be a day of judgement.

1. That God may execute justice on the wicked. Things feem to be carried here in the world with an unequal ballance; The Candle of God shines upon the wicked *. They that tempt God are delivered *. Diogenes seeing * Job 29.3. Harpalus a Thief going on prosperously, said, Sure God hath cast off the government of the world, and minded not how things went here below; 2 Pet 3.4. There shall be in the last daies Scoffers, saying, Where is the promise of his coming? Therefore God will have a day of Assizes to vindicate his justice; he will let finners know that long forbearance is no forgivenels.

Ecclef.12.14.

Pfal.96.13.

2. That God may exercise mercy to the godly; Here, piety was the 2. white which was that at; they who prayed and wept, had the hardest meafure; those Christians whose zeal did flame most, met with the fiery trial. Rom. 8. 36. For thy fake we are killed all the day long. The Saints Rom. 8.36. (as Cyprian faith) are put in the wine-press, and oft the blood of these grapes is pressed out; God will therefore have a day of judgement, that he may reward all the tears and sufferings of his people; They shall have their Crown and Throne, and White Robes; though they may be Lofers for him, they shall lose nothing by him *.

* Rev.7.9 ..

3 . .

Thirdly, When the day of judgement shall be?

Tis certain there shall be a judgement, uncertain when; the Angels know not the day, nor Christ neither as he was man, Mat. 24. 36. And the

reason why the time is not known, is,

1. That we may not be curious: There are some things which God would have us ignorant of, Acts 1.7. It is not for you to know the times or feafons which the Father bath put in his own power. We must not pry into Gods Ark, or intermeddle with his Arcana imperit; it is a kind of Sacriledge (as Salvian speaks) for any man to break into the Holy of Holies, and enter into Gods fecrets.

2. God hath concealed the time of judgement that we may not be careles. We are alwaies to keep Centinel, having our Loins girt, and our Lamps burning, not knowing how foon that day may overtake us. God would: have us live every day (faith Austin) as if the last day were approach-

* Ideo latet ultimus dies,ut observentur omnes dies. Auftin.

Heb. 10.37.

Omnem crede diem tibi diluxiffe supremum.

This is the genuine Use our Saviour makes of it; Mark 13.32. Of that day and hour knoweth no man, no not the Angels in heaven; Take ye heed,

watch and pray, for ye know not when the time is

But though we cannot tell precisely when this day of the Lord shall be, yet in probability the time cannot be far off. Heb. 10.37. He that shall come, will come, and will not tarry. Chrysoftom hath a simile; when, faith he, we fee an old man going on Crutches, his joints weak, his radical moisture dried up, though we do not know the just time when he will die, yet it is fure he cannot live long, because natures stock is spent: So the world is decrepit, and goes as it were upon Crutches, therefore it cannot be long before the worlds Funerals, and birth-day of judgement. The Age which St. John wrote in was thelast time, I Joh. 2. 18. in the Greek it is south weg, the last hour; then fure the time we now live in, may be called the last minute; Pfal. 96. 13. For he cometh to judge the Earth. Not, Nin he shall come, but he cometh *; to shew how near the time is. It is almost day-break, and the Court is ready to sit. Jam. 5, 9. The Judge standeth at the

1 John 2.18.

בא לשפש *

door ..

Verily, if Security a, Apostasie b, Decay of Love c, Inundation of Sind, Revelation of Antichrift , be made in Scripture the Symptoms and Progno- b 1 Tim.4.1. sticks of the last day, we having these gray hairs among us, the day of judge- Mat. 24.11. ment cannot be far off.

a Mat. 24.57. d 2 Tim.3.1. e 1 Joh.3.18.

Non fecus: ac flavescente arifta colonus colligit pro foribus adeffe meffem.

Fourthly, Who shall be the Judge? I answer, the Lord Jesus Christ. Thus it is in the Text, He will judge the world by that man whom he hath ordained. That man, who is God-man. We must take heed of judging others; this is Christs work. John 5. 22. The Father bath committed all judgement to the Son *. He who once had a Reed put into his hand, his Fa- * Judicium ther will now put a Scepter into his hand; he who had a Purple Robe put erit totias upon him in derision, shall come in his Judges Robes; he who hung upon the Cross, shall sit upon the Bench. There are two things in Christ Trinitatis, which do eminently qualifie him for a Judge.

quoad con-Sensum & authoritatem;

Christi vero quoad visibilem actum, promulgationem, & executionem.

1. Prudence, and Intelligence to understand all Causes that are brought 1. Sagacitas. before him 8. He is described with feven eyer, Zech. 3. 9. to note his Om- g Heb.4. 13. nisciency; he is like Ezekiels wheels, full of eyes h; Christ is Kaediograone, an heart-feacher; he doth not only judge the fatt, but the heart which h Ezek. 10.12. no Angel can do.

2. Potestas.

2. Strength, whereby he is able to be revenged upon his enemies. Christ is armed with Soveraignty; therefore the feven eyes are faid to be upon one stone, Zech. 3. 9. To denote the infinite strength of Christ; and he is described with feven barns, Rev. 5. 6. As Christ hath an Eye to fee. To he hath an Horn resouth; As he hath his Balance, fo he hath his Sword; As he hath his Fan and his Sieve, To he hath his Lake of fire, Revelations 20. 10.

Fifthly, The Order and Method of the Trial. Where observe:

1. The Summons:

2. The Judges coming to the Bench.

3. The Process and Trial it felf.

1. The Summons to the Court, and that is by the founding of a Trumper. I The f.4-16. The Lord shall descend from beaven with the voice of the Archangel, and with the Trump of God. S. Hierom faith, that whatever he was doing he thought he heard the noise of this Trumpet founding in his ears, Surgite mortui - Arife yo dead, and come to jude emerit ! Note 1. The foril- h Hiron in nels of the Tramper, it hall found fo loud, that the dead thall hear it. 2. The Mat. efficuery of the Trampers it thall not only flarte the dead, but raise them

5.

the

1 Vere vox magna, vox tubæ terribilis, qua petras

I.

c Mat. 28.3.

d Si talis fit

borror venientis, qualis erit

judicantis.

16,18.

Aug. Exod.19.

3.

out of their graves, Mat. 24. 31. 1 They who will not hear the Trumpet of the Ministery founding, but lie dead in fin, shall be fure to hear the Trumpet of the Archangel founding.

Scindit, inferos aperit, vincula mortuorum dirumpit ; hac autem omnia citius peragenda quam fagitta in aere transit, in

momento, in ietu oculi.

2. The manner of the Judges coming to the Bench. Christs coming to 2.

Judgement will be Glorious, yet dreadful.

First, It will be glorious to the godly. The Apostle calls it 'Empayeran' This Soens, the glorious appearing of the great God, and our Saviour, Titus 2. 13. I. Christs Person shall be glorious. His first coming in the flesh was obscure; his glory was vail'd over. Ifa. 53.2, 3. All who saw the Man, did not fee the Messiah; but his second coming will be in vigore, of fulgore, very illustrious and resplendent. He shall come in the glory of his Father, Mar. 8. 38. that is, he shall wear the same embroydered Robes of Majesty as his Father. 2. Christs Attendents shall be glorious. He shall come with all his holy Angels, b Mat. 25.31. These sublime Sera-6 Mat. 25.31. phick Spirits, who for their lustre are compared to lightning; are Chrifti Satellitium, part of Christs Train and retinue. He who was led to the Cross with a Band of Souldiers, shall be attended to the Bench with a guard of Angels.

> Secondly, Christs coming to judgement will be dreadful to the wicked. At the coming of this Judge, there will be ignis conflagrationis, a fire burning round about him. 2 Thef. 1.7. He shall be revealed with his Angels from heaven, in flaming fired, &c. When God did give his Law upon the Mount, there were thunders and lightnings, and Mount: Sinai was altogether on a smoak, because the Lord descended upon it in fire , Exod. 190. 16.18. If God was so terrible at the giving of the Law, O how terrible will.

he be when he shall come to require his Law!.

3. The Process, or the Trial it self. Where observe,

C r. Universality The 2. Formality Of the Tryal. (3 Circumstances)

I. R 2 Cor 5.10.

First, The Universality of the Tryal; it will be a very great Assizes. never was the like feen. 2 Cor. 5,10. For me must all appear before the judgment feat of Christ 8. Kings and Nobles, Councils and Armies; those who were above all Tryal here, have no Charter of exemption granted them : they must appear before Christ Tribunal, and be tryed for their lives: neither power nor policy can be a fubter-fuge. They who refused to come to the Throne of Grace, bihall be forced to come to the Bar of justice. And the dead as well as the living must make their appearance. Rev. 20. 12. I fam

b Heb.1.16.

the dead both small and great stand before God, &c. We do not use to cire men to our Courts when they are dead, but at that day the dead are called to the Bar; and not only Men, but Angels. Jude 6. The Angels which kept not their first estate, he hath reserved in chains to the judgment of the great day.

Secondly, The Formalitity of the Tryal, which confifts in the opening of the Books . Dan. 7. 10. The judgment was set, and the books a Rev. 12.20.

were opened. There are two books will be opened.

1. The book of Gods Omnisciency. God not only observes but registers all our actions. Job 14. 16. Thou numbrest my steps. The word there 700 to number b fignifies to put a thing into the book; as if Job had b unde 700 faid, Lord, thou keepeft thy day-book, and enterest down all my actions liber. into the book; we read of Gods book of remembrance "Mal. 3. 16. This cMal. 3. 16. book will be produced at the last day.

2. The book of Conscience. Let there be never so much written in a book, vet if it be clasped, it is not seen. Men have their fins written in their conscience but the book is clasped; (the searing of the conscience is the clasping of the book) but when this book of conscience shall be unclasped at that great day, then all the hypocrifie, Treason, Atheism shall appear to the view of Men and Angelsd; the fins of men shall be written upon their forehead, as with a Pen of Irone.

Thirdly, The Circumstances of the Tryal; where consider four things. bunt universa:

d Luke 12.33 e Cunctis agminibites pate-Scelera tua.

1. The Impartiality.

2. The Exactness.

3. The Perspicuity.

4. The Supremacy.

First, The Impartiality of the Tryal; Jesus Christ will do every man justice; he will (as the Text faith) judge the world in righteousness. It will be dies Dirasonesoias, justice holds the scales. The Thebanes did picture their Judges blind, and without hands ; blind, that they might not re- f Renfier. spect persons; without bands, that they might take no bribes. Christs Scepter is a Scepter of righteousness 8, Heb. 1. 8. He is no Перошподинатия, g Heb. 1. 8. or respecter of persons; it is not nearness of blood prevails: Many of Christs Kindred shall be condemned. 'Tis not gloriousness of profession; many shall go to hell with Christ in their mouths. Matt. 7.22. h Many will fay to h Mat. 7.22. me in that day, Lord, Lord, have we not prophefied in thy Name, and in thy Name cast out Devils, &c. Yet though they cast out Devils, they are cast our to the Devil. 'Tis not the varnish of a picture that a judicious eye is taken with; but the curiousness of the work. 'Tis not the most shining profession Christ is taken with, unless he see the curious workmanship of grace in the heart, drawn by the Penfil of the Holy Ghoft. Things are not carried there by parties, but aqua lance, in a most just balance; Christ hath true weights for false hearts; there are not fees taken in that.

2:

30

Bern.

that Court; the Judge will not be brib'd with an hypocritical tear, or a Judas kifs i.

i Veniet dies illa in qua

plus valebunt pura corda quam asiuta verba, conscientia bona quam marsupia plena; judex enim non fallet ur verbis, nec stetetur donis. Bern.

Secondly, The Exactness of the Tryal; it will be very critical; then will Christ throughly purge his flowr, Mat. 3.12. Not a grace, or a sin, but his Fan will discover. Christ will at the day of judgment make an heart-anatomy; as the Chirurgion makes a dissection in the body, and doth criticize upon the several parts; or as the Goldsmith doth doundaten, bring his gold to the ballance and touch-stone; and Therefore, pierce his gold thorow, to see if it be right, and genuine, and whether there be not a baser mettle within: Thus the Lord Jesus, (whose eyes are as a flame of fire, Revel. 1. 14.) will pierce thorow the hearts of men, and see if there be the right mettle within, having the Image and Superscription of God upon it. Paint falls off before the fire; the hypocrites paint will fall off at the fiery Tryal, nothing then will stand us in stead but sincerity.

Thirdly, The Perspicinty of the Tryal; finners shall be so clearly convicted, that they shall hold up their hand at the Bar, and cry guilty; those words of David may be fitly applyed here, Psalm 3.4. that thou mayest be clear when thou judgest. The sinner himself shall clear God of injustice. The Greek word for vengeance dian signifies justice. Gods taking vengeance, is doing justice; sin makes God angry, but it cannot make him unrighteous; the wicked shall drink a Sea of wrath, but not sip one drop of injustice. Christ will say, Sinner, what Apology canst thou make for thy self? are not thy sins written in the book of conscience? hadst thou not that book in thy own keeping? who could invertine it? now the sinner being autogatalapist self-condemned, shall clear his Judge; Lord, though I am damned, yet I have no wrong done me; thou art clear when thou judgest.

Fourthly, The Supremacy of the Court; this is the highest Court of Judicature, from whence is no appeal. Men can remove their causes from one place to another; from the common Law to the Court of Chancery; but from Christs Court there is no appeal; he who is once doomed here, his condition is irreversible.

6. The fixth and last particular, is the effect, or consequence of the Try-

al. which confifts in three things.

First, Segregation. Christ will separate the godly and the wicked. Mat. 25. 32. He shall separate them one from another, as a Shepherd divideth his Sheep from the Goats; Then will be the great day of separation; it is a great grief to the godly in this life, that they live among the wicked. Wo is me that I sojourn in Meseck, Psal. 120. 5. Wicked men blassheme God, Psal. 74. 18. and persecute the Saints, 2 Tim. 3. 12.

3.

.T.

6.

Mat. . 5. 3:

They are compar'd to dogs a, to Bulls b, to Lions c; they roar upon the a Ffal. 22.16 godly, and tear them as their Prey. Cain kills, Is nael mocks, Shimei rails. The godly and the wicked are now promiscuoully mingled together d; a Mat. 13.30. and this is as offensive as the tying a dead man to a living; but Christ will ere long make a separation; as the Fan doth separate the wheat from the chaff: as a Furnace separates the gold from the dross: or as a searcer strains out the spirits from the dregs; Christ will put the sheep by themselves, who have the ear-mirk of Election upon them; and the Goars by themselves; after which separation there follows

Secondly, The Sentence; which is two-fold.

1. The sentence of absolution pronounced upon the godly. Math. 25. 34. Come ye bleffed of my Father, inherit the Kingdom prepared for you. After the pronouncing of which bleffed fentence, the godly shall go from the Bar, and fit upon the Bench with Christ. 1 Cor. 6. 3. Know ye not that the Saints shall judge the world? The Saints shall be Christs Alfessors; they shall sit with him in Judicature, as the Justices of Peace with the Judge; they shall Vote with Christ, and applaud him in all his judicial proceedings. Here the world doth judge the Saints, but there the Saints shall judge the world.

2. The sentence of condemnation pronounced upon the wicked, Mat. 25. 41. ite maledicti - Depart from me ye cursed into everlasting I may allude to that James 3: 10. Out of the same mouth proceeds bleffing and curfing; out of the fame mouth of Christ, proceeds bleffing to the godly, and curfing to the wicked; the same wind which brings one ship to the Haven, blows another ship upon the Roc . Depart from me; the wicked once faid to God, Depart; Job. 21. 14. They fay unto God depart from us; and now God will say to them, Depart from me; this will be an heart-rending word. Chrysoftom faith this word Depart; is worse than the fire. Depart from me in whose presence is fulness of joye.

Thirdly, After this fentence, follows the Execution; Mat. 13.30. Bind the tares in bundles to burn them. Christ will say, Bundle up these finners; here a bundle of hypocrites, there a bundle of Apostates, there a bundle of prophane; bundle them up and throw them in the fire. And now no cries or entreaties will prevail with the Judge; the finner and the fire must keep one another company; he who would not weep for his fins, must burn for them; and it is everlasting fire. The three children were thrown into the fire, but they did not stay in long; The King came near to the mouth of the burning fiery furnace, and said, Come forth, Dan. 3. 26. but the fire of the damned is everlasting; this word ever breaks the heart; length of time cannot terminate it; a Sea of tears cannot quench it. The wrath of God is the fire, and the breath of God is the Bellows to blow it up. to all eternity. O how dreadfully tormenting will this fire be 1 to endure ir will be intolerable, to avoid it will be impossible.

Use 1. Let me perswade all Christians to believe this Truth, that there shall be a day of judgement. Eccles. 11. 9. Rejoice O young man in thy youth;

c Pfal. 57.4.

2:

I:

e Pfil.16. 11.

3 . .

a usque adeo insanus, ut ne-

que inferos, ne-

que superos esse

aicat.

youth, and let thy heart chear thee in the daies of thy youth, and walk in the waies of thy heart; but know thou that for all these things God will bring thee into judgement. This is a great Article of our faith, that Christ shall come to judge the quick and the dead; yet, how many live as if this Article were blotted out of their Creed ? we have too many Epicures and Atheists, who drown themselves in sensual delights, and live as if they did not believe either God or day of judgement; the Lucianists and Platonists deny the immortality of the foul; the Photinians hold there is no Hell. I have read of the Duke of Silecia, he was so infatuated, that he did not believe either God or Devil a; I wish there be not too many of this Dukes opinion. Durst men swear, be unchast, live in malice, if they did believe a day of judgement ? Oh, mingle this Text with faith, the Lord hath appointed a day in which he will judge the world; There must be such a day; not only Scripture, but reason confirms it. There is no Kingdom or Nation in the world, but have their Sessions, and Courts of Judicature; and God who fets up all other Courts, shall not be allowed his? that there shall be a day of judgement, is engraffed by nature in the consciences of men. Peter Martyr tells us that some of the Heathen Poets have written, that there are certain Judges appointed (Minos, Radamanthus, and others) to examine and punish offenders after this life.

Use 2. See here the sad and deplorable estate of wicked men; this Text is as the hand-writing on the wall, which may make their knees to smite one against another, Dan. 5.6. The wicked shall come to judgement;

but they shall not stand in judgement, Psal. 1.5. in the Hebrew it is they shall not rife up. When God shall be deck'd with glory and Majesty, his face as the appearance of lightening, his eyes as Lamps of fire, and a fword of justice in his hand, and shall call the finner by name, and fay, Stand forth, answer to the charge that is brought against thee; what canst thou fay for thy pride, oaths, drunkenness, coc. these fins thou hast been told of by my Ministers, whom I fent rifing up early, and going to bed late b, but thou didst persist in thy wickedness with a neck of iron c, a brow of braft, an heart of stone; all the tools I wrought with, were broken and worn out upon thy rocky spirit; what canst thou say for thy self that the fentence should not pass? O how amazed and confounded will the finner be ! he will be found fpeechles, he will not be able to look his Judge in the face. ofob 31.14. What then shall I do when God rifeth up? and when he visiteth, what shall I answer him? O wretch, thou that canst now out-face thy Minister, and thy godly Parents when they tell thee of fin, thou shalt not be able to out-face thy Judge; when God rifeth up, the sinners countenance will be faln ; - and when he visiteth, what shall I anfwer him? Not many years fince, the Bishops did use to visit in their Diocefs, and call feveral persons before them as criminal; all the world is Gods

Doces, and shortly he is coming his vilitation and will call men to account. Now when God shall visit, how shall the impure foul be able to answer

b Jer. 7.25. c Ila.48.4. dF.zek.36.26.

e Job 31.14.

f Gcn.4. 6.

him? I Pet. 4. 18. Where shall the ungodly and the sinner appear? Thou

that dieft in thy fin, art fure to be caft at the Bar ; John 3. 18. He that believeth not, is condemned already; that is, he is as fure to be condemned as if he were condemned already; and if once the sentence of damnation be passed, miserable man, what wilt thou do? whither wilt thou go a? wilt a A dextris thou feek help from God? he is a consuming fire ; wilt thou feek help erunt peccata from the world? it will be all on fire about thee; from the Saints? those accusantia, d thou didst deride upon earth; from the good Angels ? they defie thee as ta demonia, Gods enemy : from the bad Angels ? they are thine Executioners; from Jubtus horrenthy conscience? there is the worm that gnaws; from mercy? the Lease dum chaos inis run out. O the horror and hellish despair which will seize upon sinners ferni, desuper at that day! oh the fad convulfions! their heads shall hang down, their foris mundus cheeks blush, their lips quiver, their hands shake, their conscience roar, ardens, intus their heart tremble. What stupifying Physick hath the Devil given to men, conscientia that they are infensible of the danger they are in the cares of the world wens; heu mihave so filled their head, and the profits of it hath so bewitched their heart, suggest ? Anselthat they mind neither death nor judgement.

Use 3. Exhortation. 1. Branch. Possels your selves with the thoughts Exhort. of the day of judgement; think of the folemnity and impartiality of this 1. Branch. Court. Feathers swim upon the water, gold finks into it; light, feathery spirits float in vanity, but serious Christians sink deep in the thoughts of judgement; many people are like quick-filver, they cannot be made to fix. If the Ship be not well balasted, it will soon overturn; the reason why so many are overturned with the vanities of the world, is because they are not well balasted with the thoughts of the day of judgement. Were a man to be tried for his life, he would bethink himself of all the Arguments he could, to plead in his own defence; we are shortly to be tried for our fouls; while others are thinking how they may grow rich, let us bethink our selves how we may abide the day of Christs coming. The ferious thoughts of judgement, would be, I. A Curben-bit to fin ; am I stealing the forbidden fruit, and the Assizes so near ? 2. A sour to holiness b. 1 Pet. 3. 10. But the day of the Lord will come as a bnibil est quod Thief in the night; seeing then all these things shall be dissolved, magus proficiat what manner of Persons ought ye to be in all holy Conversation? advitam hone-

2. Branch. Let us solemnly prepare our selves for this last and great stambe. Amb. Trial! that is, by fetting up a judgement-feat in our own fouls; let us 2. Branch. begin a private Sessions, before the Assizes; it is wildom to bring our fouls first to trial. Lam. 3. 40. Let us fearch and try our waies ; let us iudge our selves according to the Rule of the Word, and let conscience bring in the Verdict. The word of God gives several Characters of a man that shall be absolved at the day of judgement, and is fure to go to

Heaven.

1. Character is humility. Job 22.29. The Lord will fave the humble 1 Charact. per son. Now, let conscience bring in the Verdict; Christian art thou humble ? not only humbled, but humble; dost thou esteem others better than thy felf ? Phil. 2. 3. dost thou cover thy duties with the veil of Humility?

as Moses put a veil on his face when it shined; if conscience brings in this Verdict, thou art sure to be acquitted at the last day.

2. Charact.

a Aug.

2. Character, love to the Saints. I John 3. 14. We know that we have: passed from death unto life, because we love the Brethren. Love makes us like God, I. John 4. 19. it is a radix omnium virtuum, the root of all the graces. Doth conscience witness this for you? are you persum'd with this sweet spice of love? do you delight in those who have the Image of God ? do you reverence their graces? do you bear with their infirmities ? do you love to fee Christs picture in a Saint, though hung in never To poor a frame? this is a good fign, that thou shalt pass for current at the day of judgement.

2. Charact.

3. Charatter, a penisential frame ofheart. Atts 11. 18. Repentance. unto life. Repentance unravels fin, and makes it not to be; Jeremiah 50. 20. In those daies the iniquity of Israel shall be sought for, and there: shall be none. A great ball of Snow is melted and washed away with the rain : great fins are washed away by holy tears. Now can conscience bring in the evidence for thee ? dost thou tune the penitential string ? thou that haft finn'd with Peter, doft thou weep with Peter h? and do thy tears drop from the eye of faith; this is a bleffed fign thou art judgementranten, sequere proof; and that when thy iniquities shall be sought for at the last day, they shall not be found.

b Qui secutus es Petrum erpanitentem. Ambrof.

4. Charact.

r John 3. 21.

4. Character, Equity in our dealings; Pfal. 24.3, 4. Who hall ascende into the hill of the Lord? mundus volis, he that hath clean hands. Injuflice doth fully and defile the hand; what faith conscience? is thy hand; clean? it is a vain thing to hold the Bible in one hand, and false weights in the other. Beloved, if conscience upon a Scripture-trial, give in the verdict for us, it is a bleffed fign that we shall lift up our heads with boldness at the last day. Conscience is Gods eccho in the soul; the voice of conscience is the voice of God; and if conscience upon an impartial trial doth acquir us, God. will acquit us. I John 3. 21. If our heart condemn us not, then have we confidence towards God. If we are absolved in the lower Court of conscience, we are sure to be absolved at the last day in the High Court of Justice. It were a sweet thing for a Christian thus to bring himself to a Trial. Seneca tells us of a Roman, who every day called himself to account; quod malum sanasti? what infirmity is healed? wherein art thou grown better ? then he would lie down at night with these words, O quam gratus somnus! O how sweet and refreshing is my sleep to me!

Cenislation.

Use 4. Here is a fountain of Consolation opened to a believer; and that: in three Cales.

> In case of 2. Weakness of grace. 3. Censures of the world.

First, Here is comfort in case of discouraging fear. Oh saith a believer, I fear my grace is not armour of proof; I fear the cause will go against me at the last day; Indeed, so it would if thou wert out of Christ; but as in our Law-Courts, the Client hath his Atturney or Advocate to plead for him, fo every believer by virtue of the interest, hath Christ to plead his Cause for him. I John 2. I. If any man sin, we have an Advocate with the Fa- I John 2. 1. ther, Jesus Christ the righteous; What though Satan be the accuser, if Christ be the Advocate? Christ never lost any Cause he pleaded; nay, his very pleading alters the nature of the cause; Christ will show the debtbook croffed with his own blood; and it is no matter what is charged, if all be discharged; here's a Believers Comfort, his Judge will be his Advocate.

Secondly, Here is comfort in regard of weakness of grace, a Christian seeing his grace so defective, is ready to be discouraged; but, at the day of judgement, if Christ find but a dram of fincerity, it shall be accepted; if thine be true gold, though it may be light, Christ will put his merits into the Scales. and make it pass currant; he that hath no sin of allowance, shall have grains of allowance; I may allude to that, Amos 9. 9. Ne lapillus in terram, yet shall not the least grain fall to the earth. He that hath but a

grain of grace, not the least grain shall fall to Hell.

Thirdly, it is comfort in case of Censures and slanders; the Saints go here through strange reports, sha Svoonwias zi cuonquias, 2 Cor. 6 8. John Baprists Head in a Charger, is a common dish now adaies; 'tis ordinary to bring in a Saint Beheaded of his good name; but at the day of judgement, Christ will unload his people of all their injuries, he will vindicate them from all their calumnies. Christ will be the Saints Compurgator; he at that day will present his Church fine macula & ruga, a not having spot or 4 Eph. 5. 27. wrinkle.

อักเรื่อง หลุ้า 20 กรณ์ สมระบาร นาร กลา ... เราะสุด (ค.ศ. ครักษ์ เกรุ โดย) ใหญ่ และ เก่า

Cafe I.

Cafe 2.

Cafe 3.



Of Hell.

MAT. XXV. 41.

Then shall be say also unto them on the left hand, Depart from me ye Curfed into everlasting fire, prepared for the Devil and his Angels.

Mat. 8. 29. -3.17. 7-13,14. Prov. 8. ult. Rom. 6. ult.

a Mark 3. 17with Joh.12. b Afts 4. 36. with Rev.4.5. Gal. 1. 10. 1 Cor. 4. 3.

F any in the broad way upon hearing of this terrible Text, shall say to me, as the Devils in the Gergefene faid to our Saviour, Art thou come hither to torment us before the time ? I fay no, but to warn you to flee from the wrath to come; and reduce you from the broad, into the narrow way; for all the while you are in a state of nature, going on in fin against God, you do but wrong your own fouls; and by hating wifdom love death, yea, eternal death, though you like not to hear of it. Let not prejudice take away your judgement; and then a Bonaergesa, a son of thunder to day, may fit you to give better entertainment to a Barnabas b, a fon of Consolation to morrow.

For my part, I hope I am not ftudious, neither do I expect to please men. in treating on this fevere point; their censure is a small thing to me, if I may approve my felf the servant of Christ our Judge, which I shall endeavour in not erring from the scope of this his last sentence in my Text,

wherein we have

1. The persons sentenced or judged; viz. the wicked described

Text divi-Έξ ἐυωνύμων DI KATHEGUE \$01.

by their { flation [on the left hand.] condition [curfed.]

2. The person sentencing; viz. Christ who is Lord Chief Justice of all the world, [me.]

3. The punishment, or sentence it self pronounced by this Judge who cannot but do right; namely, [Depart from me into everlasting fire prepared for the Devil and his Angels] from God who hath no beginning, into Hell which hath no end; noting the

pain of Loß, [Depart from me.]

Sense, [into everlasting fire, & c.]

ter. Så quo ad quem

Where we have Hell Torments fet forth

by their \ quality, Sextremity & \ quantity, Seternity,

their inflammation, [fire.]

the preparation of them [prepared.]
the affociation in them, [the Devil
and his Angels.]

(2.) Eternity, which makes all Hell indeed, [everlafting fire.]

Take the fumm in this Proposition.

Dott. The wicked shall depart from Christ into the greatest Tor-

Or if you will have it shorter, take it in Davids words.

a Pfal.9.17.

The wicked shall be turned into Hell.

I shall endeavour to prepare this for Application, by Explication, and Confirmation.

I. Explication of the Predicate.

to be as a second of the continue of the second of the sec

I. Explicat.

who die in their fins, unclean, unfanctified; who know not God, Rev. 21. 27. nor obey the Goffel; the Goats on Christs left hand, at the great 1 Cor. 6. 9, day, in my Text denominated [the cursed b] with a dreadful execration, detected of God with abomination, and destinated to all misery without remedy.

1. The Subject, [the wicked] i.e. All ungodly men and women i.e. and know not God, Rev. 21. 27. nor obey the Goffel; the Goats on Christs left hand, at the great 1 Cor. 6. 9, day, in my Text denominated [the cursed b] with a dreadful execration, and destinated to all misery without remedy.

29, execuatio hofrenda & abominanda. Camerarius & Ger. Harm. Evang.

.2.

2. The Predicate, The greatest punishment or Hell, which I shall fay fomewhat to.

First, The name, Hell, answering to the Hebrew 71NW Sheel, and the

quis Snomi-Zrei.

a Lis Teervav. Mat. 5. 29, 30. with __V. 22. TEENVEY TO Ausic. b Mark 9.43. TO TUES TO orBesev. with Mat. 18.9. c Mat. 10. 28. 23. 15. 33. Luke 12. 5. Targ.

Fonath. B. UZ. Hierus. · Paraph. in Gen. 3.ult. Præparavit Gehennam improbissin futwo feculo. P. Cheitomæus, Beza, Scapula, Min-Shaw, Wher, Fulk, Buxtorf. I.ex. Talm.

diavidy Tiσωσιδίκην. ted 1657.

Stone. P

Greek riseva; which though the former primarily fignifies the grave; and the latter the valley of the fon of Himmon, yet they do (also) fignific extream and eternal torment; especially the latter in the New Testament, where Christ speaks a of the whole body being cast into Hell, (the fiery Hell) which Mark explains to be inextinguishable b. Hence our Saviour elsewhere bids fear him who is able to destroy foul and body, & resven, in Hell. c Men could not cast the foul into the proper Gebinnom, but God can cast that into Hell after the body is killed; which several of the Ancient Tewish Doctors d apprehending, they did by Gehinnom Metaphorically describe the infernal fire; as the Learned have proved, notwithstanding what is faid to the contrary, in that abominable Treatife of Hell, (juftly fentenc'd to be burnt about two years ago) wherein the fesuited Penman *, whether out of ignorance or malice, or both, hath most shamefully wronged our best Authors. But could he and any others (which they cannot) evale the Trapical fignification of Gebenna; yet all the ftrength of their Arguments to shake and remove Hell Pillars, will be but just enough (as it fared with Sampson in a far more lawful undertaking, when he shook the Pillars of the house in which the Philistines were) to pull down the rotten Fabrick of their hellish Tenent upon their own Pates; sith there are abundantly more of Scripture expressions noting an extream and eternal misery after this life is ended; viz. Destruction by way of eminency : futter darkness, whereis weeping and wailing, and enashing of teeth . 8 and the worm dieth not; h damnation, i everlasting punishment, k eternal fire, chains, blackneß, and mifts of darkness, the Prison where the spi-

& is The var xwenses, idem Jonant apud Ignatium. Epift. ad Ephel. 4. * S. R. Lord. Prin-Jud. 1. 16, 28. f Mat. 7. 13. 8 22. 13. h Mark. 9. 43. 48. Mat. 23. 33. k -- 25. 46. 1 Jude ep. 6, 7, 13. m 2 Pet. 4. 17. with 1 Pet. 3. 19. n 1 Thef. 1. 10. -9. 0 Mat. 13. 42. p Rev. 2. 11. & 9. 2. & 14. 10. & 20. 10. & 19. 20. & 21. 8.

rits of the dilobedient be ; m wrath to come, " the furnace of fire,

the second death, bottomiess pit, place of torment, lake of fire and brim-

Secondly, The nature of Hell may be thus described; 'tis no less than 2. the eternal and second death in its latitude, as opposite to eternal life; i.e. The deferi-The most miserable state of the wicked, wherein they are everlastingly sepaption of Hell. rated from the fight of God, and all comfortable good, lockt up in chains of darkness under the fresh, lively and afflicting sense of the wrath of God. justly kindled, and continually flaming against them for their sins, and according to the measure of them, so that they are filled with never ceasing horrors of conscience, and scorched in soul and body, with such grievous flames as will for ever torment, but never consume them to an annihilation.

More particularly this Description suggests two things agreeable to them, To description already noted in the Text further to be explained;

wiz. the Punishment it self.

Properties of it.

(11) The punishment it self, to which the wicked are adjudged, and 1. Punishmene Los, absence of infinite meacy, that is the pain of Sense, presence of unspeakable misery.

I. The pain of loss, the privation of all good; Depart from me fays Christ, get ye gone from my presence into your proper place; away with you, here is no comfort for you; Depart from all the good you were once (while on earth) invited to have in me, and with me in heaven; yea, and from that you chose and preferred before me; you must now lose all real; and all you and others reputed good things, whether

[1.] Natural, (your fins will go along with you) but all your pleafures, profits, honours, with the vain hopes of greater content in your finful courses will leave you. The coverous Cormorant shall not have his bags, nor the ambitious his honour, nor the voluptuous his pleasure; Judas Ads 1218 lest his silver which he prized more than our Saviour; Haman his honour; the deceased Geneleman in the Gospel his delicious fare, with which he had pamper'd himself in his life time, and glad he would have been upon his importunate begging to have one drop of water from the end of Lazarus his forest finger, to cool the tip of his tongue, when he was tormented in stames; but alas! he must remain deprived with this sharp auswer, Remember that Luk. 16.24, thou in thy life time receivedst thy good things. Though wicked men be 25. with James. Rebels and Traytors to God, yet here he gives them meat and drink to 5.5. keep them alive for a time; he deals not with them as the cruel Duke D' Alva did with his prisoners, whom he starved after he had given them Quarter, faying, Though I-promised you your lives, I promised not to find you meat : He gave Agypt to Nebuchadnezzar, and vast Dominions to Alexander; but in Holl wicked men shall be deprived of all. There they thall have no houses, nor lands, nor moneys, nor good chear, nor mirth, nor credit, nor friends, nor servants; no stately Italian Palaces, no rare Coaches of Naples drawn by the Horses of Barbary; no artificial wares of Quinfaio and Alexandria; no Indian gold; no Bifnager Diamonds; no Scythian Emraulds; no Topazes of Æthiopia; no Milucca spices; no Canary Sacks nor Sugars; no Candy Oyls; no Spanish facet meats; no French Wines; no Velvets, nor Tiffue, nor Scarlet, nor Purple cloaths, but purple flames.

[2.] Spiritual good things they had here, and might have had in com- Videpart 3. of mon with the Saints; in Hell no offers of Chrift, nor pardon by him'; Baxters Saints

(dam-

क्ट्रहिंग्ड केड लेन Abjiciendi in illud to 900 infernus.Geth

no Preachers nor promises, nor possibility of heaven, as there was here in the wickeds apprehensions, which will be exceedingly enlightened to fee what they are deprived of; yet then can fee no wells of falvation.

only the pit of damnation.

[3.] Eternal good things; the wicked lose God himself, and heaven with him; oh unspeakable loss to the understanding soul! infinite loss! to want an infinite good, to be separated from the chief good ! to depart from God, this is a most sad departure, the worst of all (as Reverend and Learned Bolton well observes from the Ancients.) 'Tis true, wicked men cannot depart from Gods effence ; for he is effentially in Hell . but they depart from his comfortable presence, not to see God, nor to have one comfortable glance at the great Creator, merciful Redeemer, and gracious Santtifier. And with this loss of losses, they are deprived of heaven, and those admirable perfections, and ravishing beauties, with which the Spoule of Christ is for ever endowed, and are thus out with the foolish Virgins from those inconceivable pleasures, and joyes which

are at God right hand for evermore.

2. The pain of fense; Depart from me faith Christ; whither, may the damned fay? why from my face into the fire of Hell; not a purifying. but a tormenting fire; in the last verse called everlasting fire; in my Text [the fire] as more notable than any other. But what and where this fire is, I have only this to fay negatively; neither the fire, nor place of Hell are meerly fantaffical or imaginary; i.e. such only as have their being in the operation of the mind; but positively, that they are real, such as have a certain physical being; however Scripture gives me not a warrant distinctly and demonstratively to particularize of what kind, and where. Some style this more gross part of Hell punishment positive, vexation and torment, considering it concretely; yet abstractively considered, even the pain of sense may be privative; as these torments. deprive a man of that due perfection which would otherwise be in him. ex. gr. though the fensible vexation of a man in a Cauldron of scalding liquor be in the materality of it possive; yet the formal nature of that punishment precisely considered, lies in this, that the scalding takes away from the man some perfection belonging to him, else the scalding liquor would be no more an evil to him, than fire is to the Salamander; for 'tis impossible (faith the Learned Barlow) that should be evil to a man, which does not in some respect make him worse; as that which does not deprive him of any perfection cannot do, and by confequent could not be evil; this I only premife, that I may not be understood by any to have a mind to cavil,

There are three things requisite to constitute the nature of this pain of

fenfe.

[1.] The real presence of all evil; that which some term the position of all horror, anguish and vexation; some resemblance we may have of it, by suppoling what the person sustains, who is cast into a surnace of scalding

In his meditations on the four last things. Pfal. 139. 8. Heb. 12.14.

Mat.25.10. with c.8.11, 3 2. Pfal. 16. 11.

Mat. 13. 30. EIS NONAGIV αιώνιον τδ ∞ပ်ပို• MÀ TOLVUY (11-TWILLY 98 Esiv, and क्वड क्र क्रम שושי סטים יונד usy. Chrys. Hom. 31.111 Rom. 16.

Salamandra eft animal vivens in igne, tamen non comburitar. Ifid. Exercitatione de malo.

Requisite to the pain of fense three things.

lead or brimftone, ftill remembring that all the tortures which ever feized upon all the fenfes of any body in this world, are but shadowy refem-

blances of this more fensible part of Hell torments.

[2.] The strong impression of vindictive justice, in reference unto fin, Omnis pana, else the most vehement tormentings could not properly be punishments; singla eff. pecwhen one undergoes the cutting off a rotten leg, ne pars sincera trahatur, cati pona eft. that pain is not properly called a punishment, because 'tis not inflicted for Augany fault, 'tis for cure, not in vengeance; but in Hell torment, which is the execution of the just wrath of God, the Lord chief Justice comes in flaming fire, inflicting vengeance, a which relates to the fault, by reason a 2 Thef.1.8. 'tis firthat the punishment be apportion'd to the fault in the execution of ju- Ardivio exflice, as may be more plain in this case. Suppose Titim for Treason should dianous, inflijustly deserve death, yet so, that none living know his crime; then ima- Bez. gine Cafar in a rage take away Titim his life, his crime of Treason all this while neither confidered, nor discovered, why ! the death of Titing (though in it self it be a natural evil, yet) in order to Cafar is no proper punishment, fith it is not the execution of justice in reference to the crime; however it may be so in respect of God, who knew not only that Titins to died, non latet pana. but that he deferred so to die this may illustrate that in the punishment of the Aug. damned there is an impression of Divine justice; and therefore because of Gods just judgement, this punishment is called the damnation of Hell, b thereby noting the keen impression of Gods wrath, wherein not only the b Mat. 23. 12. Almighty Punisher doth respect sin; but the finite creature who is punished, knows that he is cast, into the furnace of fire for his fin against the postam impited. infinite God : whereupon there is further requifite to this punish- infligit. Gerh. ment,

Latet culpa ube

Quia Deus ex pænam impis

[3.] That the party punished have an acute feeling himself spoiled of all his perfections; a lively sense of all that he is deprived of, by reason of his fin, otherwise it would not properly be punishment, as I hinted before; the damned hath alwaies quick and terrible apprehension of an angry God impressing his wrath, and persisting to deprive him of all that glorious good was offered to him; instead of which (that being refused) he is more and more affured of lying in a confuming fire, that is and will be continually burning up all those perfections he had; not purging, but plaguing him worse and worse; yet not so, that the flames devour his effence, or that the torments utterly, i.e. absolutely destroy his substance; but that they are continually feeding upon all that it should otherwise have been, his simple being nevertheless remaining; thus of the punishment it self both of

loss and pain.

(2.) The Properties of Hell punishment inseparable from it.

are its) Extremity, (Eternity. Mmm

The two properties of Hell punishment. 1. Extremity.

I. Extre-

1. Extremity; it infinitely exceeds all other punishment; no pain to extream as that of the damned, who suffain the absence of all good, and the presence of all evil; all the cruehies in the world cannot possibly make up any horror comparable to the horrors of Hell.

I noted in the Analysis of my Text, that the Extremity of Hell tor-

Τὸ σῦρ
Τὸ ἡτοιμαθμένον τῶ Διαβόλω, ἢ τοἰδ
ἀχ/ἐλοις ἀυτῷ Βεza Aunot.

ments is aggravated by the preparation of them [the prepared.] the affociation in them, [the Devil and his Angels.

There is a great force and Emphasis in these propositive Articles, in the Original thus repeated, demonstrating and defining this punishment to exceed all others in its Extremity.

[1.] The grievous inflammation, fetting forth the extremity of these torments; fire is the most furious of all Elements, but this is the fire, horter than Elementary or culinary fire, importing the torments to be of a more violent nature than any other. Strubo relates that there is a Lake near Gadara in Galilee, infested with such malignant and pestiferous qualities, that it fealdeth off the skin of whatsoever is east into it; yet this is not comparable to the fiery Lake of brimitone, where the extream anguish of the damned is.

(1.) Most enquiste; all the exquistre tornients that ever were heard of, bannot express it to the full; Nebuchadnezzars stery furnace could but cause horrors like slea-bitings, in comparison of those the damned in hell do suffer in every sense; the little Monosyllable Hell, though tis easily over-look't by many at present, yet it is the most unexpressibly grievous Rack in the world. They say Gehenne (which we translate Hell in the New Testament) does in French signifie a Rack, which (as the Strappado) is thought to be the most exquisitely tormenting; those territible allusions to Topher, to the shrieks and yellings of Children sacrificed there, are but shadowy representations of their pain who die the second death.

(2.) Intolerable; foul and body shall be ever supported by God in being, but neither be able to avoid, nor yet endure hell-pain; if Cain the foreman coming within the sight of hell here, cry out, My punishment is greater than I can bear; (for a wounded spirit who can bear?) if the apprehensions of hell even distract the Plalmist; if an angry God but meeting the soul of a sinner, rent the caul of his heart, how will be be able to bear burning in the Lake with sire and brimstone? Hanging, stinging, racking, roasting, suffering under harrows and saws of Iron, sleying off the skin, scratching of the sless with Thorns, &c. unheard of merciles miseries, are nothing to the unsufferable toruses of Hell. I grant there are degrees of torment in hell, yet the least is intolerable, whiether,

Geogr.l. 16. Col. 764. Cit. Full.

Damnati exquisitissimos dolores sentient, quibus majores non davimec cogitari possuri. Gerb. loc. com. Long four last things. 2 King. 23.18. with 16a. 30.

Gen. 4.13. Prov.18.14. Pfal. 88.15. — 90. 11. Hof. 13. 8. Rev. 49. 20.

Heb. 11. 36.

A.

1. We look up on the Omnipotent hand of God executing the vengeance of eternal fire; ah, it is a fearful thing to fall into the hands of the living Heb. 10. 30, God, the Judge to whom vengeance belongs, who takes the wicked imme- 31. diately into his own hands, as if none else were strong enough to instict the fiercenels of his wrath. Or,

2. Look down on the impotent punished creature, no way able to make any reliftance, or lift up his head under the burden of divine indignation, Rom. 9-19but must crouch under it; for alas! what can a leaf driven to and fro. do against the wrath of Gods displeasure! how should the weak back of a poor feeble man, bear the pile of fire and much wood, which the breath of the Lord doth kindle? who among us shall dwell with everlasting burnings? they that fuffer least in hell will find the torments intole- Job 20. 26. So that when our Saviour faith, a 'Tmill be more tolerable for a Mat. 10. 15. Sodom and Gomorrhain the day of judgement, than for that City which despiseth the offers of Gospel-grace, he means not that any damned Sodomites should find hell-pains tolerable at all; for Jude writing by the same spirit that Matthew did, saies, They suffer the vengeance of eternal fire; b and eternal fire with a vengeance can blude ver. 10. be no tolerable pain. Christ will come in flaming fire taking vengeance on those that know not God, as well as on those that obey 2 Thes. 1.8. not the Gospel; yet the disobedient and despisers of the Gospel (especially as to the pain of loss) shall be more fearfully plagued than Sodomites. If Turks and Tartars be damn'd, then debauched Christians (as their fins have been double dy'd, so , shall be Indouble damn'd, deeper in hell, by reason here they were nearer to genheaven; if there be hainous fins against wonderful mercies, they must needs bring tremendous punishments; oh, consider it England,

- benefi-Magigen-Stia, tia-Suppli-John 3.36. Rev.20. 10.

am. 2. 13. Ezek.7.4. lob 7.9. Ifa. 5.14. Luke 16. 26. Vestigia nulla retror fum; graduma; retro fle-Etere hand un-

quam sinunt umbre tenaces. Senec. Herc. Rev. 1. 18. c Mat. 5.25.

Mark 12.42.

guish is. (3.) Easeless and remediles; the wrath of God abides; in hell no cooling fits, but continued burnings, the worm perpetually gnawing, the fame torment remaining both day and night; there no Remission of sin, dismission of pain, intermission of sense, or permission of comfort; but judgement without mercy, mischief without measure, crying without compassion, pain without pity, forrow without succour, bitter lamenration without any confolation, descending without hopes of ascending; the Prisoners being lockt up in this dungeon without possibility of release, no passage out of this darksom fiery Pit of no ease, where the Prisoners would not live, yet cannot die, nor get out; Christ the Supreme Keeper, who hath the Key in his own hand, affirms with an affeveration (if thou be cast in) Verily thou shalt not come out , till thou hast paid with Luk. 12. the uttermost farthing, c pay, cue or mite, which will ne-

City, and Country, Courtiers and Common-wealths men. Again the an-

Pfal. 120. 4.

ted, and the objects tormenting; even as the tooth-ach, stone, gout, seaver, plague, &c. concurring to torment one man in every part; every power and faculty, sense, and member, both of soul and body, will be filled with anguish and vexation, within and without; the never-dying worm of conscience, and unspeakable tribulation that follows upon it, manifested in weeping and wailing, and gnashing of teeth, to consound the eye, and perplex the mind; as all have joined in sin, so they shall in suffering; the soul indeed was ring-leader in sin, and so will be chief in suffering, when the sharp acrows of the Almighty are within, and the poison thereof drinks up the spirit. Thus of the instammation greatned by the four Ingredients.

(4.) Universal, and various, both in respect of the subject tormen-

Job 6.4. and fon there

Deut. 32.22. Iia.30.33. [2.] The preparation further aggravates the extremity of the torments; the Text acquaints us that 'tis [the prepared] fire by way of transcendency, as if the wisdom of God had devised on purpose the most tormenting temper for this formidable fire, which the Lord kindled in his anger of old; In Gods secret purpose 'twas prepared from eternity, and actually made ready for the faln Angels when they fell from God. The Talmudists conceive, that by reason to the things created in the second day, there is not added (as in the rest) that it was good; a therefore the fire of hell was then created; but to leave such a conjecture, we are certain its the prepared fire, and that for the Devil and his Angels; not as if it were not prepared also for wicked men, but chiefly to shew 'twas first assigned to the Devils, to note the extremity and inevitableness of the torment of the wicked, who have the Devil and his Angels for their companions. Hence,

aGen.1.6,7,8.
Buxtorf.Talm.
Iexic.
Calvin,Beza,
Baxter, &c.

[3.] The afficiation, in hell, the Devil and his Angels contribute to the extremity of the damneds punishment : The Devil so called, because he first calumniated God to Eve, as elsewhere Satan, because the capital. enemy of God and man. It should seem there is one notorious Beelzebub in the Kingdom of darkness, over the rest of evil spirits, who may be called his Angels, probably by reason he being one above the rest, (as Head of the Faction) drew multitudes of others into the party, who with him finned, and fell; but because the distinction in the order of Angels is not so evident, we may take it of the evil Angels collectively, rather than distributively, miserable comforters, indeed tormenting companions. Oh! think how fad 'cis to be chained with the Devil in his fiery fetters, thut up in the darkest den with the roaring Lion, with ravenous Wolves, to live in a Nest among stinging freckled Adders, having your loyns encircled with the girdles of Serpents, to lie in a Pit amongst millions of ugly toads, to be every where bitten with venemous Afps, to have Cockatrices killing you with their eyes, Dragons spitting fire in your faces, Vipers eating out your bowels; and then tell me, if the

companions in hell, (who are infinitely worse than these) can be defirable, that we should any of us be so mad (as too many are) to choose

Mat. 12. 24. -10.25. 9.34: Rev. 12. 13. Tobn 12. 31. 14.30. Facti perduelles ad exem plum sui principus, atque adeo semen illius audiunt. Dr. Arrowf. Tactica facra. 1. 1.c.2 Sect.4. Mat. 18:34. 1. Pet. 5.8, .

them, rather than the Society of Saints. Wier speaks of a Charmer at Satlsburg, that when in the fight of the people he had charm'd a company of im. 1. 3. 6.2. Serpents into a Dirch, and kill'd them, at last there came one huge one, far bigger than the rest, which leap'd upon him, winded about his waste like a girdle, and roll'd him into the Duch, and so kill'd the Charmer himfelf in the conclusion. Alas! how many men and women can sport themfelves with the Devils temptations here, till at last the grand Old Serpent Rev. 12. 9. come out with his strength, and roll them into the pit of hell, where they Peccato Diaboshall live in misery, and tye sprawling with no other companions but the Devil and his curled flends, who will be continually tormenting one another, and diam.

flinging them with horrors to all eternity! Hence,

The second Property of this punishment is its Evernity, in the Text to 2. Eternity. aiwvior, the everlasting fire; and verse 46. everlasting punishment, which is there directly opposed to eternal life, that blessed state of the righteous which will never have an end; and therefore according to the Rules and Maxims of reason a, doth necessarily import a punishment of the same a Oppositorum duration that the reward is; now that's acknowledg'd by the Socinians effection feethemselves, to be eternal, absolutely so, as never to end; and therefore entia, & opthe punishment cannot but be so too. The damned are in everlasting chains positivum sunt of darkness, suffering no less than the vengeance of eternal fire, in the blacknels of darknels for ever, and their smoak goes up for ever and ever. A Can. Logic. parte post, it is an interminable duration; as beyond measure in extremity, Jude ver. 7,6; to beyond time in eternity; None but be who was from everlasting to everlasting, can fully describe this most permanent duration. They that by Pial. 90. 2.11 the help of the best spiritual and rational prospective, can see furthest into it, will be forc'd to cry out, O the Ocean that cannot be look't over, the depth that cannot be fathom'd! there is never an exit to this faddeft Tragedy, this eternal judgment; God fets an end to all other darkness, but Heb. 6, 2, none to the darkness of hell; when the wrath of God is come upon the un- Job 22. 3. godly, 'twill still be wrath to come; this fiery durance is not measurable. Mat. 3. 17. by our petit particles of time; alas! 'tis for ever, wo! wo! wo! O. Mat. 23. Eternity! Eternity! Eternity! this word ever, ever, everlasting will even wai, ex. break the hearts of the damned. Mark what I fay, suppose with me, (af- in den sinds, ter others) the whole warld were a Mountain of Sand, and a little Wren in de. come but once every thousandth year to fetch one grain of Sand, what in- Drerelius, comprehensible millions of millions (not to be numbred by a finite being) Birk beck, &c would be spent before this supposed wonderful Minntain could be fetch away? (when it would be millions beyond reckoning, before the fands in an hour-glass could be carried away after this rate; but fix thousand years, and so but fix fands would be gone since the Creation of the world) Well! but supposing yet this wonderful aftonishing thing should be effected; if a damned person should stay in torment so long, and then have an end of his wo, it were some comfort; but when that immortal bird should (according to the presupposed portion) have carried away this Mountain ten thousand times over. Alas! alas! and wo! his anguish and torment will

Moore Athe-

opposita conse-

be as great as ever it was, and he no nearer coming out, than he was the very first moment he entered into Hell. Beloved, think seriously on this fad supposition, I know not whether your hearts tremble, but I am fur mine does when I dwell on these things in my thoughts: Oh! who are s four-hearted among us, that they can dwell with everlasting burnings? tha Ma. 33. 14 they can flruggle with this wrath to come, which will never be overcome, never come to an end? Believe it friends! the worm dieth not, the fire is not quenched; they are not mine, but the most sure (yet sad) words Ma. 66. 24. with which the most Evangelical Prophet Isaiah shuts up his long and fweet Prophecy; and you know our Lord Jesus, who spake as never John 7. 46. man spake, did frequently utter his mind in the same stile. Thus for Explication.

II. Confirmation.

I.

II. For Confirmation, That the wicked shall depart from Christ, into an extremity and eternity of torment, as hath been described, take these Parti-

culars, which laid together are cogent.

First, The fore-mentioned Explication grounded upon evident Texts of Scripture (not wrested from their genuine meaning) doth imply the quod fit, i. e. the existency of the Subject, viz. that there is a Hell, as the basis or Hypothesis upon which not only the quid, but quale is founded in Scripture; i. e. the effence and effential properties, viz. that there is a real punishment appointed to some, consisting in the pain of los and modius effentia. fenfe, both extreme and eternal; for of that which is not, there can neither be effence, nor manner of being described; but from what hath been said, you fee there are both predicates in Scripture answering to the Questions, what pain? and what manner of pain? and therefore it must necesfarily follow, that there is some subject on which they are affirmed, and to which they do appertain; to this purpose Augustine says truly, That what soever is grieved, doth live or exist; and that there cannot possibly be any grief, but there must be some real subject to sustain it; if then the Scripture speak of an Eternal pain, it doth certainly suppose some must endure it.

> Secondly, The beams of natural light in some of the Heathens, have made such impressions on the heart or natural conscience, that several of them have confused notions of an Hell, as well as of a judgment to come. Protound Bradwardine and others, have produced many proofs concerning their apprehensions of this Trutha; what made the Heathen Emporour when he lay a dying, cry out? O animula vagula blandula, &c. O my little wretched wandering foul, whither art thou now hasting, &c. Oh, what will become of me? live I cannot, dye I dare not! but some discoveries of the wrath to come. Surely, it was not meerly the dissolution of nature, but the fad confequent that fo flartled and terrified Belfhazzar, when he fiw the hand-writing on the wall; b guilty man when conscience is awaked, fears an after-reckoning, when he shall be paid the wages of his crying fins', proportionable to his demerits. Ter-

Non entis nec eft effentia nec Maxim.

Certum eft vivere omne quod dolet, doloremque omnem ni si in re vivente effe non poffe. l. 21. de Civ. Det. c. 3.

2.

a Bradw. de caufa Dei. l.I. c. 1. Corol.39. Raynard. Theol. Nat. Dip.8.Q. windel. Phyf. Part I. Sect . 2.

Justin. Hist. Adrianus. b Dan. 5. 5,6. Heb. 2. 15.

Terculian in this matter appealing to the consciences of the Gentiles, and after him Chrysoftome, affirmeth, that Poets and Philosophers, and all Gentes, p. 78. forts of men speaking of a future retribution, have said that many are puni hie in Hell. Plato is very plain, that whoever are not expiated but prophane, shall go into Hell to be tormented for their wickednesses, with the greatest, most bitter, and terrible punishments for ever in that prison in fin. And Trifmegiftus affirms concerning the fouls, going out of the Kai 30 moinbody defiled, that 'tis toft to and fro with eternal punishments; and another a, that it was the common opinion among them, that the wicked were held in chains by Pluto (to they call the Prince of Devils) in chains which cannot be loofed. Twould take up too much time, and not be fo fit for "OTIOS av your Christian ears to mention what conceits the Poets have of Tarta- about & rus (i. e. in plain English Hell) and the judgment there, wherein for attaces eis want of Scripture Revelation, they are much out in their fictions con- Plat in Phad. cerning the manner of this punishment; yet these imaginations of theirs, p. 52. Edit. give some evidence to the thing it self written in their consciences, about which the Word of God doth inform us more fully and clearly. Every ones guilty conscience (not seared and stifled) calls for our affent to this same Dollrine; the fecret checks in our own bosom, do sometimes Suprestata affright and appare us, even anticipating torments, and giving the finner & 608eed ala an earnest of the summ of misery (which is the b wages of sin) the payment whereof shall never have an end; so that every conscious wretch may find and feel such a worm crawling in his own breast, which unless it be kill'd by the Physician, who only cures fin-stung souls with his own blood, To destautewill never dye. The very Turks speak of the chouse of perdition, and af- eiofirm that they who have turned Gods grace into impiety, shall abide eter- Gorgia sub nally in the fire of hell, and there be eternally tormented.

& de Rejurrect. c. 3. Chryfost. Hom. 8. in 1 Thef. Jub Tai, &c. 1; c) a d's Koya(E-Du eiginası TUS TOROUG. d'a asixila. Franc. 1602. DIA Tas augrius Tà uty isa xi मवंजेग नवं-ज्ञानिक क्षेत्र के मुख्याल इससे ट के डिट Trifmeg. c. 10.

Afcelp. a Lucian. de luciu. ο μέν δη πολύς όμιλ ο, &c. τόπου τινά ιπό τη γη Cadir. d'Inv Tartarus horriferos ernetans fontibus aftus. Lucr. Tartaren fedes & formidabile reg-UTHANGATI. num Mortis inexpieta. Stat. Viscera prabebat Tit ius lanianda, Ovid. Perfidus Irion; Horat. Saxum ingens volvunt alii, radiifque rotarum Destricti pendent : sed et æternumque sedebit Inselix Theus, Phlegyasq; miserrimus omnes Admonet, & magna testatur voce per umbras : Discite justitiam mo-Pniti & non temnere divos, Virgil. Nec mortis tunas mors altera finiat bujus. Horaq; erit tante b Rom. 6. ult. c Alcoran Mahom. c. 14. p. 16c. & c. 20. p. 198. ultima nulla malis. Ovid.

Thirdly, It cannot but be equitable, that the wicked who despised everlasting happines, should suffer eternal miseries; They would not be heirs of an everlasting Kingdom; and therefore no marvel they are everlastingly shut out. They sleight and refuse Gods eternal mercy, and the honour which the Heirs of glory do accept of upon the terms of the Gaffel; and therefore they must arise to shame and everlasting contempt, and undergo eternal misery, according to the terms of the Law. For

Joh. 5. 40. with Ifa. 9.6, 7. and Dan. 7. 14. 27. and Rev. 14.6. Mat. 2.12,46. & -- 18.8. Joh. 5.39,40

with Jude Epist. ver. 21. Factus est malo dignus æterno, qui boc in se peremit bonum, quod esse posse eternum. August, Dan. 12, 2.

Fourthly,

Fourthly, The violation of those everlasting obligations which lye up-Heb. 10. 28, on them unto God, do demerit an answerable punishment. Sith the wicked 29. have trampled upon the blood of the Covenant, and abused the many Rom. 9.22,23. favours of God tendred to them to make them meet for glory (by which they have fitted themselves for destruction) its but reasonable they 2 Pet. 2. 17. Jude ver. 13. should be punisht with the mift and blackness of darkness for ever, Rom.1.18.25. who by their prophaness and errours, did seek to cloud the beams of Ifa. 60. 19. Gods infinite goodness, Everlasting light, and eternal truth. To draw to a Rev. 14. 6. Rom. 16. 26. period.

Fifthly, If wicked impenitents after this life, shall not be punishe by God

with everlasting torments, then something must hinder.

Either on God's part, CTheirs.

If on Gods part, then 'tis either,

1. Because he will not: Now what his will is, you have heard revealed, and may know further if you consult the Scripture: My Text acquaints you plainly with Christs mind, and that's the mind of God. Or

2. Because he cannot, which to affirm, were to deny his Omnipotency,

to fay he is not God. Or

3. Because he dare not; what were this, but to suppose the Soveraign Judge upon the Bench to be (as it were) a cowardly Underling to the trembling Prisoner at the Bar! when his very breath can kindle the fiery kiver of brimstone into which he sentenceth every impenuent Malefactor. Or

4. Because like unjust Judges, he may be corrupted with bribes; but shall not the Judge of all the World do right?

If the hindrance be on the wickeds part, then I conceive it must be

either

1. Because their living and sinning but a short time here on earth, does not deserve eternal punishment in Hell; for the evil of punishment should be but commensurate to the evil of sin: Now there is no proportion betwixt finite and infinite. I confess this pretence is ready to shake the faith of many in this point; but if the ground of it be rightly understood, it may confirm the point; for

(1.) If the wicked had lived alwaies, they would alwaies have separated themselves from God by sinning against him, and never have repented of their fin, nor been weary of finning; neither then will God be weary of plaguing, or repent of punishing; The Schoolmen from Augustin argue, Peccant in aterno suo, ergo puniuntur in aterno Dei; which will never have an Thom. I. 2de. end, but remain while God is God. This may be illustrated by a fi-Q. 87. Art. 5. militude; As men addicted to pleasure, do in the night time eagerly and

Aquin. Suppl. Q. 99. Scot. in Sent. l. ult.

2.

3.

Ifa. 30. 33.

I.

earnestly pursue their game at Ches, Tables, or the like, by an inch of candle, which unexpectedly goes out, would questionless have play'd willingly all night had the light lafted: So wicked men they defire to spend all their inch of time in the pursuit of their fins, if that would continue, they would continue in fin, and not leave finning, wherefore they shall not leave fuffering; had they lived for ever here, they would have sinned for ever; but in Hell, where they would not live, they must be kept alive, because of their will of fin upon Earth: Oh! wicked wretch, is it not a righteous thing with God (what thinkest thou?) that thy punishment for thy sin should never cease in Hell; who shouldst thou live for ever here, thou ut nunquam cawouldst be an Eternal standing provocation to his Majesty? I deny not, but the wicked will fin Eternally in Hell, yet I lay not the stress on that (which some do) as the reason of their Eternal punishment, but because they never ceased, nor would have ceased to transgress Gods Law, whiles upon earth; and Eternal punishment was denounced against the first transgression, which every one that lives and dyes in fin, is not only guilty of, but will not repent of; he would not be reconciled to God here, and God will not be reconciled to him hereafter, but will say to him always, as Tiberius once faid to one that requested death, rather than long imprisonment; nondum tecum redii in gratiam; I am not yet reconciled to thee, that I should shew thee such a favour.

(2.) The sinner hath but his choice and option; if he be plagued with Eternal death, tis no other than that which he prefer'd before Eternal life. The Lord fets life and death before us, (as by Moses the typical, so by Christ the true Messiah) if we will choose Christ, and accept of & 3.36. him, we may have Eternal life; if not, we must be sure of Eternal death; he that refuseth the Eternal weight of glory in one end of the scale, choefeth Hos. 13. 9. Eternal punishment in the other end; as our first Parents did choose the curse by their voluntary refusing of the bleffing, which bad choice of theirs laid obnoxious unto Eternal pain both themselves and their posterity, who cannot complain of God for inflicting the death they are by corrupt hature liable to; fith besides their choice in their first parents, and in their own persons, they who live under the Gospel have as great a mercy tendred by the second Adam, as Eternal death is a grievous punishment ; yea, the Atheift (who (as 'twas faid of Antiochus Epiphanes) takes nerarie. more pains to go to Hell, than some others to go to Heaven) must contess that he deferves his wages of Eternal death as his Pay, fith he hath toyled and drudged all his life long in the Devils Service, only to fit himself for mifery.

(3.) The Schoolinen have observed from the Philosopher, that the punish- Aquin. Suppl. ment ought to be levied according to the dignity of him against whom the offence is committed. He is more severely punish't, who gives his Soveraign a box on the ear, than he that does fo to his equal: Now wicked men (and that without Repentance) fin against the Eternal God by the violation of Isa 42. 21. his Honourable Law, which he relolves to magnific: And as they ought not

Rev. 9. 6. Ad magnam justitiam judi. cantis pertinet. reant Supplicie qui in hac vitanunquam volaerunt carere peccato. Greg. Gen. 2. 17. Rom. 6. uit. 5. 12 Gal. 3. 9. Ifa. 30. 15. Matt. 23. 37. John 5. 40. Ezek. 33. 11. Suet. in vita Tiber. Prov.8. 36. Deut. 30. 19. Joh. 6. 40,54. Ezra 8.22.

Gen. 18. 25.

Peccatum in
Deum crimen
lafa Majejtatis.

Adfit Regula piccatis
que panas irroget aquas.
Horatius.
Libert 12.58,

Excep.

Ex parte subje-

contradictio in Adjecto.

Repl.

Infiniti valo-

Θεάνθραπ Θ . Acts 20. 28.

John 1. 14. 1 Tim.3.16. Rom.3. 25. Parti lofa.

Satisfactio legi præstita. Persolutio totius quod est in obligatione. Debitum osficii. Debitum supplicii. Parti osfensæ. in their own cafe (fothey are unqualified) to be competent Judges of their's own offences; f fish they cannot fee the shoulandth part of that evil there is in the least fin) and therefore unfit to apportion the punishment which ought to be levied by the Judge of all the World. (who knows what is meet, and will do nothing but what is right; proportionable to the offence committed against the supreme Majefty; for where there is fatisfaction required, there must be proportion, which would not at all be here in this case, without some kind of infinivenes; and because that cannot be found in any mere creature in value, it must necessarily be in duration; for if after millions of years it could ever be faid the damned had fully fatisfied Gods justice, it might be faid they shall be fer free, as the Prisoner from the Goal, having paid the debr; farthing impossible) but because the sufferings of the damned which are all the fatisfaction they can give infinite justice) in regard of the fibject, being finite, and consequently not of infinite value, they must be fo in duration; at least a parce post, as to the future, for the defect of fatisfaction in the temporal finite punishment of any meer creature. I would to tastal med

Except If it be excepted, neither by the Eternal punishment of men is Gods justice farisfied; for then this punishment would not be Eternal, (which is a contradiction in the very thing it felf) if ever it could be faid of Gods justice, now its facisfied.

Repl. I Reply; [1.] Let it be very well considered, whether Gods juffice, being infinite, and consequently an effential Attribute in God, dorn not require from man (upon his delinquency) that satisfaction which is of infinite value, he the party offended being effentially of infinite dignity. Now such a satisfaction, i.e. of infinite value, could only be made by Christ, who (being the Surety of the Covenant, and suffered in our stead) is God-man in one person, and gave plenary satisfaction unto God.

is sale and built not book to make book

[2.] Though Evernal punishment may not be called a satisfaction made or given to the party offended, yet 'tis that which the party offending must ever be in making or giving, (by the order of the Supreme Judge who is to hear the cause and apportion the punishment to the sault) because he the delinquent wanting that infiniteness in dignity of person, which doth bear a proportion to the dignity of the party offended, must make this up by an infinite duration of punishment, which may perhaps in some sort be termed satisfaction performed to the Law, it being the payment of the whole in the obligation; for upon defailance of paying the debt of duty and obedience, what more is required of the debt of penalty and suffering to be paid, than death in its sull latitude temporal, spiritual, and Eternal? So that in this respect its no error to call it satisfaction; but if we speak of a compleat satisfaction made to the party offended, it must be granted that none but the only Son of God did, or could give it;

thus for the first great impediment pretended in regard of the Subject. Or,

2. It is because there is a possibility of freedom from the Prison of Hell; and then this must be either by Covenant and Compact, which whoever affirms, proferat tabulas ; for 'tis fancy, not faith which believeth any fuch thing without the written Word. Or by commutation; and what place for such a fancy? Is any so absurd as to think there are any in Hell who belong to God, and in Heaven, who belong to the Devil? that there should be matter for such a Chimera, such a ftrange fiction ? Or by force, and what were this but to overpower Omnipotency? Or by fraud, and what were this but to outwir Divine Wildom, and to put a trick upon him whose understanding is infinite? Or by a price paid, and what it is that offending man can lay down as a fufficient compensation or satisfaction to an offended God, who is infinite, for the injury done unto him, which God [hould 1 Sam. 2.25. accept of, is hard to fancy; and woful experience (if nothing elfe will) Godm. Ron. may convince vain man, that 'tis impossible to procure. Or by manumiffion; now this doth belong only to obedient servants, not to Children Eph. 5.6. of dilobedience, Or,

3. The impediment is because there is an impossibility in regard of the Ex parte sub-Subject (as is presented) of undergoing torments of an eternal dura- jecti. tion by a finite creature ; and therefore all the Hell, Socinians , &c. grant, is Annihilation, by reason 'tis said, The wicked shall be destroyed: Bidle, Ri-

But to remove this, remember

(1.) The same infinite power of God which preserves Angels and men veffels of mercy, to the glorifying of his grace, can preserve Devils and wicked men veffels of wrath, to the glorifying of his justice; and God will do fo, by reason his mercy cannot contradict his justice and truth . Christ who at the last day will judge others for unmercifulnels, best knows what it is to be merciful; and it concerns us to credit the verity of his fentence in my Text, though upon hearkening to the fallow reasonings of flesh and blood. We may be apt to apprehend feverity in it : but as Gregory fayes truly, He that cannot find out a reason of Gods doings, may easily find in himself a reason why he cannot find it out.

(2.) The destruction mention'd, is rather in a continual fieri, than in facto effe, in a perpetual doing, never finally done; the living of the wicked in hell, is a dying life, and their dying is a living death, one arm of Gods power is alwaies bearing up what the other is alwaies bear-

ing down.

(3.) They shall be destroyed in a moral, not in a natural sense; a man that is dead in Law, may live a natural life, but is deprived of that which before was due to him; the wicked have their beings in hell, but are deprived of all that which makes to their well-beings ; sequestred from the fruition of God, and all comfort with him, Nnn 2

Antig.l. 1.

Socinus, Racov. Cat. Crellius, chardfon, &c. 2 Thef. 1.8,9

Rom.g.22,

Non entis

dicata.

entia.

nulla funt præ-

Sum eft nulla

poteft effe fci-

who is the Fountain of life ; in lead of which they cannot be freed: from all that tends to their ill-beings. Christ fayes expresly, they must depart into everlasting fire, and everlasting punishment :. therefore certainly not to be annihilated, but to abide and remain in torment. For,

[1.] He that shall be everlastingly punished, must needs remain in being everlastingly; his punish ment cannot continue when he is not ; he that hath an end , cannor be punished without end after he ceaseth to be; fo that if the wicked should be annihilated, or absolutely: destroyed, and deprived of being, then nothing should be tormented with the never-dying worm; (if the worm die not, it must live in some Ejes quod falsubject) and nothing should dwell in unquenchable fire, as the Scripture affirms there shall. Again,

EX ES! 78 μη ον επίςαδαι, i. c. ως ον. ut Philopon in Arift.

> [2.] Men as well as Devils, may have their effence and being eternally preserved, and yet not inherit eternal life, but remain in a meral condition of eternal death; for eternal life promis'd and purchas'd in Scripture, does not only note our physical or natural being in life; but chiefly our moral well-being in blifs and happines; and thererefore eternal death does not deny wicked men being naturally alive, but their being morally alive; they live indeed, but miferably, in a condition absent from all comfortable good, present with all evil; there shall be weeping and waiting, and gnashing of teeth for ever; therefore there shall some be who shall so weep, &c. and they are the wicked that shall still remain in these remaining torments beyond expression, which are called the Second death; not that this death is a consumption of their persons, an absolute wasting of their substances, as to the continuance of their beings (for though they feek to have their beings destroyed; yet they shall not find their defire accomplished) yet as 'tis faid of Roger Bishop of Salisbury, in King Stephens time (he would not have lived (that life in Prison) yet could not die; they would be annihilated and cannot) but this which is the worst death, is a deprivation of all the comfortable good of life natural, spiritual, and eternal, with an infliction of the greatest evil, the wicked are then supported and capacitated to lie groaning under for ever.

> Thus for the Confirmation of the Point, wherein we have had likewife (imply'd') a confutation of the most considerable Adversaries to this

infallible Doctrine of Hell, there remains

Mat. 8.12.

Revel. 9.6. Vivere noluerit, mori nesci-Nulla major aut pejor mors quam ubi non moritur mors. Aug.

III. A'fhort Application to be enlarged in your meditations; learn III. Applihence,

1. To fear sin, and its fad consequent, Hell; the clear evidence of an eternity and extremity of hell-tortures, should ftir up in us an holy affection of fearing God, and being afraid (by reason we are guilty') of eternal vengeance; the truth is, we should be so afraid of sin and hell, as to be afraid of nothing elfe, if we would copy out in our pradice, the Lesson Christ commands; viz. Fear not them which can kill Mat. 10. 23. the body, but are not able to kill the foul; but rather fear him who is able to destroy both foul and body in hell; yea, I say unto you, Fear Luke 12.5. him; Christ repeals his precept, that it may not be forgotten; an urgent necessity lies upon us to pass the time of our so ourning here in 1 Pet.1.17. fear; we must work our our own filvation in fear and trembling; we may, Phil. 2. 12. we ought to fear the pain of losing the fight of Jehovah's bleffed face and favour; for this is a filial affection confiftent with the greatest love; he that truly loves God, will folicitoufly fear nothing to much as to difplease and lose him. Yea, and (though we may not with an irrational, Res estilliciti or felfish uniffectual savish fear, (which dishonours God) fear the paint plena timoris of fense; yet) because hell-torments are such extream and eternal violations of the Primitive integrity of our nature, we may and ought also Jeanes Schol. with a rational fear to be afraid of the pain of fense, but not immoderately and immeasurably more than we are afraid of sin, which is a worse evil in its own nature, than hell it felf; for all the evil that is in hell, doth arise from sin as the mother of it. Oh! if we should but hear the bitter complaints of those suffering in Hell for their fins, I need not then (I might hope) perswade the stoutest to be asraid of sin and hell; for our ears would even tingle, our hearts tremble, our blood curdle, and our spirits as it were congeal to ice, at the noise of their most horrible lamentations. Learn,

2. To flee speedily from sin by real Repentance; having this warning to flee from the wrath to come, which will inevitably feife upon impenitent finners; Oh ! let's all learn of our Saviour and Judge, from this consideration, to bring forth fruits meet for Repentance; his reason is Mat. 3.7,8,12. in effect the same wich this Doctrine ; viz. Every fruitlest tree is caft into the fire, unquenchable fire; yet of our felves we can bring forth no acceptable fruit, till we be engraffed into Christ the true Vine : Oh ! John 15.4, 5. let's then labour to fee, and be truly forrowful for all our fins and pray, Lord, Turn thou us, and we shall be turned from all our fins, Jer. 31.18. and accept of a whole Christ for our only Lord and Saviour; oh! fith we cannot wash our hands in innocency; let's be washing them daily in the tears of true penitency, let's go to the fountain open'd to wash in for fin, and for uncleanness, that we may not be cast into the River and Isa. 30.ult. Lake of fire and brimftone; Oh! let's now bath our fouls in the blood of Chrift, Rev. 20.10. that everlating burnings may not hereafter feize upon us. Hence Learn, 14,15,21.8.

cation.

1.

2.-

2 Cor.5.11.

3.

Heb.13.17. Plal. 9. 17.

Rom.14.15,

Gal. 4.16.

Pfal. 37.1,2. & 9.17. Prov.24. 20.

Mal. 3. 15. 1 Cor. 15.13. 19. Pfal.73. 3.18. 19. Job 20. 6, 7. Mat. 19. 24. with Luke16.

25.

Mat.10.145 15,39,40.

5.

Pfal.2.12. 1 Thef.1.10.

3. Not to blame Gospel-Ministers for preaching of terrors; hereby they would stave us off from running head-long into Hell, and bring us to repentance, that we may not be cast into that Prison, where there is no place for repentance: Knowing the terrors of the Lord, we perswade men: in love to their precious fouls we are bound (being affured we must give an aca count) to awake our hearers, left they forget God and be turned into hell: we dare not betray your pretious fouls to gratifie you at prefent, and indulge you in your fins; as the Apostle sayes, --- We must not for meat destroy the work of God; for preferment, favour or respect from you at present ; we dare not suffer your immortal souls to perish without warning; oh friends, be not angry with us the Embassadours of Jesus Christ, when we see any of you haltning down the broad way which leads to Hell, (as fure as we are here now) if we then cry fire! fire! to bring you back. You have no more reason to think us your enemies for this warning of you, and telling you the truth in love, than any of your chile dren have to think the most dear and tender Parents amongst you were their enemies, when seeing them (through carelesnels) ready to fall into fire or water, they should cry out, oh! take heed Children, or you are irrecoverably loft. Learn,

4. Not to grudge sinners their portion in this World: Davids advice should be our practice, enforced from this very Doctrine; viz. Not to fret our selves at evil doers, nor to be envious against the workers of iniquity : for they shall soon be cut down as the grais; they shall be turned into Hell; their foolish prosperity will destroy them, their candle shall be put out, and that in a fnuff which will never cease stinking; why then should we be offended at their prosperity here, who are reserved to an extremity and eternity of torment hereafter ! it is a gross mistake to call the proud happy, or to think the godly most miserable, because they are here sometimes a little under a cloud. The Pialmist wastempted to it; but the knowledge of this Doctrine in the Santtuary, did foon rectifie his judgment, and made him conclude that God had fet them in slippery places to be cast down into destruction, and utterly consumed with terrors, and perish for ever; we had more need to picy than repine at our wicked Neighbours having their good things here : when we consider how hard a matter its to have good things here with Dives, and with Lazarus too hereafter in Abrahams bosome.

of Christ in undergoing that punishment in our stead, (if we will receive him for our Lord and Saviour) which will be extream and eternal torment to all that do refuse him. And if he be Judge, they who receive not his Embassadours in his Name, are of that number: Oh! who would not then kis the Son, that believe the wrath of God will instict these eternal torments. Oh! Christians! (such I wish we may all be in deed and truth) let's bless and kis this blessed Son of God, that bare for us this im-

Suppor-

Supportable wrath, even Jesus which delivered us from the wrath to come, Colos.2.15. and triumphed over principalities, and over the Grave and Hell; the great- Hof. 13. 14. nele of the damnation we are exposed to by nature, doth greaten the fal- I Cor. 15. 54, vation purchased by grace! Of biefed Jesus thou wast cursed here, 55. and taffedft the death that was accurfed; even this in thy fentence; thou walt brisfed, affilted, and broken of Godfor in ; but thou wert taken from Prison and from judgement, and everlasting condemnation; for it was not possible that Thou shouldst be holden of any pains; so that though every Believer shall see a Temporal, yet shall he never foe Eternal Death, but inherit Eternal Life.

off of my E. her, where the Kingdom prepared

Heb. 2. 3. Heb.2.9. Ifa.53.5.7. 8. Rom.8. I. Mark 3. 29. with Heb.6. 2.6 5.9.

Acts 2. 24. Pfal. 116. 3. John 8. 52.

High Priest of the Moti High, when upon Mount Ambe w kenging his felf or the vile edge of the er or a ellows when on the rep of Aving, after a life an made. El a can the skies of their releasing real small e, and experies his titul into the tofom of God; they shore of relied by a Jon taken from the Point of a Cherubin, then life of to an tongue of any moral acan. For whoever arcongresse speak of an ear his three while himself is on earth, his discouries orthat, made gularence Midsign to a of thiggen the arrand that the said to a time could, while it for is yet finadical and credited in the Yes frice haief Heaven were never more realizable up meanth. time door, he sail &, i have a very great care of my Country, policyon up to heaven . Fiver Christians had cause to make all honess hashe

greens to poly hereit with me it

Pavoll & block rode w , - p . h " no eg no mende de comente et grove de l'es en magine de O meder et : copy hand, what Ony of a fage can we can so be the Suddenry of -not ni veod effecte io and manines of charles bely in conwith the idea of the grant of the street of blood, it wife 1000



Of Heaven.

MAT. XXV. 34.

Come ye bleffed of my Father, inherit the Kingdom prepared for you from the foundation of the world.

a Deut. 34.5. b Cant. 1. 2. c Gen.2.7.

HE Description of Heaven is a work fitter for an Aaron the High Priest of the Most High, when upon Mount Hor he is stripping himself of the vile body of sin; or for a Moses when on the top of Neho, after a Pife ab prospect a as the Jews comment) he died at the bkils of God, refunding that breath of life, and expiring his foul into the bosom of God; Nay more fit to be described by a Pen taken from the Wing of a Cherubim, than the stammering tongue of any mortal man. For whoever attempts to speak of an heavenly state while himself is on earth, his discourses of that, must needs be like the dark dreams and imaginations of a child concerning the affairs of this world, while it felf is yet swadled and cradled in the womb. Yer discourses of Heaven were never more seasonable upon earth. When d Anaxagor as was accused as not studying Politicks for his Countries good, he replied, I have a very great care of my Country, pointing up to heaven; if ever Christians had cause to make all honest haste to heaven, 'tis in a finful and a perverfe generation'; when the waters cover the earth, whither should a Dove-like soul flie, but to the Ark of God? when Gods judgements and his Avengers of blood threaten us on every hand, what City of refuge can we run to but the Sanctuary of God? when we know not how foon the members of Christs body in conformity to their Head, may be called to fweat drops of blood; 'tis wifdom

d έμοῖ μέν σφοθεα μέλει Τ΄ σατείδ Θ. Dio. Laer.

dom for us with our bitter herbs to keep the Paffover, and to think on that a large upper Room, wherein we may be Feafted at the Supper of the a Luke 22.12. Lamb. Therefore with holy David, when the floods of ungodly men made him Pfal. 18.4. afraid, let us take the wings of a Dove, flie away, and be at reft, in that defart of men, but Paradile of God, while we meditate on these words, Come ye bleffed, &c.

A little before the Text, you have such a division of this world, as you shall never fee (as many divisions as there are) till you come to judgement; a Herd of hairy, rough, luftful Goats on the left hand, which (like Pythagoras his fecond number) are accurled for departing from unity, and have a sharp sentence with the unprofitable servant, b Cut him in sun- b sixolouisder, and appoint him his portion with the hypocrites. But the sheep ou autor. on the right hand, are all folded up in the arms of Christ, come ye blef. Mat. 24.51. ed, &cc.

In which words, you have

I. A Possession,

2. The admission into that possession.

In the Possession.

I. The nature and qualification of it, it is a Kingdom.

2. The Preparation of it, From the foundation of the World. In the Admission,

1. The Title, and that is, Inheritance. 2. The Heirs, The bleffed of my Father.

3. The formal Introduction, Come ye bleffed of my Father, inherit, &c. First, The Possession, and in that its nature and quality, it is a Kingdom; c God is King of all the earth; the Lord reigns, let the earth re- c Pfal. 47.7. joice, and the multitudes of Isles be glad thereof; for no places to subject d Psal. 97.1. to tempests, inundations and changes in the air and state, as they. Every creature paies him allegiance in the Kingdom of his power. But the Scepter of his grace is stretched out over Zion, che is King of Saints, e Rev. 14.3. who are not only Subjects to his power, but his holy Will, being fmade f Pfal. 110.3. willing in the day of his power. But yet the feeds of Rebellion are in their hearts; but when they enter the Kingdom of his glory, they shall not only become perfect Subjects, but Kings and Conquerors over his and their enemies; Come enter into this Kingdom prepared for you. Now in every Kingdom erected, there is something to be deposed, which they are to be devested of, something to be imposed, which they are to be be invested in.

First, Therefore to make way for this Kingdom, the black Reglment of errors, ignorance, and misapprehension, shall be disbanded though all the Subjects of Christs Kingdom here, are freed from 8 dam- 1 2 ret. 2.1. nable herefies, and recovered from the absolute dominion of the Prince of darkness, yet they are subject to such errours and mistakes, as may make them troublesom not only to the Church of God, but to the world. Tertullian Montanizeth, Cyprian rebaptizeth, and 000 Origen

a Cujus ingenium Ecclefiæ Sacramentum. b TO FERKAR-TERSIKHS OF-Sof. Eiass שפיודו שבדמו λόγω. Eufeb. Hift. Eccl. lib. 6. c. 13. e Mat. 13. 41.

वे निर्देशहर्णnois. e Act. 9. 18. f Job 41. 15. and 31. g Jer. 13. 23.

eb 16. 16.

Lolius fis affe-Etuum tuorum Nei-rimb. de arte volun. b Prov. 30. 4. Ifa. 40. 12.

I Tum fini untur ifte necestitates quum vincuntur illæ cupiditates. Aug.in Episto. 70. & Rom. 8.37. บังธรุขเ. Ma Hevo

a Origen brings others from those errors himself fell into as he did Saint Ambrose from the Valentinian Herefie, to the b Orthodox faith. But these and all other shadows on the minds of Saints shall vanish, when the morning shall appear, as the darkness of night is routed by the rising All those groundless scruples, that now gravel tender hearts; and whatever offends, shall be gathered out of this Kingdom. All laborious studies, Controversies, and Polemical Disputations, thall then have a final determination. All subtile distinctions, Jesuititical equivocations and evafions, (the usual masks, and genuine Vermilion of that Scarlet Whore, whereby to render the foulest actions specious to the eye of the world) shall be then swept away as a refuge of lyes; Death will be the d molting time to deplume men of all those phantastick opinions, and Mercurian fancies. which they now wing their heads withal; all those . Scales of ignorance wherein they f pride themselves as the Leviathan, and fling the world into astuations, shall then drop off their eyes; their & Leopards spots, and Athiopian skins contracted by too hot a Sun, and too open a converse with the prosperities of this world, shall be taken off. And though now upon our eye-lids sits the very shadow of death, yet there the meanest understanding shall confute the ignorant determinations of a whole Sanhedrim of Rabbi's, and look down upon all the grandeur of Humane Polices, and reasons of State, with as scornful an eye, as we now look up with to the meanest Cobweb in our Windows.

2. All that turbulent Rout of affections shall be cashiered; as all those clouds of ignorance shall be blown over, so all that thunder and lightning of passion which they involve and travel with, shall pass away. All those furious waves which now ebb and flow in mens hearts, according to the various and lunarick impressions, of worldly interests and imaginations, which make men from like the winds, rage like the Seas, and foam forth their own shame, shall be reduced to a calm; these murmuring Gadarens, and their swinish flesh shall be buried in a dead sea. We shall hold all these h winds in our fists, and these waves in the hollow of our hands. All those peevish, fiery Politicks, Ecclesiasticks, and blinders of natural conscience, wherewith men sting one another in these days of sin, shall be eternally extinguished; those mutinous commotions of spirits, which now dethrone judgment, and conscience in mens breasts (and therefore enforce judgment-feats without them to be fet up) shall be as calinly subdued, as the Sun puts out the fire; thunders, lightnings, peftilences, earth-quakes, shake not the world so much, as mens passions. pride and envy of a Casar and a Pompey, were able to enroll three hundred thousand Heads in the dust. The impetuous motions of these lustful affections, breed those miserable necessities men talk of; but as Augustin fays 1, those necessities will be ended, when these lufts are conquered; then men will be k more than conquerors; and shall be able to conquer themselves, their passions, which Victors themselves obtain not to do here. Men are now like bruits, staked down to particular interests, hu-

Serm. XXVII.

mours and lufts; but then, and not till then, a free-well it felf shall take up a Liberum arits freedom, and all those b Wills of the flesh shall have a total and final circumcifion, when this eighth day, and great Sabbath of the Saints is come.

3. The whole body of bodily infirmities shall be shaked off. So long as the foul weareth the body, it carries an Almanack about it, by vertue of those passions which button soul and body together, and convey its distempers to the mind; and the soul on the other hand, as primarily affected with fin, as a rufty fword infects the scabbard; but when the body call'd the sheath of the soul by the Prophet * Daniel, shall drop off, the foul like the e flaming fword or Cherubim rather, shall enter into the Paradife of God. How long is the foul, that f Candle of the Lord. in the dark Lanthorn of the body, ere it shine at all? and when it begins to flame forth, the Lanthorn burns; one feaverish distemper or other comes, and that is raked up as a spark in its ashes. That great 8 Publican of time, Sleep, what an Excise upon custom bath it out of our lives? and our bellies are the graves of a great part of our days; But meats for the belly, and the belly for meats, but God shall destroy both it and them; that is, as to their present use h. As in a Ship, all the Masts, Sails, Poop and Stern abide when in the Haven, as they were in the voyage, so all the Tackling of the body may remain in heaven; Elijah dropped his Mantle, none of his cloaths; fo the loofer humours, dull phlegm, and melancholy, which clog us with indispositions, and make us k heavyhearted, and dull-spirited in holy duties, shall be all drawn off, and then we fall ferve God without any lassitude, fainting or tediousness: Heaviness may endure for this night but joy cometh in that morning, when with the Sun we shall rejoyce as a Gyant, to run our race.

4. All that Legion of foul spirits, with their armoury of tentations, shall be confined for ever in their 1 chains of darknes; the Prince of this world shall be deposed when this Kingdom taketh place; the m great old Serpent cast into the bottomless pit. No Serpent shall his in that Paradise. And though all this world, the o scene of his tentations, should remain after its purifying by fire, and all creatures as mans fervants be cloathed with a better Livery, when their Master is advanced; yet they could no more fasten a tentation on a Saint in glory, than you can now shoot an arrow into the heart of the Sun. Though Satan and the world are now always nibling at a Christians heels, that as many ejaculations as the foul hath to God, it finds as many injections from the Devil, yet the God of peace will then finally bruise Satan under their feet. The ground that now Lords it over men, and is the Lordship, not the man, and plows up his heart with careful folicitudes, and casts its furrows, and wrinkles in his face, shall never give Thorns and Thistles to his eys more; but he shall be able to ferve God " without any Vellications, Convulfions Cramps, or di-Atractions, from the four Fermentations of the Flesh and the World.

bitrium erit 1: beratum. Aug.

b Ephel. 2. 3. DE XINUATA σαρκός. C TIPSO TEPSvira. Jamb. in vi. Pyth. * Chap. 7.15. עמפוחם נרנח vagina. e Gen. 3. 24. f Prov. 20.27°

g Sen de brev. h Venter vitæ Charybdis. i 1 Cor. 6. 13. quoad ufum. ut incarina prora puppilque, &c. Tertul. de Resurrect. KONIDOBApsis. Anton. Eapunage 101. Pfal. Sept.4.2. Pial. 30. 5. 1 Pfal. 19. 5.

m Jude 6. n Rev. 20.3.

o Job 7. 1. THE THE THE P. 700

Rom. 16.20.

p 1 Cor. 7.35. 0.778£ 00.5 -

Secondly, As these enemies shall be deposed and disappear; so there is fomething to be super-induced, in order to the consummation of this happiness.

I. Therefore all the Subjects of this State, shall a be cloathed with long

a Rev. 10. 8.

fravit, Buxt. d Sanctum sanctorum.

f Rev. 15.4.

בית החלאם Hebrais domus tier candore. Sanguinis. h Rev. 7. 14. * Mat. 17. 2. Mark 9. 2.

p Rev. 7. 9. q 1 Kings 6. 7 1 Pet. 1.4. quillet.15 ordinis. Aug. de civ. Dei 19.

Ordenata requies appetitionum, &cc. t Iia. 32. 17.

b Pfal. 110. 3. white Robes, which is the righteousness of the Saints; they shall be bin the beauties of holiness, from the very womb and first opening of that Ephel. 4. 31. morning : every infant-grace shall then have its adolescence into e perfect man, and to the measure of the stature of the fulness of Christ. Here is impersection, intermission, and remission in our devotions of the highest elevation. David himself when his heart was most strung with divine affections, and in the best tune, yet he had his Ca-His Hallelujahs, and highest strains of praise, came off with c Selab, a Proftration of voice, and an affectionate paule; but in that Ouire of fouls once entered the holy of holies, shall fing, Bleffing, and glory, and honour, and power, to him that fits on the Throne, and the e Rev. 5. 12. Lamb for ever and ever, with an e Amen Hallelujah, with the most distended faculties and intentions of foul to all eternity, in that fhouse of praises, and at the Marriage Supper of the Lamb. Here every Christian hath 8 his Garments made white in the blood of the Lamb, being justified from his iniquities by Faith in Jesus; but when they shall be translated to that puntialis dici- Mountain of Blifs, h their faces shall appear as the Sun, and their Garments of light as the top of Lebanon * shall shine as white as Snow. Here like poor common Souldiers, some get one piece of Armour, others another, one is skilled at one weapon, others at another; Job gets a Helmet of Patience, David a Girdle of truth on his Loyns, and Peter a Shield of Faith, after they had Candole nivis. been trained up to the use of them in many combats, but there every one shall Rom. 13.12. have put upon him, the whole i Armour of Light, not to fight but tri-1 Cor. 15.28. have plit upon thing the whole to them all in all, and the 1 Sun himself being "Rev. 21. 22. their Shield," Sanctuary, holy temple of his holy ones; yea, and the clothn Rev. 12 1. ing of his Saints; all sublunary glories, like your half-mooned honours.

2. As they shall have his Royal Apparel when they enter into this Kingdom as their Robes, fo they shall have their P palms in their hand; the 9 doors of the holy of holies were made of Olive Trees, Palms, Cherubims, and open flowers carved on them, which signified that absolute Pax eft tran- Peace, compleat Victory, Angelical felicity, and an incorruptible Crown of glory, that never fadeth away, to be their inheritance that enter into that place. There is no worm in the fruit of this Paradife, but tran-1.14. quil order in the foul, the fruit of righteousness here being peace, and the effect of it joy and assurance for ever; Surely there where we shall "be joyned to the Lord, and become one Spirit, his mind and will perfectly taking place in us; * our peace will be; as a River when our righteni Cor. 6. 17. on sues shall be as the waves of the Sea. No reflections upon fins x Ila. 48. 18. or forrows pass'd with bitterness of spirit, as now we have in our greatest

shall be under their feet, but an afterism and Crown of everlasting Righte-

ousness shall be upon their heads.

Triumphs .

Triumphs and festivities, as the Jews in their Feasts of Tabernacles, had their willow boughs among their Palms, while they remembred the dan- Lev. 12. 40. gers they passed in the Wilderness on their Festival Revolutions, but every review (if actual felicity can possibly give way to it) will only widen and dilate the foul for a more ample fruition of the present state, even that a Si queris de peace of God which passeth all understanding. So that as a Augustin says, visione Dei if you ask what this enjoyment of God is, what kind of action, or rather qualis est actio reft? to speak truth, I know not; and no wonder, when that which aut quies potiis enjoyed here b, contains more than any understanding. can compre- cam, nescio. De hend.

3. To make up the Kingdom, there must be a Crown and so b Phil 4. 7. there is; but this Crown is the King himself; here the King of glory "negen now enters in at the everlasting gates, but there we shall enter in to the King of Gen. 15. 1. glory; I am thy exceeding great reward. But there are three wreaths in

this Crown.

1. God as considered the object of Vision, the Crystal Ocean of all Truth: and there we shall be able to read every truth in the Original, and fee it in him as our faces in a glass; not only those truths that are so mainly conducing to our happiness, but those more speculative d Etian curioto d the fatisfaction of curiofity it felf. Luther discoursing at Supper the fitas satieties, night before he dyed, said, That as Adam after his sleep knew his Wife Anselm. to be bone of his bone, and call'd all the Creatures by their names; fo after e we shall awake, we shall not only be satisfied with Gods image, but e Pfal. 17. 15. fhall know one another; yea, all things to be known; Philosophy will then be not a dead contemplation, but a meditation of life; and every idiot now, shall then have the collection, and pure extract of all the notions in the world, while the book of life lyes open and legible before his face, the idea's and Representations of all beings in God the Father, the mirrors. of all grace and truth in Jesus Christ, the beauty of all delights and sweetneffes imaginable in the holy Spirit, and all these in all, and all in one, with infinite variety in unity transcendent to all imaginable reflections of glory. But who of us f dark creatures can bear this inaccessible light? and there- the vourtepifore he g appeared in the Temple in Divine darkness, all the purest Sav outlata light in the world being but a shadow of God. If an idolatrous Temple weis to giv of Diana's was so bright, that the door-keepers cryed always to them Ariff. that entred in, Take heed to your eyes, 'tis difficult to imagine how, & 1 King. 8. even an immortal h eye, should see him and live. Therefore to him that overcomes, he will give the morning star, a k light to strengthen the bexod. 33.20. eye to behold his glory, as all the Stars can look upon the Sun; we Rev. 2. 28. shall then not only have all the Riddles of providence unfolded, seeing fortans nti how one Politician was used to crack anothers Crown, and one Ser- Sholafici lopent broke the head of another; but the glorious Majesty of God shall quantur. be reflected to us in the all-glorious body of Jesus Christ as the rain-bow Rev 4. 3. about the Throne; nay, some think the very Angels shall assume aery bodies to feed the eyes of the Saints withall, and to be in a nearer capacity

civ. 22. 29.

De civit. Dei. lib 22.6. 29.

of conversing with them. Yea, Saint Augustin says, we shall see God in his Saints and their glorious actings, as well, and as manifestly as we now fee mens bodies in the vital actions of the bodies.

a Cant. 8.6. Ifa. 33. 14.

2. The next wreath in this Crown, is the perception of Divine goodness to the fatisfaction of our love as all other defires; this is the great Sabbath of loves, and the foul like a Phoenix shall lye down in a bed of spices, and live like a Salamander in those a Coals of Juniper, desiring ecstatically to be in its best felf, and archetypon God himself. But who of us can dwell with devouring flames? who of us can lye down with everlasting burnings? even the love wherewith God loveth himself, and loveth his Saints; but then we shall find his love strengthning of us to love him with his own love; and these dull earthly hearts of ours by beholding of that Sun, shall be converted into fixed Stars, reflecting back his own glory; we shall then feel the sweetness of Gods Electing love from all eternity; the love of our bleffed Jesus, which was b stronger than death, yea, we shall then enjoy the spirit of love, who is clove it felf, and whose dlovingkindneß is better than life. And as one fays of Paul, that as Iron put into the fire becomes all fire, fo Paul enflamed with charity and love, becomes altogether love. If the Philosophers fay the reason of the Irons cleaving to the Loadstone so constantly, is because the pores of both bodies are alike, and so there are effluxes and emanations that slide through them, and unite them together; now this will be the magnetism of heaven, that our wills shall perfectly fall in with the Divine Will, and nothing feem good to'us, but what is good in Gods efteem, so that we shall then need no threatnings to drive us, nor promifes to lead us; but Divine goodness will so perfectly attract us, that we shall be naturalized to God and goodness, and be no more able to turn off from that ineffable sweetness, than the Loadstone is to convert it felf to the West.

¿ Cant. 8. 6. c 1 John 4. 8. d Pfal. 63. 3. Sicut ferrum immissum in ignem totum fit ignus, fic Paulus accenfies charitate totus fit charitas.

e Gaudium de veritate. Aug. Alicub.

Archimed.

g heia xivnσίς κ ἀκολη-σια. Aristip. gin Dio. Laer. h Suavis hora brevis mora. Bern. & Pla. 36. 8.

3. The last wreath is the result of both the former; from vision and fruition of infinite truth and goodness, reflected in the Center of the soul, springs up delight to all eternity; Heaven is nothing but ethe joy of truth. After a tedious Racking of our brains on a knotty problem, if we discover any farisfaction, with what an exultancy do we break out into the Mathematicians phrase, f I have found, I have found, what I a long time f Eugnus Eugn- Studied for. What joy will it be then to see every truth in God as our faces in a glass, without all studying; for the joys of heaven are therefore oftner compared to drink, than meat in Scripture because there is no labour in chewing upon them, nor any diminution of them, but they flide in smoothly, and fully replenish the soul with delight; the pleafures of fense are short, no longer than the Oesophagus, a gglib swallow, grateful hogough; but there the quire of Divine powers shall be fixed in an everlasting fruition of eternal felicities. Now the Saints may have some fits of that joy, but then they shall have their fill. Now they have many a b sweet hour, but a short one, but then joy shall be a standing dish, and we shall be i satisfied with the fatness of Gods house.

Now their memories are flippery, but then there shall be an actual sensation of Divine joyes continually, when we shall see God face to face; a the concupi- a concupisable scible part shall be filled with a Fountain of righteousness, the irascible with perpetual tranquillity. We shall come within the verge of Gods own happiness, when b we shall enter into our Masters joy, when we shall joy more in his tua tranquillihappiness, than in our own; there shall be joy upon joy, joy above all joy, joy tate. Bern. without which there is no joy. We shall be perfectly at leisure for God, and

le replebitur fonte juftitia, irascibile perpe bMat. 25. 21.

fee him, we shall see him and love him, we shall love him and praise him in the end without all c Gaudium super gaudium, gaudium vincens end; for as the seventh day d had no evening omne gaudium, gaudium extra quod non est mentioned, and the New e Jerusalem hath no night; its flength, breadth, &c. all alike cubed bimus, amabimus & laudabimus, in fine for perpetuity. And if ever we be happy, we fine fine. Aug. de civ. 22.30. must be affured of the eternity of that flate; for eGen. 2. 2. else, fear of the loss doth lessen our joy, or else

gaudium, Aug. de civ. 22. d Vacabimus & videbimus, videbimus & ama-

f Revela. 21. 25. Ver. 6.

we think it is perpetual, and yet it is not, and so we are miserable in our ignorance and mistake; and as the joy of that state is not lessened by future fears, fo neither by paffed or present forrows, & all tears being then & Rev. 21.4. to be wiped from their eyes; and the view of their nearest Relations in the bottomless Pir, shall no more be an allay to their joy, than if they saw so many fish caught in a Net; but they shall rejoice as well in the Tuffice of God glorified in the ruine of his incorrigible enemies, as in the glory of his mercy in their own Salvation; all those feeble affections that are now fo strongly contracted to poor particularities, shall be divorced when once we come to be Espouled to those dilated joyes in the Immense

But yet there are two necessary coronets we may add to this Crown of

happiness or compleaters of it.

I. When the bodies of the Saints shall be re-united to their souls, there shall be an accession of joy; as the Schools say. The body must have its dowry, ere it be Espoused to Christ. If the vile body of an ambitious and imperious h Alexander, had such a crass and temperament, that it h Reference gave a persume to the air when he was dead, doubtless those that have Qu. cwtio. conquer'd the world, and are to triumph for ever in the world to come, their very bodies shall give (as the flowers of that Paradise) a very fragrant smell, being members of the body of Christ, whose very crucified body was an i offering of a sweet smelling savour unto God. Anselme i Eph. 5.2. tells us, the bodies of Saints shall be so endued with strength, that they will be able to remove the whole earth with one touch of their foot, when on the contrary, the wicked shall be so weakened by sin and wrath, that they shall not be able to amove a very worm from feeding upon their eyes; and the Prophet faies, that Meshech and Tubat are gone down to & Ezek. 32.27. hell with their Weapons of War, and they have laid their Swords under their heads, but their iniquities shall be upon their bones, though they have been the terror of the mighty in the Land of the living. But the bo-

4 1 Cor. 15.44. Spiritui Subdita.

b Carnem Angelificatam; de resur.

6 1 Thef. 4.17. and 1 Cor. 15. 52. 2 2 TO . W. בש פותא ספי Jahus.

dies of the Saints shall be a piritual bodies; that is, every way subject to the motions and defires of the foul, full of agility; as Macarius faies, God made not man wings as birds, though his Neft be above the stars, because after the Resurrection, he should have in Fertulians Phrase b Angelified flesh; and as the Apostles faies, In a moment we shall all be snatched. in the twinkling of an eye to meet the Lord; there shall be such agility of body, and nimble collection of the parts, that the body shall be no more liable to a stroak or a wound, than the air, or the heavens, or the Sun it felf. And as the foul now drinks in dark informations, obscure apprehensions, and cloudy notions by the corporeal senses, those painted Windows of these Houses of clay; yet when the soul is become a Vessel replenished with immortal and unsported light, it will transmit such raies into the very body, that it shall shine as the d stars, nay as the glorious

body of the Sun in the Firmament for ever.

d Dan, 12.3. Mat.13.43.

e Hcb.1.14.

f Lu:.2.29.

2. The second accessory to this Crown, is the blissful society of all the Saints and Angels about the Throne. In this life it is the happiness of true believers; that whether Panl, Apollo, or Cephas, all their eloquence, learning, gifts, and graces, they are all theirs for their benefit and spiritual advantage. But then, whether Prophets, or Apostles (whose imaginary reliques some go many a weary Pilgrimage to see) all the Martyrs with their glorious scars of honour; nay, Angels, Cherubims, Seraphims, and all that bleffed Quire of Spirits, who have done them. while they were in dangers here, many an invisible courtesie which they could never thank them for, they being e ministring spirits sent forth to minister for them, who shall be heirs of salvation; all these are theirs. If a Diagoras when he saw his three Sons Crowned in one day at the Olympick games as Victors, died away while he was embracing them for joy: and good old Simeon when he faw Christ but in a body subject to the infirmities of our natures, and had him in his arms, cried out, Now Lordlettest thou thy servant depart in peace, for my eyes have seen thy Salvation : What unspeakable joy will it be to see your Christian Friends and Relations to whom you have been instrumental in their New Birth and Regeneration, all Crowned in one day with an everlasting Diadem of Bliss which never shall decay! There shall be no hypocrite then for you to lose your love upon, which is now the great cooler of your charity, and keeps your affections in a greater referve; but there none but true Eagles, and heaven-born fouls will be able to look upon that Sun in glory; you shall then rejoice, that there are so many pure spirits able to praise and love that God whom you could never yet, nor will then be able to love and praise enough, or as you desire. When the glorious Angels begin their Hallelujahs, the Saints shall also join in one common Quire, e Pfil. 149 s. 8 they shall be joyful in glory, and fing aloud upon their everlasting beds of reft. Oh how the Arches of heaven will eccho, when the high praises of God shall be in the mouths of such a Congregation! for as when one eye moves, the other rolls; and when one firing in concord

with another is struck, the other sounds; such a blend and sympathy of praises shall there be in that heavenly Chorus, with these a high sound- a Plal. 150.6. ing Cymbals in most flourishing expressions, and anthems upon the divine glory. If the Sun, Moon, and Stars did as Ignatius faies, make all b a Quire as 'twere about the Star that appeared at Christs Incarnation, b xoeos in e c and there be joy in heaven at the conversion of a sinner; no wonder then vovo to dise. the morning-stars shall sing together, and the Sons of God shout for joy, en in Epist. when there shall be a general Asembly, and Church of the first-born, ad Epn. Luke 15.7. and the spirits of all the just shall be made perfect. And though there may be one Star differ from another in glory, yet there will be no f envying d Heb. 12.22. one anothers happiness, but every one bear his part whatever it be in the e Videbit cilower or higher praises of the God of glory, with a most harmonious va- vitas illa riety in perfect symphony; for there we shall love one another as our quod insertion selves, love God and our bleffed Saviour better than our selves, and he Aug. deciv. will love us better than we can love our felves, or one another. 8 Oh how 22. 29. many, and how great joyes shall he possess, who shall keep an eternal Ju- foh quot & bilee in the enjoyment of fo many and fo great beatitudes and felicities of quanta gaudiothers as truly as of his own !

c lob 38.7.

& tantis beatitudinibus sanctorum jubilabit ! Ans. alicu. ni fallor de beatitud.

I have done with the possession and its qualification, it is a Kingdom. I now come to its preparation, prepared for you from the foundation of the, &c.

But how is this Kingdom of so long preparation, when Christ tells his

Disciples, I go to prepare a place for you, when he departed hence? 1. Therefore this Kingdom was prepared even when the foundations of the world were laids, for there, the morning-stars did sing together. God Created the Heavens, and then the earth, and the spiritual world of & Job 38.7. Angels above, before the foundation of the earth below: though as some judge, Moses mention'd it not, being to teach a dull people by sensible objects, concealed the notion of spirits, lest they should Idolatrously worship and attribute the Creation of the world to them. And so the Empyrean Heaven, and feat of glory, some venture to say, God then made; and determinately too in the Aquinoctial East of Judea, call'd therefore the Navel of the whole earth; to confirm it, they tell us Adam was made with his face towards the East, and so they worshipped Eastward three thousand and odd years. And thence Christ call'd the hEast, or day-spring from on high, and i the blood was to be sprinkled on the mercyfeat Eastward seven times. But we may answer the curiosity of this en- i Zach.3.2. quiry about the Ubi and determinate place, as he of old was answered, that Levit. 15.14. asked what God was doing before he created the world? he was making Hell for such unbelieving Querists, and Heaven for the reward of an humble Believer.

John 14. 1.

qui de tot

h Luke 1.19. ava . ohii.

2. It was prepared from the foundation of the world, in regard of divine predeftination, for that which is last in obtaining, is first in the intention of rational agents; fo God from eternity defigning his own glory in the falvation of the Elect, and their blissful fruition of himself, may be said to have fet the Crown upon them, while they were in the womb of his Decree: and to have prepared them a Kingdom before they were born. And though God made all the world for man, yet it was to be kept under his feet; he referved himself to be the Crown of his hopes, and Portion of his heart. He chofe us in Christ before the Foundation of the World, therefore a all was ready. But,

a Ephef.1.4.

3. In regard of Divine Dispensation, the carrying on the whole œconomy hath been from the Foundation of the World; and so being the Kingdom is not yet given up all unto the Father, it may be still said to be preparing; for though God being our heaven, it was always ready, yet by our fall we loft our title to this Paradife; Christ intervenes to divert the flaming Sword of vengeance, enters a Covenant with his Father, fends the glad tydings of it into the World before he came c, typifies in the dfulnes of time, makes e atonement, proclaims reconciliation and pardonto penitent finners, fends his Word and Spirit to wait to be gracious, to folicit the World, till all that are the truly called guests are invited and brought in; then he shuts up the door of mercy, opens the grave, simmons all to judgment by the last Trumpet, makes the separation, and then pronounceth this Benediction; fo that though the Kingdom was from the Foundations of the World prepared, yet in regard every Kingdom includes Subjects as well as Soveraign, Christ when he was going, that so he might send his Spirit to comfort his Disciples, and to gather in more Subjects, may be said to prepare a place for them, though most fignificantly he went to prepare them for that Kingdom. But Parabolical and Metonymical Expressions must not have too rigid an Interpretation exacted from them; but our Saviour having bid his Disciples to go before and prepare a place for him to eat the Paffeover with them in, he tells them that he is going to prepare the Supper f Luke 13.28, of the Lamb, and a place for them, to which f they shall come from the East, and from the West, from the North, and from the South, and sit down with Abraham, Isaac and Jacob in the Kingdom of God; and this to raise the appetites of their faith and hopes, when a Supper of so many thousand years preparation is the entertainment they are invited to.

Heb. 9.7. d Gal.4.4. e Rom. 5.11. 1 John 2.2.

6 Gal. 3.8.

¿ Levit. 16.6.

29.

And fo I come to the second Part of the Text, and that is the admission into this prepared Poffession , Come ye bleffed of my Father, &c.

When a Kingdom is proposed, every man is ready to be catching at a Crown; but therefore our Saviour tells us it must be had by inheritance; that is the title by which we must be admitted : 8 inherit, as the Jews had Canaan divided and apportioned to the several Tribes by blot; fo some too curiously and boldly adventure to assign to every Saint a Mansion bigger than the whole earth, which is true indeed in this fense, in regard immensity and God himself is the 1 lot of their inheritance; but it is an inhe-1. There ritance in regard,

g Kanegroun-02/c. b Numb. 26. 55.

i Pfal. 16.5.

1. There is a claim made to it only by the new-born and first-born of God, and so by right of birth, except a man be born again, he cannot see a John 3. 3. the Kingdom of God; the spirit of a slave cannot manage the Scepter of a Prince; nay, they that look to fit on Thrones of glory with Christ b, must b Mat. 19.28. follow him in the regeneration of the body, c that must die ere it be quickned d for flesh and blood in corruption, moral or e natural, cannot inherit the Kingdom of God, which made the f Father cry out, Oh then Lord let me die, lest I die, that so I may see thee. Now if an unregenerate body cannot enter, much less an unregenerate soul. An infamous persons in videam. Aug. the Civil Law may be excepted against as not fit to be an heir; and shall the confession Laws of men be purer thankhe Laws of God? If the pure in heart h only g Turpis perfocan see God here in reflections, and through a glass darkly, then surely instit. they must be without k foot or wrinkle, who must see him face to face : h Mat. 5.8. Heaven is entailed upon holy fouls; tis their birth-right; for no other but i 1Cor. 13.12. they that keep the Commandments of God have right to eat of the Tree of 12 Pet 3.14. life, or enter in through the Gates into that Jerusalem, and vision of peace.

2. They inherit by right of Adoption ; for Christis heir, and we heirs of his righteousness, and so co-heirs of his glory; and mheirs of God; if m Rom. 8.17. Jons, then beirs; now we are the Sons of God by Adoption; Regeneration makes us not perfectly holy, and fo not perfectly fons, and fo not heirs, and therefore we " receive the Adoption of Sons, and being called "Gal.4.5. to be we are sons, and if sons then heirs ; for if a son be passed by in his Fa- 1 Joh. 3.1.2. thers Will, and not named, nor a reason of the passing of him by, the Teftament is invalid in Civil Law, when another is made heir; and God's nature and love transcends all the compassions of men, and is a greater obligation than any Laws among them: fo that if thou canst make it out that thou hast the spirit of Adoption, thou art as sure to inherit this Kingdom, as thou mayest be fure thou art not by name excepted from the inheritante in the Gospel of Christ, which is his Will and Testa-

3. 'Tis inherited by right of Donation and Gift; o Fear not little o Luke 12.32. flock, it is your Fathers will to give you a Kingdom; and though the wages of fin be death, and men are but justly rewarded therein for their demerit, yet P eternal life is the gift of God; and it is not such a gift as is a p Rom. 6. 23. falary or stipend for our work, a pay for our service; for when we have qodover. done all that we can, we are but unprofitable servants, and deserve nothing, unless it be to be beaten with many stripes: It is not any honorary gift, as fluke 12.47. he that had lost an Arm in Battel, his Commander General gave him an Arm of gold, as an honourable reward of his fervice; but alas, t What ! Mat. 5.47. singular thing can we do to emerit any thing at Gods hands? when the TI TEPLOGE. more we do, we are the further from merit, in regard we are the more indebted to our Mafter, who gave us the opportunity and grace to perform it : Nor is it an Eleemosynary gift of Charity, such as we extend to poor fellow creatures; for that is but a piece of justice, and self-love, if we have that in abundance, which others want to relieve them. Every act of charity Ppp 2

c 1 Cor. 15.30. d 1 Cor. 15.50. e Exod.33.2c. f Moriar ne moriar, ut te na. Myni. in

1 Luke 17.10.

a Rom. 13.8.

b xagroua.

is but a piece of equity, a paying of our debts; for we are to a one every man love; but God owes us nothing, nor is he bound to pity our poverty, which we have by our own default contracted on our felves; but this gift of God is a meer b gratuitous act of bounty and grace; but when it is promiled and given, then it is but an act of justice to grant possession, and so

the title is inheritance, but by way of free Donarion.

Ruth 4.5.

c.Gal.3.13.

4. By right of Redemption they may be faid to inherit; for under the Law the next of Kin was to redeem a fold or mortgaged Poffession; accordly Christ took our nature upon him, that he might be of our confanguinity ; he became c a curse for us, d was made sin, that he might ransom penitent believers from the curse; and baving satisfied to the utmost, and d 2. Cor. 5.21. f bought us with a responsible price, he hath right to give his sheep 8 eternal life; and therefore it is called h the purchased possession. In Law, he that buys a flave, may dispose of him as he please by his will; accordingly Christ hath made his will to dispose of all those he hath bought : Father, I will that where I am these may be also: And so they are heirs by Will and Testament of him that took him upon the right of Redemprion.

e Heb.7.25. f 1 Car. 5.20. g John 10.28. b Ephel.1.14.

i Joh: 17.24.

k Patris eft benedicere.

Now I come to the second thing in the second general, and that is the heirs of this inheritance, described in these words, Ye blessed k of my Father; 'tis the Fathers work to bless his Son; and when Isaac blessed Facob, he made him his heir; fo Gods bleffing makes us a title to this inheritance.

I EUXOZHUEVOS m Verba men-

n John 17.6.

0 2 Tim.1.9.

1. Then ye that are bleffed of my Father from the foundation of the World in his Electing love, and they whom he hath so bleffed, they shall be bleffed; the word fignifies well-spoken to; now Gods Eternal thoughts are m his words; and they that were in his thoughts from Eternity, their names were written in the book of life: God had Eternal purposes of grace to them, "thine they were, and thou gavest them me; they were blessed in the thoughts of his heart, before all generations; this is an Elective Kingdom, yet we are faved not according to the merit of our works done or fore-seen, but according to his own purpose and grace, which was given in Christ Jesus before the World began. And in vain did Christ Covenant with his Father, or make a Testament for us, unless the heirs purchased were fore-known P, heirs being the ground-work of a Testament.

p hares caput Testamenti. g Rom. 1.7. r Ephel.1.3. Rev. 19.9. t Gen. 9.27. Cant.1.4. 4 Hofea 11.4.

v Pfal. 110.3. x Luke 1.78.

y Hof.2.14.

2. Well spoken to in the Word of God by the powerful vocation of his Spirit 9; they are called to be holy, and her bleffeth them with all spiritual bleffings in heavenly places by Christ Jesus. There are none come, but they that are sinvited to the Supper of the Lamb; they that God hath t per [waded to dwell in the Tents of Shem; whom " he hath drawn with the cords of his love, and made them a v people of a free-will offering in the day of his power; whom the * day-spring from on high bath visited, and the womb of the morning of the day of grace hath brought them forth; those that God y bath allured and brought into the Wilderness, that he might I peak

and flie away.

speak to their hearts. None shall be followers of the Lamb but those that

are a called, faithful and chosen.

a Rev. 17. 14.

3. Well-spoken of in the Word and Promises of the Gospel; those that are b meek, poor in Spirit, pure in heart, merciful, persecuted for righteousneß fake, and merciful; for all these shall obtain mercy; as it follows in the Verses after the Text, Come ye bleffed, &c. For I was an hungry and Mat. 25.35. ye gave me to eat; I was thirsty, and ye gave me drink; a stranger, and you took me in; naked, and you cloathed me; fick, and you visited me; in prison and you came to me : And he said, Verily inasmuch as you have done it to one of these my brethren, these little ones, you have done it unto me: for dnot the hearers, but the doers of the Word are bleffed; the heirs of d Rom. 2.13.

these promises are the only heirs of glory.

e Heb.6.17.

4. Bleffed in the final pardon, absolution and justification which shall be pronounced at the last day. Ye shall inherit, whom the righteous Judge of all the world shall acquit and discharge from your fins, to whom God shall say f, son be of good chear, thy sins are forgiven thee; nay, Euge Mat. 9.2. well done B good and faithful servant, enter into thy Masters joy; thou hast & Mat. 25.1. been faithful over a few things, I will make thee Ruler over many. Oh how good a word will this be to a foul, as foon as it is got up out of the Wilderness of this World! yet h thus shalt thou be blessed that fearest God. He will give thee then to be sure anew name and a white stone, and write b Pial. 128.45. upon thee, as a Pillar, or a Trophee erected after victory, his own Name . i Rev. 3.12 and when God shall thus bless thee, and speak to thee, thou wiltneed never a word more to make thee happy, but the generations that come up after thee, shall, when they rife up to heaven, call thee bleffed.

And so I come to the third particular, the formal introduction of these bleffed heirs into their inheritance, Come ye bleffed, &c.

1. This is the speech of one that gives us an everlasting avocation from ADTE VOZE the troubles and vanities of this present world. Christ will speak to them avocantis. in this manner, only in more emphatical fignificancies, Come poor fouls, where have you been all this while ? poor sheep, where have you been wandring upon the barren Mountains of the Earth, climbing the cliffs of preferment and worldly honours, as if you had been of the number of the Goats, and had no title to the bleffing on my right hand? In what a pickle have you been in a nasty World which k lies altogether in filthines, in a bolon site. muddy body of fin, pepfed with a number of tentations; you have lain a long time 1 among the pots, griming your felves, and defiling your gar- 1Pfal. 68.13. ments amongst the Egyptians on my lest hand. I, but now you shall have the wings of a Dove, which are all covered with silver, and her feathers with yellow gold. I will never more m give the foul of my Turtle Dove into m Pfal. 74.190 the hands of her enemies; you shall never more be cooped up in a Cage with fuch a company of unclean Birds; no, "Come my Love and Dove, n Cint. 5.2.

Vox admittera John 10. 7.

2. 'Tis the speech of one that admits us into this inheritance; Christ is pleased to condescend so low as to stile himself a the door; nay, the Keeper of the door; he opened a door of hope by his death, a door of faich by his preaching the Gospel, a door of life by his resurrection, and hea-

b Gen. 7. 176. c 2 Pet. 1: 11.

ven-gates also by this admission; and when he hath admitted his heirs of glory and taken them our of this deluge of fin and forrow into that Ark of falvation, he will b shut them in as God did Noah, and though they have an c abundant entrance ministred to them into the everlasting Kingdom of our Lord and Saviour Jesus Christ; yet when entred, the door is shut, and no egress or back-door of Apostasie can be found in that state. Adam was created out of Paradife to shew that his admission, even in his innocency, was of grace; much more is it of grace upon a recovery from his fall. Christ while in the Kingdom of his patience, doth call his to many a penitent groan, to mournful prayers, and many tribulations, which make a very bed of dust to be a fost couch of repose; and he calls them thither, d Come my people, enter thou into thy Chambers, shut thy doors about thee, hide thy felf for a little moment, till the indignation be over-past. Come child, go to bed in the grave; oh but then his e voice will be sweet, when he shall call to them to come up to f this Mountain, to a feast of fat things, a feast of

a lia. 26. 20.

& Cant. 2. 14. f Ila. 25. 6.

Latiffime excipientis. g 2 Chron. 36. 15.

3. Tis the speech of one that bids us welcom to the feast too; Come my friends; I, it is come and welcom now; Come poor heart, thou hast been coming a long time, I went my felf to call thee; I & fent my Meffengers, rising up early, and sending them continually to invite thee to come in. I fent my holy Spirit also like a Dove from heaven, and it did light upon thee. and gave thee an Olive branch of peace in the Wilderness of thy fears: when it allured thee, and call'd thee from all thy wandrings, then I fent my black rod for thee by that grim Serjeant death, to strip thee of thy foul body of fin, not to be touched, but by the Angel of death; then I fent my Angels to bring thy foul to the Courts of thy God, and now by the founding of the last Trumpet I have call'd for thy sleepy body to arise out of the h dust of death: And now after all these Messengers thou art come, I Plal. 22. 15. will not upbraid thee for thy delays, but come, come bleffed foul with as many welcoms as there are Saints and Angels in glory; I have 1 prepared a place for thee, k thou art come into my Garden; Eat O friends, Drink, yea arink

wine on the Lees, of fat thing full of marrow, of wines on the Lees well refined.

i John 14. 2. abundantly, oh beloved! & Cant. 5. 1.

And so I have done with the explication of the several branches of the Text; now let us fee what fruitthey bear thatmay be I fweet to our tafte.

Cant. 2. 3. I. Infer. m 2 Pet. 3.11.

First, then, if there be a Kingdom prepared before the Foundation of the World for the bleffed Saints and holy ones; then what manner of persons are m we in all unholy Conversation and ungodliness in this generation? Men are as dead to Religion, as if heaven was but a dream; and as hot upon fin, as if hell had no fire, or was all vanished into smoak; as atheistical and wretched, as if neither heaven, hell nor earth neither did feel a God, or any memorandum's of his Providence Therefore.

Therefore a little to fortifie this notion, which artificial wickedness hath endeavoured to expel, and expunge out of natural consciences; I shall endeavour to confirm your faith by Scripture and reason. The Socinians deny the revelattion of eternal life, and a state to come, to have been propounded under the Old Testament; and the reward being only earth, their Law and obedience to be but carnal and low, which is to level the Jews to the order of brutes, that so the Gentiles under the Gospel might be advanced to the state of men, and so by vertue of the new prize of immortal life proposed, they should have a new command, as their care to run; which is all as true as that all the Tribes of Israel were converted into Isachar's a strong asses couching down between two burdens; but b wisdom is justified of her children; and the Chaldee paraphrase renders those words, Gen. 4.7. if thou dost well, shalt thou not be accepted? by this gloss, Amend thy Remittetur ibi works in this world, and thou shalt be forgiven in the world to come; in seculo futuand the Targum fays, the very dispute betwixt Cain and Abel, was concerning a world to come; and those carnal Hereticks that dare fenfual, a june ver. not having the Spirit; in what they know naturally as brute beafts, corrupt themselves, they are gone into the way of Cain: But when God . Gen. 15. 1. tells Abraham e I am thy exceeding great reward; and facob cries f Gen. 49. 18. out, I have waited for thy Salvation O Lord, even when about to dye; God ftiling himself their God, is not by our Saviours authority 8 the God 8 Mar. 22. 32. of the dead, but of the living; therefore God held out eternal life in & Gen. 3. 12. the promises, yea, and in the very command too, h do this and live; the reward of that obedience there enjoyned, was no less than this everlasting life, as appeareth by our Saviours interpretation when the Lawyer came Luke 10.25 to him, ' saying, Master, What shall I do to inherit eternal life? and he said, What is written in the Law? bow readest thou? and he answered, thou shalt love the Lord, &c. and Jesus Said, Thou hast answered right, this do and thou shalt live; that is, thou shalt have what thou desirest; viz. inherit eternal life; and the very reproach of the Sadduces, and the distinction of their Sect from Pharifees and others, argueth sufficiently the world to come was a very common notion among all the Jews; and indeed the whole Land of Canaan was but a comprehensive type and shadow of Heb. 10. 1. heaven, and all their Religion but a k shadow of good things to come in the 1 John 8. 56. Kingdom of heaven, as well as in the Kingdom of the Melliah, whose day they then fam, and were glad; and if the Gospel contain the promise of mGal. 3. 8. eternal life, then they had in Abrahams days; m for the Gospel was "Geu. 3. 15. preached before to him; yea, and before to Adam, " that the feed of the woman should break the Serpents head; and the skins of the Sacrifices wherewith he was choathed might suggest the putting on of that promised feed and his obedience, who was o to be bruised for the iniquities of his olfa. 53.5. people: But now to awaken Atheistical fouls that deny not only the revelation of this Kingdom of God under the old Testament, but its reality and existence under the old and new; consider these four things very briefly, as the limits of this exercise command.

a Gen. 49. 4. b Luk. 7. 35. d lude ver.

b Ver. 10. c Pfal. 104. 2.

* Pfal. 8. 3. Gen. 1.27.

er Cor. 15.38.

* Borel. Med. Pari.ita refert. f Florem Refur. rectionis. Tert. de Refur. g a Beia eraon, ut Platonici. um æterno spirituali, eft æternum spirituale. h Gen. 2. 7. נשמח היים i Vaginam afflatas Divini, liberalitatissuæ beredem, Religionis sue sacerdotem, Chri Ri sui fororem . k Religio penè Sola que hominem discernat à mutis. Lact. de divi. præmio 1. 7. 1 Quem tibi inh efero ex 1cto,th viva erit vita mea, plenatetola, nunc autem quia plenus tui non fum, oneri mihi

fum. lib. de

confei.

1. The whole Creation is a book which always lyeth open, wherein we may read that there is a God who made the goodly Structure and Fabrick a Job 26. 7. of Heaven and Earth, who else could be able to a hang the vast body of the Earth upon nothing! or to b girdle the Sea, and its mountainous Waves with a Rope of Sand, c to spread the heavens as a Curtain, and hang up those vast vessels of light in the Skies; there must be a being exiftent from, and of himself; and so being improduced, is infinitely perfect, and comprehendeth all those perfections dispersed through the whole Creation, and infinitely more; yet what he makes, is like himfelf; every creature bears his footsteps; but * the heavens are the works of his fingers, and man bears the very image of God. We see in the several stories and degrees of the Creation, love and communicativeness to their off-spring, groweth more and more, the higher you go; it grows more in brutes than plants, in men than brutes; in God therefore love and goodness, which are most communicative, are most transcendent. Now God himself is the heaven we plead for; he is the Region of fouls and spirits; and for the refurrection of the body, his infinite power can furely e give to every feed its own body; though one part of our flesh was sublimated into the fire, another precipitated into ashes, and cast into the midst of the Sea, devoured by a fish, taken and eaten again by men; and another part distipated into the Air, and sucked into some other body; yet if a * Chymist Omne contigue can out of the ashes of a flower reproduce the flower in its former beauty; nay, out of the dung of beafts reproduce the very herbs they have eaten, notwithstanding what is passed into nourishment, by the architectonical parts and spirits yet abiding in those Reliques; much more can God recover our bodies from all possible dispersions, and conversions into other bodies, when all the World shall be his Furnace, and every thing resolved into its first seminal parts by the reverberation of the slames, and give to every body f the flower of the refurrection, and a reflorescence into glory.

2. As there is a God, and fo that Kingdom, so there are heirs, and they are immortal fouls, and therefore fitted to be g in Divine conjunction; for that which is contiguous in an Eternal, Spiritual Being, is Eternal and Spiritual; but man is here only himfelf, when in communion with God and spiritual things: And God when he insused thereasonable soul, he breathed into man the h breath of life. And Tertullian who had too gross a conception of the nature of the foul, yet calls it i the sheath and scabbard of Divine breath, heir of his bounty, &c. In the exercise of those acts of apprehension, judgment and argumentation; it is impossible such seady and orderly consequential actions should be performed by a fortuitous concourse of atomes; or its reflexive acts; much less by the purest flame, no body being able to penetrate it felf, nor to dive into it felf without a diforder of its parts. But Religion rather than Reason being the great k difference of a man from brutes, 'tis a fign he is made for communion with a better being; and therefore as Augustin says, Thou hast made our heart O Lord for thee, and it will never rest till it come to thee; and when I shall wholly inhere

and cleave to thee, then my life will be lively; but now being not full of the enjoyments of thee, I am a burden to my felf: The World was made for brutes to live in, but for man to a contemplate the Wildom and Power of a Deapla Oel God; he made many brutes but one man, that he might be chiefly for the b fociety of God, and keep coherence to his Maker. And alas the World is but a dry Morsel to an immortal soul, whose vast Chaos of desires cannot be fatisfied by it, though every drop of comfort in it were swelled into an Ocean. There is upon the foul fuch a drought without God, as " All the waters in the world cannot quench it; such an endlets thirst after truth, and goodness in the general notion, as it can never be satisfied, till it find out the * foundation of this water * Plal 36. 9. of life.

Lict. ibid. b Dei focius. Aug. de Civ. l. 12. 20. 4t cohereat autori. lib. 22. I. c Cant. 8.7.

3. This Eternal state is the common sense of the World; and the voice of natural conscience hath in all Ages proclaimed it. Every Nation hath some Deity or other, and so a Religion; Heathens sacrifice, though it may be it be to the Devil, who cruelly fucks their very blood. Turks and Saracens must have the black drop cut out of their breast, and their circumcifion; Every Religion puts some restraints upon mens lusts and Now though I believe, though there were no reward, or a future flate, Religion would be as good for our bodies, as prunings are to Trees. e Health to our navels, marrow to our bones; yet its severities would in e Prov. 3. 1. no degree down with men, were it not for the urgings and prickings of natural conscience. But Christians above fall men were most miserable, if f1 Cor. 15.19 in this life only they had hope, whose principles enjoyn the highest degree of felf-denial, patience and bearing of the Cross. But every good man, let the mad World prate as it will and vomit all its gall and bitterness in reproaches and persecutions, yet if he suffer for righteousness sake in innocent patience, his own conscience gives him an acquittance, and a secret absolution, so as he can g glory even in tribulation; yea, every devout soul g Rom. 5. 3. more or less tafteth of those first-fruits of heavenly delight, in being conscious h of his duty discharged in simplicity and godly sincerity, whatever calamities may attend him in this life; which if they were not pledges of a fuller crop in that future harvest of joys, the best men were most unhappy by that great frustration and disappointment of their expectations. And so wicked men, though the World may applaud their actions as highly vertuous by a fordid spirit of flattery; yet their own consciences affright them, and smite them attonitos & with many a deadly and deaf blow, which no body elfe doth hear or ob- fardo verbere ferve. Cain may build his cities and his Walls as high as the Clouds, yet cadit. Per. there is that within as he faid to the Emperor, that will ruine all; k his & Gen. 4. 5. countenance falls, and the guilt of his Brothers blood maketh his foul to blufh; and pulleth down his high looks. The highest-formed sinners that have finned themselves into despair, have nothing left them, 1 but a certain fearful looking for of judgment, and fiery indignation, which shall devour 1 Heb. 10.27. fuch Adversaries. Others that have sinn'd themselves into the highest prefumptions, never come to any fenfeles ease, till they attain to m make a Cove- m Isa 28. 15

h 2 Cor. 1. 12

Heb. 11.25. nant with Hell, and can be content to a suffer torments to eternity with the enemies of God, rather than to part with the pleasures of sin which are but for a season; and seem to have that wrote on the tables of their hearts, which that Wretch subscribed under the Image of God and the Devil, b Lord, if thou wilt not, here is one that begs of me to be his, and his I Now if there be a Law, a Judge, punishments, and rewards in some degree here, then every man is a Prophet, in this case of this future state.

b Domine, fe tu non vis, ifte me rogitat.

¿Eccl. 9. 2.

4. The promiscuous dispensations and providences of God in this world, c all things coming alike to all; nay, the wicked it may be have their belly full of a * large portion in this life, when the godly have their teeth broken

* Pfal. 17. 14. with gravel stones, and covered with ashes; these argue, Lam. 3. 15.

1. There is a day to come when the scales shall be turned; Abel is slain for his piery, when Cain lives and builds cities, Herod reigns, Herodias danceth, when John Baptists head is serv'd in in a charger. God sometimes by extempore and sudden justice hangs up some wicked wretches in chains, yet many times the most wretched oppressors are too ftrong and high for justice in this world; and they that live like Lyons, dye like Lambs; they have liberty in their lives, and * no bands in their * Pfal. 73. 4. deaths. Dionystus a bloody Tyrant, dies quietly in his bed, when David lies e roaring all night, and a good Josiah falls in Battle; which made the Prophet cry out *, Wherefore doth the wicked devour one more righteous than himself; the just must therefore live by his Faith in the

e Pfal. 32. 3. *Hab. 1. 8.

Pial. 58. 11.

world to come, or else all Piety will dye; therefore there shall be a judgment hereafter; for f God is not unrighteous to forget their labour of love, f Heb. 6. 10. and patience; doubtless there is a reward for the righteous; verily there is a God that judgeth in the earth.

2. Is the life to come such a Kingdom? then here is field-room for all our ambition, avarice, and contention, to shew it self; be ambitious for fomething, if we must be ambitious; let us all King it here. What scuffling and scrambling is there for Crowns and Scepters in the world, out of that impetuous lust of domineering; whereas a prophane Esau sold his Birth-right, which had a Kingdom and a Bleffing too in it, s for a g Gen. 25.34. meß of pottage! Lysimachus when inflamed with thirst, proffered his

Kingdom for a draught of cold water; and how much gold, or how ma-Luk. 16. 26. ny Kingdoms would Dives give, if he had them, h for a drop of cold water, or to be delivered from that one Kingdom of the Devil? and shall Christians contend about these things? Alas, Christian Religion was never made for a secular Engine; we may as soon turn Axioms of Truth into fwords and Spears; the Rules of holy living, into Cannons and Musquets; and prayers and tears into powder and shot, as to make Reli-¿ Mar. 10.16. gion a troubler of the order and peace of the world; that is of a

Jam. 3. 17 Dove-like i innocent temper, full of k meekness, bumility, gentleness, easiness to be entreated, without partiality, without hypocrise, can suffer any evil, but do none ; can live and secure it felf better by suffering, than the crafty world by acting; to use finful means to avoid suffering, or preserve worldly greatness, is like him that when one hoped to see him at his Diocess ere long, replied, He feared he should be in heaven before that time should come. It is not Christian Religion, but that Anti-Christian spirit, which diffuseth it self all over Christendom in its Do-Arines and Agitations, its Philtres and Poisons, that inflames it more with contentions and Wars, than any part of the world besides. For Religion truly Christian, a takes only the Kingdom of Heaven by violence. Let a Mat. 12.25. one Roman Emperour busie himtelf in catching slies, another gather Cockle-shells with his Army on the Sands, after great preparations for an Expedition; filly Emblems of the most valiant attempts of many highlyfamed Mortals; but let Christians March with all Zeal only for the holy Land of Promise. All those tittles of Honour (for we pronounce them too long) which the world plaies with, as Children with Farthing Candles, blowing them in with one breath, puffing them out with another; if they had never fo good a b Patent, yet what will they come to, when the Hea- b Membranz vens shall roll up as a Scroll? much more shall these shrivel up as a piece dignitatis. of Parchment before the Flames, when all the Arms and Enfigns of Ho-Sen. nour, shall be blazoned alike in a Field ardent at the judgement day. Rev. 6. 14. Beauty, that bloffom of flesh and blood, which now carries so many Captives at her Wheels, tyrannizing over fond mortals affections, when we come to those beauties of Glory, will be no more comely than a drie skull, in comparison of the ravishing lustre that will be in the most deformed body of the Poorest Lazarillo, whose Brightness will transcend the lovelieft face more, than the rarest Jewel doth a vile a piece of Jet. And though perhaps difference of Sexes may remain for all Scotus his Gloss, That in Christ Jesus there is neither male nor female; yet they will only delight d Delettent inthe eye, not incline to any vicious thought, all lust being fired out, and no tuitum, non inspark of concupiscence left in the Saints, but Grace triumphing in those ob- fleetent ad vijects that conquered it here, when e they shall be at the Angels of God, Mat. 11. 12. only pure flames of Divine Love and joy. When all the pure gold in the World shall be melted out of the veins of the Earth, and mens Coffers into one common stream, and all Pearls and precious Stones should lie as the gravel on the fide of that River, yet they would scarcely be thought fit then to make Metaphor of for the very Pavement of the new Jerusalem, one fight whereof will dim and deface all the glory of the World.

3. Must the Title be Inheritance? then look to your evidences, Regeneration, and Adoption; as ever you look for this Kingdom, prove your Fathers Will, and your felves Sons; it is no matter how your names are wrote on earth, in dust or Marble, in reproach or renown, if they be written in Heaven. Some say this world is but a shadow of that above, (and it was fo before fin had blotted and defaced all) therefore look for the lineaments of that Kingdom above, to be pourtrayed on you; all are for a Heaven; but as Ensebine faies, there were many & spurious Gospels, so & Ebienita-Bafil afferted one hundred fixty five Heavens, as many Heavens as daies tarus, Nazz-

rum, Incratein radium, &c.

4 Heb.11.10.

b 1 Tim.6.19.

& Col. 1.12.

Ma.65.17.

in a year. The Turks delighting in flowers, and their Tulipomania, dream of such a Paradise. A filly Country Woman coming upon the Exchange, was fo amazed at the view, that the fell down, and faid, She had of heard of Heaven, but never was in it before; The voluptuous Epicure will have his a Poetical Heaven of Nectar and Ambrofia; the ambitious an Heaven of honours and gallantry. But holy Abraham passed all these by, 2 looking for a City that had foundations. The Kingdoms of the world want legs and foundations to stand upon; and while mendream of fuch Paradifes, they do but build Castles in the air, wi hout any basis but imagination. But look you for the new Heavens, wherein dwells Righteoufness; get a Copy of grace in your hearts out of Scripture Records, the Court Rolls of Heaven, and then you have blaid hold upon eternal life. 'Tis easie to be a Saint of the earth, a State-Saint; a designing Saint; nay a Church-Saint: but it must be a heavenly Saint, one truly holy, that is e meet to be a partaker of the Inheritance of the Saints in light. Examine therefore what Authority and entertainment have the most fearthing truths. and cutting Providences of God with you? what spiritual wickedness that never hurt your body, Purse, or Fame, have you forfaken for Christ? This fincere beauty of holiness, is able to make you Ornaments even to

d Heb.12.17.

heaven it felf.

f Ver. 7. g Ver. 13.

b Mat. 16. 27.

i Mat.20.9.

Prov 23.5.

4. Is this Kingdom-prepared for those that are Blessed of the Father ? Oh then labour to obtain your Fathers bleffing, though d you feek it with tears. Now the Father faies, Bleffed are the pure, the poor in heart, the merciful, they that pray for them which persecute them; be careful not only to have oyl in your Lamps, grace in your hearts, but get your Lamps trimmed, be upon your Watch, & for you know not what hour your Mafer comes. Look how you improve your Talents, what good you do in the world; Remember it runs thus in the last account, I was an hungry. you fed me ; naked, you cloathed me ; in Prison, you visited me ; and h every man shall be rewarded according to his Works; and the more you have of Heaven and Divine love here, the more you shall have hereafter; for one piece of it will lie in comfortable reflections upon what good we have done in the world; though every one hath his penny, that comes in at the Eleventh hour, viz. all that is effential unto happines, yet k one Star differs from another in glory. Art thou therefore in Authority? use it for God : Art rich ? alas, I riches make themselves wings and flie away; Up then, and be doing good, and make thy felf wings of thy Wealth for Heaven, by all charitable expressions; there is no way to lay your treasure up in Heaven, but by laying it out here; no way to lend God any thing; but by giving to the poor; How will hopes of Preferment nourish Conformity?

Tully tells us, A Prince is to be fed with glory, and drawn to worthy acts by the allurement of Honour and Renown. Did but Christians feed more upon the Heritage of Jacob, and their Immortal hope, they would act more for their immortal honour; such Meditations do as the Philosopher saies

Ifa. 58.14.

of speculations a immortalize men, and make them spiritual ones indeed, a ATOR 2177or as Ambrofe phraseth it, carry them upwards, as Birds of Paradise, ball Tigery. Arist.

upon Eagles Wings to foar on high.

Fifthly, Will Christ fay, Come ye bleffed, &c. then here is an Io trium- Spiritu factus. the over all the World : Let it look as grim as it will upon thee, yet Chrift Exod. 19.4. will smile; though it gnash its teeth upon thee, yet Christ will open his lips, and kisthee with the kiffes of his mouth; though the world speaks c Cant. 1. 2. words as hard as stones about Stephens ears, yet Christ will speak com- Lapides loquifortably. If the World fay Go, Get you hence; yet Christ will fay, two. Come; if that fay Go ye curfed; Christ will fay Come ye bleffed. Though men fay Go ye Curfed Generation who are hared of all men; yet Christ will say Come ye bleffed of my Father. They say Turn out; Christ will say Turn in; they cry, Away from houses and lands, and wives, and children. and all for Christs sake; yet be not discouraged poor heart, for Christ will recompence thee a hundred fold, and thou shalt have a Kingdom for thy Cottage. And when they have done all this, they rejoice that their Plot hath taken effect, for they defigned your ruine long ago; I but Christs thoughts of love run higher yet, Come bleffed foul, inherit the Kingdom prepared for thee from the foundation of the World. The World may thrust thee out with both hands, Christ will receive thee with both arms. When Cyrus gave one of his friends a kifs, another a wedge of gold, he that had the gold, envied him that had the kifs, as a greater expression of his favour; what if thou hast not the Onions of Egypt, if thou have the Quails and Manna in the Wilderness, if thou beeft a man of Gods hand, if thou beeft one of his heart, there is small ground to com- Pal. 17.14. Upon all, if an Epicurus was the best of the Philosophers without an Elysium; If a Platonick lecture of the immortality of the foul made another cast his life away that he might enter upon that state; if an Aristotle upon Euripus banks being not able to refolve himself of the cause of its motion, diffolved himself, by casting himself into the stream, saying, If I cannot take thee, take thou me; when we have such a glory as eye hath not feen, nor ear heard; nor can it enter into the heart of man to conceive what God hath a prepared for those that love him; how shamefully are we d 1 Cor. 2.9. run a-ground, if we cannot have a kind of clust to be dissolved; and when e Phil.1.23. Christ holds this price in his hand, and cries, Come ye blessed, we do not an emilouniar fwer, Come Lord Jesus, Come quickly!

b Volucris in

Rev. 22. 20,



The Conclusion.

melgan sah Strede , ed 2 Tim. I. 13.

Hold fast the form of sound words which thou hast heard of me in faith and love, which is in (brift fefus.

T the beginning of this Months Exercise I entred upon this Text, and then refolv'd the matter contained therein into thefe four Doctrinal Observations.

I. Evangelical words are found words. Or, All Gospel-truth is of an healing

2. It is of great use and advantage both for Ministers and private Christians to have the main Fundamental truths of the Gofpel colle-Eted and methodized into certain Models and Platforms.

.. 3. Such Forms and Models are very carefully and faithfully to be kept.

4. Faith and Love are as it were the two hands, whereby we may hold fast Gospel-truth. I fingled out the fecond of these Doctrines to be the subject of that

first introductive Sermon which fell to my lot in the course of this mornings Exercise.

I shall now for the CONCLUSION of this Service, make choice

of the third Doctrine. Scil.

Such Forms and Collections of the special Heads of Gospel-Doctrine are to be kept and observed with all care and diligence.

The other two Doctrines, namely the first and last, may be useful some where or other in the managing of the present Truth; which is,

That Forms and Models of Gospel-Truths are carefully to be kept, &c. The Greek word " hath both fignifications in it, feil. to Have and to hold : to get fuch Models, and to keep them when we have them : Our

English word implieth the first, and expresseth the second.

Hold fast, i. e. first have them, and then, let them not go when you have them : And the word in the next verfe expounds this to the fame fenfe, both in the Greek and in the English, ounagon, Custodi, keep; keep as in fafe Custody, as under Lock and Key. That good thing which was committed to thee; what was that ? Some extend it to his whole Evangelical MI-NISTRY, which was committed to Timothy with the gifts and graces confer'd therewith by Divine Ordination : Others restrain it to the form of found Doctrine in my Text, which Timothy had received either by word of mouth, or in Scriptis from St. Paul, which soever, or both, as he must have it, so he must preferve it fafe and found; Hold fast, keep, &c.

Thus in the Old Testament the Kings and Princes of Israel must get a Copy of the Law of God; and when they have it, they must keep it, and keep

clofe to it, Deut. 17. 18, 19, 20. for

First, He must write him a Copy of the Law in a book.

And then it must be WITH HIM, and he shall READ therein all

the daies of his life.

The good King Hezekiah caused his Secretaries to make a Transcript of Solomons Proverbs, a bundle or Model of Divine Aphorisms, both for knowledge and practice: These are also the Proverbs of Solomon which the men of Prov. 25.16. Hezekiah King of Judah copied out. These were to be laid up safe as a facred depositum; and carefully preserved for the publick use and service of the Church.

The Jews Phylacteries mentioned by our Saviour, Mat. 23. 5. were in their first institution of the same nature, that isto say, certain Memorials appointed of God, by the help whereof they might have the Law of God alwaies in their minds and memories, which the pride of the Scribes and Pharifees (not contented with the command of God) had enlarged into broad Greek scrolls of parchment, upon which were written certain abridgements of the and aktique, Law, which they wore (over and above Gods institution) about their arms. and necks and heads; which practice of theirs although a superflitious addition to the Divine appointment, yet it held forth Gods defign, which was the having and preferving Models of divine principles, both for knowledge and practile.

It is the express command of God in the close of all the Prophets in the Old Testament, Remember the Law of Moses which I commanded him in Horeb for all Ifrael, with the Statutes and Judgements. Though Gofpel times

The Hebrews call them Totaphoth ; the from cundit-Confirvatoria. quibus menovia legis confor abatur.

Mal. 2. 2.

were drawing nigh, yet the Law of Moses must not be forgotten, but must be kept exact and entire, as an eternal rule of righteousness.

In the New Testament the frequent repetition of those words of com-

mand,

HOLD, 2 Thef. 2. 15. Heb. 3. 14.

HOLD F AST, 1 Thel. 5.21. 2 Tim. 1. 13. Heb. 3. 16. Heb. 4.23. Rev. 2.25. & 3.11.

KEEP, 1 Cor. 11. 2. & 15. 2. 1 Tim. 6. 20. 2 Tim. 1. 14. Rev. 1. 3. & 22. 9.

CO NTINUE, Joh. 8. 31. Acts 14. 22. Gal. 2. 9. Col. 1. 23. 1 Tim. 4. 16. 2 Tim. 3. 14.

ABIDE, Joh. 15.7. 1 Joh. 2. 14,24. 2 Joh. 9.

These I say, and other of like nature, all of them relating to Gospel-dothrine, either in general, or in some of the special forms and Models thereof, give sufficient testimony to the Point in hand.

For further proof whereof, I shall need to add no other Grounds or Reasons than what we made use of to the Confirmation of the first Do-

ctrine.

Those very Considerations which commended to us the having of such Collections and Models of Gospel-truths, do commend also the keeping and bolding of them fast as a sacred treasure. The end of having is keeping, and the end of keeping is using; we cannot use unless we keep; and we cannot keep unless we have: The Reasons therefore why we should get such Models of Evangelical Truths, will sufficiently evidence the necessity of holding them fast.

All then that I shall do in the prosecution of the Doctrine shall be

to fhew you

HOW, or in what RESPECTS such Collections or Forms of Do-Eline are to be HELDFAST.

Now the Rules and Directions for the keeping of them are to be fuited to the feveral Orders and Sorts of Persons concerned in this great Trust and Depositum.

And they are of three Ranks and Conditions;

Rulers and Magstrates.

Ministers.

Scil. Christians of a more private rank and relation.

Suitable to each Station and Capacity must the Rule be;

Magistrates First concerned in words. this charge.

First Rulers and Magistrates, they are to hold fast such forms of sound

i. Rulers and Magistrates, they are to keep these Models and Platforms of Fundamental Truth; and that for these Reasons.

1. That there may be a certain test for the publick Ministry, that so they 1. For a test may know whom they ought to encourage with their countenance and Maintenance, as it was Hezekiahs praise that he spake comfortably to all the Levites that taught the good knowledge of the Lord, 2 Chron. 30. 22. Certainly Magistrates are to take notice what kind of Doctrine is preached in their Dominions; for they are bidden to be wife, and to be instructed, Pfal. 2. 10. which importeth more than a bare negative act, that they should take heed only that they do not oppose Christs Doctrine; but something positive, that they should protect and countenance it. Magistrate has a great trust as to facred things for which he is responsible to God; and many maies may be offend in the not discharging of it, as by opposing the truth, by tolerating Errors, and which is a higher degree, by countenancing those that broach them; to tolerate falle Doctrines is a fin, but to share out his respects equally to the Heterodox and Orthodox, is a greater; much more when Heterodox are only countenanced, and those that preach the good word of the Lord in the Land are burdened with reproaches and all manner of contempt. Certainly the least that can be expected from him, is that the true Religion by his civil sanction shouldbe preserved from reproach; and the professors of it from being affronted in the exercise thereof.

2. Because without preserving of unity and uniformity in Religion, 2. Because Ci-Civil peace cannot be long maintained; no differences being carried on with To much heat and earestness of contention as differences in matters of Reli- Ecclesiatigion; for, that which should be a Judge of strifes, then becomes a party; cal. should restrain our passions feeds them: Therefore when one Summus utrinformeth what another adoreth, there must needs be great contentions vulgo quod noand exasperations of mind; and when every man is lest to bold what he mina vicinolifts in matters of Religion, all manner of mischief and confusions must ine- rum Odit utervitably follow; and every one stickling for the precedency of his party, Juvenal. there can be no folid union of heart under so vast and boundless a liberty. Nonnunguam Tumults in the Church do necessarily beget confusions in the Common-tumultus Ecclewealth; for the Church and State like Hippocrates twins they weep and starum ante-

laugh, and live and dye together.

3. That youth may be kept untainted, and seasoned with good Principles fusiones consein Churches and Schools; the durable happiness of the Common-wealth ly- cute sunt. Soing much in the education of youth, which is the Seed-plot of future crat Scholast. felicity; and we use to say that Errors in the first concoction are hardly mended in the second; when youth are poyloned with Error in their first education, they feldom work it out again in their age and riper years. 3. For the But because the power of Magistrates in Sacred things is much questi- keeping of oned, and we are usally flandered as a rigid fort of men that would plant Faith youth unby the Sword, and are more for compulsion of conscience than Information: I shall a little give you a taste of what we hold tobe the Magistrates duty, in and about Sacred things.

greffi, Reipubli-Hift. Eccles. lib. 4. in ProWhat is to be done when Religion is to be planted.

a Ne videretur Authoritate traxisse aliquos, & veritatus ratio non pompa gratia pra valeret. Ambr.

Pfal. 2. 10.

What the Magistrates duty is when Religion is planted.

We say therefore that Religion may be considered as to be planted : or already planted in a Nation. When it is to be planted, and hath gotten no interest or footing among a people, the Preachers and Professors of it must run all hazards, and boldly own the Name of Christ, whatever it cost them; the only weapons which they have to defend their way. are, Prayers and tears, and whatever Profelytes they gain to the faith of Christ, they must use no resistance; but only overcome by the blood of the Lamb, and the word of their testimony, not loving their lives to the death. Revel. 12. 11. And thus did the Christian Religion get up in the face of the opposite World, not by any a publick interest and the power of the long (word, but meerly by its own evidence and the efficacy of Gods grace accompanying the publication thereof. And though it were a Doctrine contrary to nature, and did teach men to row against the stream of flesh and blood, yet it prevailed without any Magistracy to back it. The Primitive Christians, how numerous soever they were, never made head against the Powers then in being, but meekly and quietly suffered all manner of butcheries and tortures for the conscience of their duty to God. And what we fay concerning Religion in the general, holdeth true also concerning Reformation or the restitution of the Collapsed state of Religion; when men oppose themselves against the stream of corruption which by a long succesfron and descent run down against them, and are armed by Law and Power. they are in patience to possess their fouls, and to suffer all manner of extremity for giving their testimony to the truths of God: And in this case we only press the Magistrate to be wife or cautious that he do not oppose Christ Jesus, by whom Kings reign, and Princes decree Justice.

But when Religion is already planted, and received among a people, and hath gotten the advantage of Law and publick Editts in its favour, not only for its security and protestion, but also for its countenance and propagation, then it becomes the peoples birth-right as the Law of Moses is called the inheritance of the Congregation of Jacob, Deut. 33:4. and ought to be defended and maintained by the Magistrate as well as other Laws and Priviledges which are made for the conservation, welfare, and safety of that Nation. Yea much more; beacuse if the Magistrate be the Minister of God for good, Rom. 13.4: then he is to take care of the chief good, which is Religion, as concerning not only the bodies but souls of the people committed to his charge; and therein to take example from the hely Magistrates of the people of the Jews who

were zealow for God in this kind.

The Government of Christ is to be owned publickly.

For first it is the will of Christ who was appointed to be King of Nations as well as King of Saints, Rev. 15.3. not only to erect himself a Government in the hearts of his people; but also to be publickly owned by Nations, as to the Religion which he hath established. There is a National acknowledgment of Christ, as well as a Personal and Ecclesiastical. Christ is
personally owned when we receive him into our hearts: He is Ecclesiastically
owned by his worship in the Churches of the Saints: And Nationally owned,
when

when the Laws and Constitutions of the civil Government are framed so as to advance the interest of his Scepter, and the Christian Religion is made a National Profession; this is spoken of in many places of Scripture, Gen. 18.8. Ifa. 55. 5. Ifa. 60. 12. Matth. 28. 20.

2. When Religion is thus received and imbodied into the Laws of a Na- A contempt tion, it is the greatest scorn and affront that can be put upon Christ, that to Christ fuch an advantage should be lost and carelesty looked after, when other when his in-Priviledges and birth-rights of the people are to zealoufly and with fuch heat flighted.

and harpness of contest vindicated and afferted.

In Scripture God often debates the case with Nations upon this account, Fer. 2. 9, 10, 11, 12, 13. He calls upon the Sun to look pale upon such a mickedness, and the Creatures to stand amazed that any people should be so foolish as to cast off their God. So Isa. 43. 22. God complaineth of Israel they were grown weary of him, and Mic. 6. 2, 3. Hos. 8. 12. The fumm of all those Scriptures is this; If Magistrates who are to open the gates for the King of glory to come in, Pfal. 24. and to welcome Christ into their Dominions, should be so far from opening the gates to him that they should turn him out when once entred, and should look upon the great things of his Law as a strange thing, Hos. 8. 12. that wherein they were not concerned, or which they knew not what to make of, what a vile fcorn is this put upon the Majesty of God?

It will be more tolerable for a Nation who had never known Christ, than after publick and National owning of him, they should be cold, indifferent, and negligent in his interest; if the business had been to introduce a Religion, the crime of refusal were not so great, as when the business is to conferve and defend a Religion already received, that it may be transmitted to

posterity.

Briefly then, that which we say, is this, that a Religion received by a Nati- The Magion and established by Laws, should not be violated, and the Magistrate is to strate is to see fee that it be preserved against all open opposition and secret underminings, and in no case contemned and scorned. The consciences of men are liable when once e-flablished, be only to the judgment of God; but their words and practices come under the not violated. Inquifition into mens thoughts we condemn; Magistrates cognizance. but taking notice of their hard speeches and contemptuous revilings, and publick opposition against the truth, is that which we commend in the Christian Magistrate; the Law of Theodosius concerning Hereticks doth fully ex- sibi taxtumpress our sense: If men will perish by holding pernicious Doltrines, let modo nocitura them perish alone; but let not others perish with them by their holding sentiant, alies The Canon in this case, is, a Their months must be stopped ; pan dant. we contend not punishment so much (unless in point of b blaffhemy) as pre- a Tit. 1. 11. If Seducers be not severely chastifed, yet (like wilde beafts) b The Blasphethey must be muzled, (that's the Metaphor) that they may do no harm; mer must dye, their mouths must be stopped, lest by teaching things which they ought not, they cas saints-subvert whole bouses. Once more, we are not such rigid Imposers as the world wider. doth make us to be, as that in leffer things wherein good men may err or differ, Rom. 15. 1.

that Religion

Levit. 24. 16.

we should presently call in the power of the Magistrate to avenge our quarrel; we know there is a due latitude of allowable differences wherein the strong should bear with the weak; and are so far from making use of civil. censures in such cases, that we think the Church should not use any extream course, but rather all manner of patience and indulgence. And thus much for the Magistrates duty.

The Minister's follows.

Ministers Gods wirneffes and Truflees to keep the truths of God. By Catechifing.

Secondly, Ministers are to hold fast this form of found words: for they are Gods Witneffes to the prefent age, and Truftees for the future, I Tim. 1.11. The glorious Gofpel of the bleffed God which is committed to my trust; and 1 Tim. 6. 20. O Timothy, keep that which is committed to thy trust, &c.

Now they are to keep it,

First, by Catechizing and instilling these Principles into the hearts of young ones : Foundation stones must be laid with great exactness and care; for they support the whole building. It seems by Heb. 6. 2. that there was an Apostolical Catechism, wherein some Principles were laid as a foundarion for all other Christian Doctrine.

2. Preaching.

Secondly, by affiduous preaching, that they may explain and apply these Principles, and still keep up the remembrance of them in the Church : God that hath appointed Apostles and Prophets to write Scriptures, hath also appointed Pastors and Teachers to explain and apply Scriptures; Therefore are Evangelical Ministers called Prophets, because they are to interpret the Oracles of God: Nabi fignifying an Interpreter as well as a Foreteller of truths to come, Ephef. 4. 11. 'Tis a part of our truft to keep thefe things still afoot. 2 Tim. 2. 2. The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others, by folid explications, without innovating either as to the matter or expression; for uncouth words make way for strange Doctrines.

eis a woxoni-

Thirdly, to vindicate them from the gloffes and oppositions of Seducers : for the good Shepherd must not only fodder the sheep but hunt out the Wolf. This is part of our trust, for we are set (faith the Apostle) for the defence of the Gospel, Phil. 1. 17. And we are to convince gainsayers, to hold fast the Word of Truth, Tit. 1. 2. av Tezquer , the word fignifieth to hold faft a thing which others would wreft from us, and implies that Ministers should be good at holding and drawing, and be able to maintain the truth, when others would force it out of their hands,

Two things will hinder us in the discharge of our duty herein.

Ministers must not be of too cafie a. fpirit. Jam. 4. 17.

First a faulty easines; the wisdom that is from above is gentle and easie to be intreated, but its in that which is good; in other things we must be obstinate and resolute, and not betray the truths of God by our condescentions and compliances. It's faid of Chryfostome thathe was di andoura eu reelis. by his own simplicity and candour often drawn into inconveniences: when this goodness of nature is apt to abuseus, Ministers should awaken

themselves by a zeal for Gods glory; shall we be yielding when his Truths are despised, his Name blasphemed? No, let us resist them to the face? and give not place, no not for an hour, Gal. 2. 5, 11. as also by a compasfrom over fouls; shall we fuffer them to be feduced, and by droves led into error, and be finfully filent? God forbid.

Secondly, by a fearful cowardise; the Prophet complains none are vali- Ad 20.24. ant for the truth upon the earth, Jer. 9.3. We must stand to these Principles, though it cost us bonds and imprisonments, yealife it self; a good Shepherd will lay down his life for the sheep, Joh. 10. Christ did for their Redemption, and we must for their confirmation in the Faith, and not be light and vain. off and on as our carnal interests be more or less befriended. Thus for the Ministers duty.

The peoples followeth.

Thirdly, The people are to hold fast these Truths. Christians of all Ranks and Sizes, they are to hold them fast in their judgements, memory,

practice, and in contending for the truth.

First in their judgements; every Christian should have a Platform of found Doctrine; not only some scraps and fragments of knowledge, but a distinct and clear delineation of Gospel-truth, that they may know things not only at random, but in their order and dependence, how they fuit one with another : Two faults are Christians usually guilty of : Either they content themselves with warm affections without knowledge; and then are like ablind horse full of mettle, but ever and anon stumbling : their wild affections milguide them, not being directed and governed by an answerable light. Or secondly, they content themselves with loofe Notions, without feeing the truths of God in their frame, and so are never stable and rooted in the Faith; therefore this should Christians first look after, a the riches of the full affurance of understanding in the Mysteries of godlines.

Secondly, Christians must keep such Models of truth in their memory; the memory is like the Ark wherein the holy things of God are to be kept. The Spirit of Christ Jesus is given not only to teach us all things, but to BRING ALL things to our REMEMBRANCE, Joh. 14 26. and Scripture is written upon this occasion, not to lay in new truths, but to keep the old in remembrance, 2 Pet. 3. 1. This fecond Epistle I write unto you by way of Remembrance. His first Epistle was like the Sermon, the second as the Repetition; the first to inform the judgement, the fecond to help their memories ; fo must Ministers pegge in one Sermon with another, never leave repeating the same truths, till they are fastened upon their Auditors. Phil. 3. 1. To write the same things to you, to me is not grievous, but to you it is safe. Mens understandings are dull to conceive, hard to believe, and their memories apt to forget; therefore we should press, if not del mora, alwaies the same things; which Hippins liked .

People mult

In their judg-

Christians liable to two mistakes.

To rest in affection without judgment. In loofe Notions withour method. a Col.2.2.

2. In their memories. liked not; yet we π'ν αι π'ν, much about the same matters, as Socrates advised. The memory is a leaking vessel, therefore as the Apostle exhorts, it concerns us πεισσυτίς ως συγούχειν, more abundantly to attend, to give the more diligent beed; lest we let them slip, and thereby we lose the Minister's and our own labour.

2 John 8.
To live truth.

Thirdly, Hold fast the Models of Divine Truth in your practice; a practical memory is the best memory; to live the truths which we know, is the best way to hold them fast.

Infidelis disputat contrasidem, improbus Christianus vivit contrasidem.Aug.

There are Heretical manners as well as Heretical Doctrines. Prophane Christians live against the Faith, whilst Heterodox Christians dispute against the Faith: There be not a few that live Antinomianism, and Libertinism, and Albeism, and Popery, whilst others Preach it: Apastates are practical Arminians; a prophane man, a practical Albeist. Whilst others therefore live Erior, do you live the truth; whilst others deny the Gospel, do you live the Gospel: As you have received the truth as it is in Jesus, so walk in it, to all well-pleasing; without this a man forsakes the truth while he doth profess it. They profess to know God, but in their works they deny him, being abominable, and disobedient, and unto every good work reprobate.

To hold forth truth to others. Phil. 12. 6.

Tit.1.16.

Yea to live the Truths we hear, is the way not to bold them only, but to hold them forth to others; as the Apostle speaks, bolding forth the Word of Life, injected. It is a Metaphor taken either from Fire-lights upon the Sea-coasts burning all night, the use whereof is to give notice to Seamen of some neighbouring Rocks and Quick-sands that may endanger their Vessel; or else from Torch-bearers in the night-time, who hold out their lights, that passengers may see their way in the dark; according to which Metaphor our Saviour calls true real Christians the Lights of the world, a City set on a hill, to enlighten the dark world with the beams of holiness.

Mat. 5.14.

It is a bleffed thing when the Conversations of Christians are practical Models of Gospel-truths, walking Bibles, holding forth the graces or excellencies of him who hath called them out of darkness into his marvellous

Tet.2.9.

Fourthly, Christians are to hold fast Models of truth by contending for the Truth, against all the opposition of the reprobate world, in contending and publickly owning the truth, whatever it cost them; God ordereth the love which the people show to the truth, not seldom to be a restraint to carnal Magistrates when they would introduce mischiefs into the Church by force and power, Mat. 14.5. He feared the multistude. Mat. 21.46. They feared the multistude, because they took him for a Prophet. Acts 4.21. They let them go because of the people: Thus doth God make use of the people, though contemptible for their quality, yet considerable for their number, as a bank of sand to keep back the waves of surious and opposite greatness: Yea when the flood of persecutions is already broken in upon the Church, their zeasous owning of the Truth keeps it alive, and is a means

To contend for the truth. to propagate it to after ages. We owe our present truths not only to the disputations of the Doctors, but the death of the Martyrs who were willing to refift unto blood, ftriving aganft fin, Heb. 12.4. By whose flames, after ages fee the truths of the Gospet more clearly.

USE. The first Use may serve for Lamentation.

We live in a frozen and dull age, wherein men have learned to hold fast every thing but the Truth; Rich men will hold fast their Estates, though Christ, his Church and Cause have never so much need of them. Ignorant People will hold fast their Ignorance; ever learning, but never able to come to the knowledge of the truth: Superstitions people will hold fast their Superstitions Customes and Idolatries : Vain people will hold fast their Fa-(bions and Modes : Seduced wretches will hold fast their Errors ; Non persuadebis etiam si persuaseris; yea they are bold and impudent in justifying and propagating their falle Doctrines; they bend their tonque like a bow for lies, but they are not valiant for the Truth upon the Earth; Jer.9.3. while multitudes are outragious against the Truth, few, very few are conragious for it. We may take up that complaint, Isa. 1. 21, 22. How is the faithful City become an Harlot? how is our gold become drofs? and our Wine mixt with water? who would have thought England could have so quickly forgotten Jesus Christ, and changed the truth of God into a lie? have the Nations been guilty of such a thing | fer. 2. 9. The World once wondered to see it self turn'd Arrian; England may wonder and be astonished to see it self turned Arminian, Socinian, Anabaptift, Quaker, Antinomian, Papist, Atheist, any thing but a Christian! This is a lamentation, and shall be for a lamentation; Oh that mine head were waters, and mine eyes rivers of tears, &c.

And now my Brethren, to make some brief Application of what hath been faid, in order to this morning Exercise.

As you have heard, to you have feen, this Month now elapfed hath brought Application to your view an imon or Model of found words; you have had as it to the mornwere, the Summ and Substance of the Gospel preached over in your hearing : ing exercise. I know it falls far short both in respect of Matter and Method, of a perfect body of Divinity, an exact and full delineation of all the chief Heads and Principles of Religion: But considering the smallness of the Circle of this monthly courfe in which this Model was drawn, I dare take the boldness to fay, there hath as much of the Marrow and Spirits of Divinity been drawn forth in these see Morning Lectures, as can be rationally expected from men of such various Studies, and affidnous labours in the Ministerial work. Former ages have rarely heard fo much Divinity preache over in many years, as hath been read in your ears in twenty fix daies : These few Sermons have digested more of the Dottrine of faith, than Soma &

fome large volumes, not of a mean confideration, now extant in the Church

of God.

Truly, every fingle Sermon hath been a little continuous within it felf. Each Subject in this morning Exercise hath been handled in so ample a manner, and with so much judgement, acuteness, and perspicuity, that it may well pais for a little Treatife of Divinity; wherein many profound Mysteries have been discust, and stated, not with more judgement in the Dottrine, than with life and vigour in the Ufe and Application.

Ecclef. 12.

The Preachers have fought to find out acceptable words, and that which was spoken was upribbt, even words of truth. Insomuch that a man that had never heard of a Gofpel before, this months conduct had been sufficient, not only to have left him without excuse, but with the wise-mens STAR to

have led him to Christ.

The more I dread to think what a tremendous account you have to make, who after twenty, thirty, forty years Revelation of the Gofpel, have the addition of this month of Sabbaths also, to reckon for in that day when the Lord Jesu shall be revealed from heaven in flaming fire, &c. if while in this Mirror, beholding as in a glass the glory of the Lord, you are not changed into the same image from glory to glory by the spirit of the Lord.

a Morning Exercise, May 1654.

2 Thef. 1.8.

I shall not undertake (as a formerly) to extract the Summ and Substance of what you have heard; I have some hope to be faved that labour upon a better account.

I shall recount to you the Heads only, and Points of Christian Dollrine which have been handled in this Monthly Exercise, that now in the close of all, you may behold as in a Map or Table, the Method and Connexion which they hold amongst themselves.

Ayanepadalwas, Or a Summary repetition of the Heads of Divinity preacht

upon in this Courfe.

The first Divine (after the preparatory Sermon) that preached to you, began with that which is the first and chief object of Knowledge and Faith; that a and win Divinity, THERE IS AGOD.

I. Subject.

Heb. 11.6. He that cometh to God, must believe that GOD is, &c.

Hereupon, because if there be a God, then he is to be worshipped: and if to be worshipped, then there must be a Rule of that worship; and if a Rule, it must be of Gods own appointment; therefore

2. Subject.

The Second daies work was, against all other Books and Writings in the world, to Evince this Truth, the

SCRIPTURES CONTAINED IN THE BOOKS OF THEOLD AND NEW TEST AMENT, are THE WORD OF GOD;

2 Tim. 3. 16. All Scripture is given by Inspiration of God.

By these Scriptures that great Mysterious Doctrine of the Trinity, which the light of nature can no more discover than deny, was afferted and opened as far as so profound a Mystery can well admir, and fo

5. Subject.

The third Mornings work was to shew,

THAT INTHE GODHEAD THERE IS ATRINI
TY OF PERSONS IN UNITY OF ESSENCE; GOD

THE FATHER, GOD THE SON, AND GOD THE

HOLY GHOST, God bleffed for ever;

I Joh. 5 7. There are three that bear Record in Heaven, the FA-

THER, the WORD, and the HOLY GHOST, and these three are

The Creation of Man in a perfett, but mutable Estate, by the joint Power and Wisdom of these three gloridus Persons, was the

Eccles. 7. 29. God made man upright, but they have fought out many in- 4. Subject. ventions.

Man thus Created, God entred into a Covenant with him, and so the CO-VENANT OF WORKS which God made with Adam and all his posterity succeeded in order to be the Subject matter of

Gen. 12. 17. In the day thou eatest thereof, thou shalt surely die.

This Covenant no sooner made (almost) than broken; the work of him

that preacht the

Sixth Sermon was, THE FALL OF ADAM, and therein more specially of PECCATUM ORIGINALE ORIGINANS, or ORIGINAL SIN IN THE FIRST SPRING and fountain of it; the Scripture Rom. 5. 12. By one man, sin entred into the world, &c.

The Fruit and sad effect whereof being the loss of Gods image, and the total depravation and corruption of mans nature;

The seventh thing that sell naturally to be handled, was, Peccatumorigina- 7. Subject. le originatum, or Original corruption in the STREAM and DERI-VATION OF IT TOPOSTERITY; from

Pfal. 1.5. Behold I was shapen in iniquity, and in Sin did my Mother conceive me.

This is the Source of all that evil that hath invaded all Mankind; that therefore which naturally succeeded in the

Eighth course of this Mornings Exercise, was, MANSLIABLE- 8. Subject. NESS TOTHECURSE; or the MISERT OF MANS ESTATEBY NATURE;

Deut. 27. 1. Cursed is every one that continueth not in all the things of the Law to do them; or Ephes. 2.3. By nature the children of wrath.

Ninthly, Mans impotency to help himself out of this miserable oftate, was the next sad Prospect presented to your view, by that Reverend Brother that preached the ninth course, and he took his rise from

9. Subject.

Rom. 5. 6. When we were without strength, Christ died for the un-

That the doctrine of mans impotency, when it had laid him in the duft,

might not leave bim there; the

Tenth Preacher discoursed to you of the COVENANT OF REDEMTTION, consisting of the translation between God and Christ from all Eternity; from that Text,

Isa. 53. 10. He shall see the travel of his foul, and be satisfied.

In the eleventh place, THE COVEN ANT OF GRACE RE-VEALED IN THE GOSPEL, came next to be unfolded, as being (if I may so fay) the Counterpart of the Covenant of Redemption, which the Preacher to whom the

11. Subject. Eleventh course fell, opened to you out of

Heb. 8. 6. Jesus Christ, hath obtained a more excellent Ministry, by how much also he is the Mediator of A BETTER COVEN ANT.

This done, it was very seasonable to let you hear of the Mediator of the

Covenant; which was performed by the

12. Subjett. Twelfth Minister, who preached to you JESUS CHRIST in his PERSON, NATURES, and OFFICES, from that Scripture,

I Tim. 2.5. There is one God, and one Mediatour between God and man, the man Christ Jesus.

Next to his Natures and Offices, it was proper to treat of the two flates

of lefus Christ; and therefore the

13. Subject. Thirteenth Preacher opened to you Christs state of Humiliation, out of

Phil. 2. 7, 8. He made himself of no reputation, and took upon him the form of a Servant, and being found infashion as a man, he humbled himself, and became obedient to death, even the death of the Cross.

14. Subject. The fourteenth, CHRISTS STATE OF EXALT ATION, out of the Ninth verse, Wherefore God hath highly exalted him, and given him a Name which is above every Name, &c.

Time not allowing a more copious and distinct enquiry into this great

Mystery, God manifested in the sless; that which came in the Fifteenth
place under consideration, as most proper, was, THE SATISFA
CTION WHICH CHRIST MADE TO DIVINE

7 USTICE; and that was done on that Text,

Col. 1.20. And (having made peace through the blood of his Cross)
by him to reconcile all things unto himself; I say, whether they be
things in earth, or things in heaven.

And because the Redemption made by Christ upon the Cross, signification nothing in effect without the Application of it to the conscience: The Minister to whom the

Sixteenth turn fell, Treated of EFFECTUAL CALLING, 16. Subject.

Rom. 8. 30. Moreover, whom he did predestinate, them he also called.

In, and by which Call, the foul being really, but yet Spiritually joined and united to Jesus Christ; that which fell next under consideration in the

Seventeenth Course of this Exercise, was that exceeding precious 17. Subject.

Mystery; The SAINTS UNION WITH JESUS
CHRIST.

His Scripture was, 1 Cor. 6. 17. He that is joined to the Lord, is one Spirit.

And inafmuch as Union is the Foundation of Communion, Interest in Christ the Fountain and Spring-head of Fellowship with Christ, the Subjects which followed naturally to be handled, were Justification, and Filiation.

JUSTIFIC ATIO N in the eighteenth Course, out of Rom. 5. 1. Being justified by Faith, we have peace with God. And the Nineteenth,

19. Subject.

18. Subject.

FILIATION, or Divine Son-ship to God; which branching it self into these two great priviledges of the

Covenant EREGENERATION;

the one whereby our State is changed; by the other, our Natures, they were twisted together into one Sermon, on that portion of Scripture,

John 1. 12. To as many as received him, to them he gave power to become the SQNS of God, even to them that believe on his Name

In which Filiation, it being evident by the Scripture quoted, that Fairb hath such a special ingrediency, therefore it was seasonable in the next place to speak of SAVING FAITH; which was the Subject preacht on in the

Twentieth Morning of this Months Exercise; the Text being

Acts 16. 31, Believe on the Lord Jefu Christ, and thou Shalt be faved, and thy house.

And although Repentance, be usually before faith, in the order of fense and feeling; yet faith being before Repentance, in the order of Nature and operation, it being the primum mobile in the orb of grace, (as unbelief in the orb of sins, Heb. 3. 12.) hence it was proper, next after Faith, to speak to you of REPENTANCE, which was handled by him that preached

20. Subject.

21. Subject. the one and twentieth Lecture; his place of Scripture being

Acts 5. 31. Him bath God exalted to be a Prince, and a Saviour, for to give repentance and remission of sins.

Matth. 3. 8. And because true repentance is alwaies accompanied with fruits meet for Repentance; therefore as the great and comprehensive fruit thereof,

22. Subject. The twenty second Exercise was spent in setting forth the Nature, necessary, and Excellency of HOLINESS from these words of the Apostle,

Heb. 12. 14. Follow peace with all men, and holines, without which none shall see the Lord.

This giveth the Believer a capacity, though not a merit of a joyful refurrection, and the next Preacher took therefore the RESURRECTION for his Subject, upon the

23. Subject. Twenty third Morning, and for his Text, those words of St. Paul,
Acts 26. 8. Why should it be thought a thing incredible with you, that God
should raise the dead?

And as upon the Resurrection follows the day of Judgment; in the same Method, the discourse of the LAST JUDGEMENT succeeded, and was the work of the

24. Subjett. Twenty fourth day, the Preachers Text was
Acts 17. 31. God hath appointed a day in the which he will judge the

world in Righteousness, by that man whom he hath ordained.

The sentence of that day was the next thing in order to be considered: and although the sentence of the Elect be first in the process, yet because it is last in the execution, as appeareth in comparing the 34. verse of the 25. of Matth. with the 46. therefore the TORMENTS of

#ELL was the fad and startling Subject
which the twenty fish Preacher insisted on, from

Mat. 25.41. — Everlasting fire prepared for the Devil and his Angels, &c.

And when the Righteous have had the honour as Assessors with Christ, to behold with their eyes that sentence executed upon the Reprobate, and their persons dragged away into everlasting burnings by the Ministry of the infernal Angels:

Then the joyful sentence shall be accomplished upon the Elect of God, and they shall ride in triumph with Jesus Christ the King of Saints, into the gates of the New Jerusalem; and so the

26. Subjett. Twenty fixth, and most blessed Subjett with which the last Minister did most sweetly close this Morning Exercise, was the

JOYES of HEAVEN; and his Text was

Mat. 25. 34. Receive the Kingdom prepared for you from the foundation of
the world.

And thus, honourable and beloved, I have presented you with the Epitomy or Compendium of found words, which hath Methodically been delivered in the course of this month in divers of the chief Heads and Points of Gos-

pel-Doctrine.

There is no man that is acquainted with the Body of Divinity, but may easily observe this Method or Systeme to have been in some Points (possibly) redundant, but in more defettive: He that will object the former, may consider that every man sees not by the same light; insomuch as if twenty Divines should have the drawing up of twenty several Models of Divinity, not two of them would meet exactly in the same beads or order; in this case therefore,

veniam petimusque damus que vicissim.

And he that will object the latter, must also remember, that if we had taken in more Points, there must have been more daies, which the course

of this Exercise doth not allow.

Sufficient to the daies hath been the labour thereof; and when we cannot do all we would, it is honourable to do what we can: To the glory of God be it spoken; since this Exercise was first set up, such a month hath not been known in this City.

A word of Exhortation.

What now remaineth, men and brethren, but that the Ministers of the sold in a Gospel having done their work in holding out unto you a Form or Moder of found words; you stir up your selves in the strength of Jesus Christ to do yours? and what is that, but that which is commended here to Timothy, That you hold fast the form of sound words, which you have received of thereof practice.

They have held it forth, it concerns you to hold it fast.

First see therefore that you hold it fast in your understandings.

My brethren, in this Months Exercise you have had many of the chief re, Dei autem Heads and Points of the Christian Faith unvailed to you, b not only as so perficere, many single truths, and several precious Jewels to lie by you, but (that towhich possibly most of you have been strangers hitherto, as far as the specification design could well suffer) Methodized as it were into a Chain of Pearls to 'engle to act wear about your necks; truths sitly joyned together and compasted into a body, deche in Signal by that which every joint suppliesth,

Now your duty is to wear this Chain or Bracelet carefully that it may not be broken. Your labour must be to imprint this Method of truth in Non existimes your minds and judgements, by vertue whereof you may be able to know institutiones them in their Series and Connexion; and when you hear any of these Points handled in Sermons, you may be able to know one truth from another, sad he que where they are to be fixed in the Orb of Divinity, and so to refer them to per ordinen their own proper place and station: which will prove to be a greater advantaginus does

a de euoi 28 ESI TO ETHIP, co ooi de 70 माठ्डि डेरिएव्य CO 2500 FE TO 737 HE-Hierol.prat. Cat. Nostrum eft dicere, ve-Arum vero agebean vouciones TRE JUVINDERS ETPON CHINIOS dend Ta Kal anchi diav Sisoula SidayuaTa. Ide ut supra. Non existimes istas bomiliis este similes, oc. menta, de.

tage to your proficiency in the knowledge of Christ than you can easily believe. It is observable, Rom. 8. 28. when the Holy Ghost having hinted effectual calling as the ground of that blessed truth, that all things work for good to those that love God; yet he mentions it again in the very next ver. and why? but to shew us what place it obtains in the golden chain of salvation; how it takes its room between Predestination and Justification; Whom he did predestinate, them also he CALLED, and whom he CALLED, them he justified; of so great moment it is not only to know Gospel-truths, but how to posture them in their proper rank and file, where every truth is to stand: This advantage in a great measure you have had by this Months Exercise; see that you improve it to the clearing of your understandings in the Method of Gospel Doctrines.

Secondly, Hold them fast in your Memory.

Truely the Order of this Months Exercise, if you be not wanting to your selves, will not contribute less strength to your memories than light to your understandings. The truths themselves have been a Treasure given you by your heavenly Father; and the Method will serve you for a sack or purse to keep them in: and truly it would be a labour neither unprositable nor uncomely, to take so much pains your selves, and to teach your families to do so too, soil to Conthis Model without book; and the Lord teach you to get them by heart.

You may once a week, or fo, revolve them thus in your minds.

I. There is a God.

II. The Scriptures are the Word of God.

III. In the God-head there be three Persons or Subsistencies, Father, Son, and Holy Ghost, God blessed for ever.

IV. God Greated man in a perfect but mutable estate.

V. The Covenant of works God made with man in his innocency.

VI. Original sin in the first spring of it, in Adams first transgression.
VII. Original corruption derived from thence into mans nature.

VIII. Mans liableness to the curse, or the misery of mans state by

IX. Mans impotency to belp himself out of this estate.

X. The Covenant of Redemption, or the transaction between God and Christ from all Eternity, about mans salvation.

XI. The Covenant of Grace revealed in the Gospel.

XII. Christ the only Mediator between God and man, considered in his Person, Natures, and Offices.

XIII. Christs state of Humiliation.

XIV. Christ's state of Exaltation.

XV. Chrifts Satisfaction to Divine Juftice.

XVI. Effectual calling. XVII. Union with Christ. XVIII. Justification by Christs Righteousness.

XIX. Son-ship to God, Adoption. consisting in Regeneration. -

XX. Saving Faith. XXI. Repentance.

XXII. Holiness.

XXIII. The Resurrection.

XXIV. The last Judgement.

XXV. Hell.

XXVI. Heaven.

Christians, this, and other such like Catalogues or Forms of the Articles of Christian Faith imprinted upon your memories, will be of great benefit and service to you. Do ye serve your memories, and your memories will Ta Asyousva ferve you; labour to get them so imprinted upon your memories, that they wandare, is may never be blotted out.

Thirdly, Hold fast, yea hold forth these precious Truths delivered to you

in your lives and conversations.

Christians, let it be your care (and behold it shall be your a wisdom in a Deut.4.5. the eyes of all the beholders,) to live this Morning Exercise, the glory whereof hath filled this Assembly for a month together. To engage and quicken you herein, let me mind you of one rare advantage this Model carrieth withit, above most of the acute and learned Treatises of Schoolmen. or solid Tractates of Carechetical Divines, who have taken great pains in

opening and stating the Principles of Christian Religion.

The Reverend Divines who have travelled in this service of your Faith, have in their several Sermons with singular skill and piety, brought down Principles unto practice, and improved all their Doctrines to Use and Application : wherein they have hewed themselves Workmen that need not be ashamed ; wife Builders that know how to handle the Trowel as well as the Sword; and that made it their defign to build up their hearers in holiness as well as in knowledge: The School and the Pu pit met together; the Doctor and the Pastor miscuit utile They have not discust the Doctrines of Faith in a je-dulci. have kiffed each other. june frigid speculative way only; but what they cleared to the judgement; they wrought it home upon the heart and affections, with such warmth and sweetness, as that the hearers seem'd for the present to be carried into the mountain of transfiguration, where they cried out with Peter, It is good for The Form of w to be here: So that although their Sermons were very large, yet the grea- doctrine into test part of their Auditors thought they had done too foon; and went away praising God that had given such gifts unto men.

Ohler it be your care, dearly Beloved, that as this Model hath been delivered unto you, so you may be delivered into it : What a fore judgement will abide such as suffer all these morning influences to pass away as water over a Swans back; that come the same from these morning visions, they came Confessions

to them. How shall we escape, if we neglect so great salvation?

THEE EIG THU alava. Cyril. Hierof. praf. Catechif.

Omne tulit punctum qui

Rom.6.17. is ov Tagedo. שורב דב דורים which ye were delivered. Efficacius vit.e quam lin. gue testimonium. Ber. Bernard.

Hold

Hold it forth I fay Christians, in your lives; the Conversation is a better

testimony to the truth than the confession.

I have met with a general vote in the Auditory, that attended this morning Ordinance, that these Sermons might be Printed; that so what hath once past your ears, might be exposed to your eye; whereby you might stay and fix upon it with the more deliberation. Whether I may prevail with the Brethren, or no for their second travel in this Service, I know not.

There is one way left you, wherein you may gratifie your own desires, and Print these Sermons without their leave, though I am confident, not without

their confent, and that is,

PRINT THEM INYOUR LIVES AND CONVERSATIONS.

Live this morning Exercise in the sight of the world, that men may take

notice you have been with fefus.

You have been called up with Moses into the Mount to talk with God. Now you come down, oh that your faces might shine; that you would commend this morning Exercise by an holy life, that you may be manifestly declared to be the Epistle of Christ ministred by US.

Let your light so shine before men, that they may see your good works, and Matth. 5.16. glorifie your Father which is in heaven.

2 Cor. 3.3.3

To that end

Take along with you these two FAIT H. LOVE. great helps in the Text

Hold fast the form of sound words in FAIT H and LOVE.

I know some Expositors interpret these as the two great COMPRE-HENSIVE HEADS of found words or Gospel-Doctrine, in this work wors; Faith and Love: Faith towards God, and Love towards men : Faith the fumm of the first Table, and Love of the second; or Faith in Christ, and Love to Christ; or Faith as comprehending the Credenda, things to be believed; Love as comprehending the Facienda, thing to be done. But I am sure it is not against the Analogie of Faith, or the Context to improve these two as Mediums to serve this command of holding fast found Doctrine. And so in the entrance it was propounded, as the fourth D. Arine, Scil. Faith and Love are as it were the two hands whereby we held fast the Form of sound words.

First then (Christians) look to your Faith; that is an hold-fast grace, which will secure your standing in Christ. As unbelief is the root of Apostasie, and falling back from the Doctrine of the Gospel, Heb. 3. 12. So Faith is the spring of Perseverance, I Pet. 1. 5. Kept by the power of God through faith to salvation. Faith keeps the Believer, and God keeps his faith; Now faith keeps the believer close to his Principles upon a two-

fold accompt.

r Faith.

1. Because faith is the grace which doth RE ALIZE all the Truths of Falth realithe Goffel unto the foul. Evangelical Truths to a man that hath not faith, are but so many petty Notions, which are pleasing to the fancy, but have no influence upon the Conscience; they may serve a man for discourse, but he cannot live upon them: suffering Truths (in particular) are pleasing in the Speculation, in times of properity: but when the hour of temptation cometh, they afford the foul no strength to carry it through sufferings, and to make a man go forth unto Christ without the Camp, bearing his Heb. 13. 13. reproach.

But of Faith, faith the Apostle, it is is is sauce, and exexx &; the substance of things hoped for, and the evidence of things not seen; faith makes all Divine Objects (although very spiritual and subtile in their own nature) faith makes them (I fay) fo many realities, fo many folid and fubstantial verities; it gives them abeing, not in themselves, but unto the believer: and of invisible it makes them visible; as it is said of Moses, he saw him that was invisible; How? by faith, verse 23, 24. that which was invisible to the eye of nature, was visible to the eye of faith. Faith brings the object and the faculty together. Hence now men yet intheir unregenera- Heb. 11. 27. cy, though haply illuminated to a high degree of Gospel-Notion, in time of tribulation will fall away, and walk no more with Jesus, because through the want of Faith Divine Truth had no rooting in their hearts; all their knowledge is but a powerless notion floating in the brain, and can give no reality or subsistence to Gospel-verities : Knowledge gives lustre, but Faith gives being; knowledge doth irradiate, but Faith doth realize; knowledge holds out light, but faith adds life and power.

It is Faith my Brethren, whereby you fand, Faith is that whereby a man can live upon the Truth, and dye for the truth; I know whom I have believed: and I am perswaded that he is able to keep that which I have committed unto him against that day. Look to your Faith Christians. For again,

2 Tim. 1. 12.

Secondly, Faith will help you to fetch strength from Jesus Christ, to do, to suffer, to live, to dye for Jesus Christ, and the truths which he hath purchased, ratified by his own blood, Phil. 4. 13. I can do all things through Christ. Christ which strengthneth me. Faith invests the soul into a kind of Omnipotency; I can do all things: Other mens impossibilities are faiths triumph: Faith is an omnipotent grace, because it sets on work an Omnipotent God. In the Lord I have righteousness and strength, is the boast of faith, Isa. 45. 24. Righteousness for Justification, and strength for Sanctification; and for carrying on all the duties of the boly life : this is infinuated in my Text, Hold faft, &c. in FAITH which is in CHRIST JESUS: So that if it were demanded How shall we hold fast? the answ. is, by Faith: how doth faith hold fast? in Christ Jesm; scil. as it is alted by, and as it acts upon Jesus Christ. Jesus Christ is a Fountain of strength, and that strength is drawn out by faith; hence Davids Refolve, I will go in the strength of the Lord God, I will make mention of thy Righteousness, even of thine only.

TEE

Faithfetcheth

Thirdly,

The fecond grave which you must look to is LOVE. Love is another bold-fast grace, I held him, and would not let him go, faid the Spouse of her Beloved, Cant. 4. 3. I tell you firs, Love will hold fast the truth. when Learning will let it go, the reason is, because Learning lyeth but in the head, but Love resteth in the heart, and causeth the heart to rest in the thing or person beloved.

I cannot diffuse for Christ, faid the poor Martyr, but I can dye for Christ. Love will fay to the truth, as the faid to her Mother in Law, Whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou dyeft, I will dye, and there will. I be buried; the Lord do so to me, and more also, if ought but death part me and thee.

Gen. 34. 3.

Ruth 1. 16,

Love is the glue that makes the heart cleave to the Object; as is faid of Shechem, His foul clave unto Dinah the daughter of Jacob.

Minut . Felix ecta.

Love is the swift of fouls. Crederes unam animam in duobus effe divifam. it is but one foul that informs Lovers.

Christians, if you would hold fast the truth, LOVE IT. Love hates 2. Thes. 2.11, putting away: when ever your love begins to decay, you are in danger of Apostasie. For this cause God shall fend them strong delusions to believe lyes: for what cause? why, because they received not the love of the truth.

> Christians, look to your standing; there is much of this judicial blast abroad; the generality of Professors have contented themselves with, and rejoyced in the Light of the Truth, and in the Notion of the Truth, and in the expressions of the Truth, but they have lost their love to the truth. Parts without grace hath been the precipice of this evil and adulterous generation: the foolish Virgins of this age have got Oyl only in their Lamps, but none in their Vellels, and fo perifh.

Toutberefore Beloved, seeing ye know these things before, beware lest you also being led away with the error of the wicked fall from your own stedfastneß.

2 Pet: 3: 176.

Let it be your care to receive the truth in the power of the truth, in the ima pressions of the truth upon your hearts, in the love of the truth, Love the truth, even when the truth feems not to love you; when it makes against your Carnal interests; when it calls for your right eye, and your right hand: The right eye of your sinful pleasure; the right hand of your dishonest gain: when the truth comes to take away all your falfe Principles, and to take away all your false evidences; notto leave you worth a duty, or a Church-priviledge, not to leave you fo much as a Creed, or a Pater-noster, or a good Exech. 16. 5. meaning; but casts you out of all, which felf, and flesh hath counted your gain in point of falvation, as Phil. 3.7. to the loathing and abhorring of your persons, &c. Yet even then I say, Receive the truth in the love of it: God intends you more good in it than you are aware of and therefore fay with young Samuel, Speak Lord, for thy fervant beareth; and with Bernard, do Lord, wound me, forch me, flay me, fore me now, that thou mayeft

wre, feca, corripe,ut aternum parcas, Bern.

spare me for ever.

Thirdly, There is yet another means, and that is in the verse next to my Text, relating to the same duty, though under a various expression. That good thing which was committed to thee, KEEP.

Ver. 14. THU KELNU wapanald. HAXAV-

The good or excellent trust and depositum, was either the Ministerial Office with the gifts and graces which Timothy received by Ordination for the

edifying of the Church; or elfe

The form of found words here committed to him in my Text: which soever, this duty is inculcated upon Timothy again and again, that he must keep it, ounagor; preserve it as under Lock and Key; and faith Beza, He keeps his depositum that improve thit so, that the depositor finds no cause why

he (hould take it away.

But how shall Timothy, or any Evangelical Minister or Christian be able To to keep it? it followeth sa wee uar @ ayis, &c. by the Holy Ghoft; The duty indeed is very difficult, but by calling in the help of the Spirit of God. Believers shall be enabled to do it; and he is not far from every one of them; for fo it follows, by the Holy Ghost WHICH DWELLETH IN US; He is IN them as a Principle of life and power, by his vertue and in- Rom. 8.26. fluence helping their infirmities, and working in them mightily: Great is the Col. 1. 29. opposition that Believers meet withal: and Satan, and this present evil world hath been too hard for many; not Professors only, but Ministers also, men that feemed to be stars of the first magnitude, they have proved to be but falling-stars, meer Comets, that for a time make a great blaze, but quickly extinguish: They went out from us, because they were not of us, 1 Joh. 2. 19.

But real Saints, true Believers shall bold out ; why? because, greater is he that is in them, than he that is in the world, I Joh. 4. 4. -

HOLY GHOST THAT DWELLETH IN US.

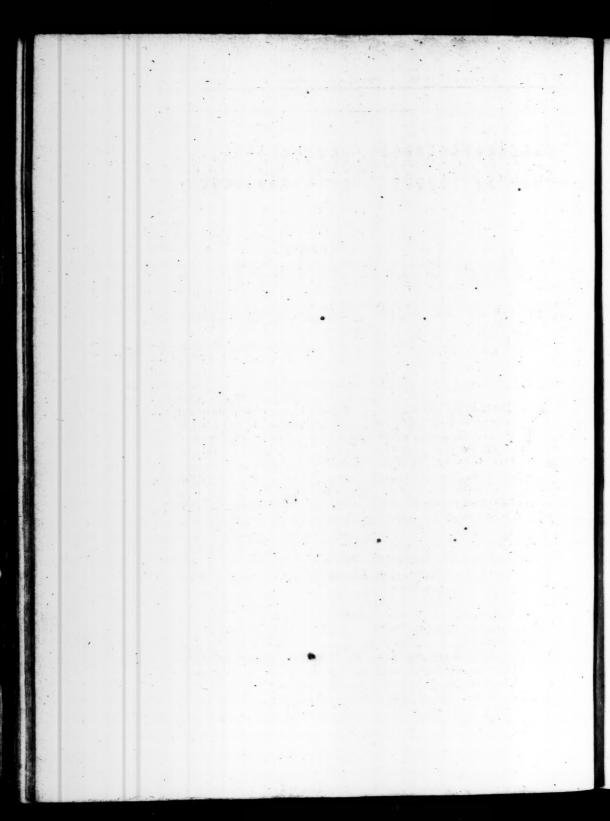
Christians, walk in the Spirit, and pray for the Spirit; cry mightily to God for the continual presence and operation of the Holy Ghost : and for Luk. 11. 13 your encouragement, take along with you that bleffed promise of our Saviour,

If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask

him ?

Now to the King eternal, immortal, invisible, the only wife God, be 1 Tim. 1. 7. honor, and glory, for ever and ever. Amen.

FINIS.





AN

Alphabetical Table

Relating to the chief heads handled in this TREATISE.

Dam able of Creation to keep the Law, page 75. The one man by whom finenteed into the world 1.95. His sin is entailed on all his leed, p. 97. Transmitted by imputation, p. 98. and made ours without any impeachment of Gods Jufice, 100. by generation not imitation, 101. burt received by bim must quicken the acceptance of the fecond Adam, 112. this fin will not be our acquittance, Advantage great by systems and modules of Religion, Adoption its kind, 345. its name explained, 346. Divine differs from Humane adoption, Adoption presupposeth vocation, Regeneration, and Justistation, 347 it entitles to God, Christ, and herven, ibid. properties of Adoption, 347.its priviledges, 348. is different from Regeneration, yet not

divided from it. 353 Adoption an effect of faith, 37 I Affections unruly cashier'd when we come to beaven, Angels their Service to the Lord Je-[us Christ, 650. not confirmed, not reconciled by Jesus Christ as medi-270 Antinomians refuted, 334 Apparel of Saints in Heaven, 478 Atheism three forts, viz. Vita, Voto, Tudicio, 34 Affent of Gods being and bounty, ground of address to him, 23 Affurance an effect of Faith, 349

B

Bars to communion with God three, and how removed, 219 Barring sin, imports punishment, 271 Belief of Gods being, the foundation of Religion, p. 20. fountain of obodience, 41.

The Table.

	200 11101
Belief of Christ to be the Son of God is	Case of man helpless by nature 14.
not easie,	Catechisms commended,
Believing sinners the Subject of Gospel- Repentance, 379	Children of God by Regeneration and Adoption, 32.
Believers their dignity and duty, 343.	Children of God, their carriage dire
united to Christ, 224	Eted, 33:
Believers who, 301	Christis Lord, bow, 248. a good
Believers persons, graces, and duties,	Captain, 2,
relate to Christ, 313	Christ is truly God, 202, and trul
Birth-right despised, is dreadful, 355	man 204, God and man, 20
Bleffedness of mans natural rectitude,	Christ and promises, not God the im
85	mediate object of saving faith, 340
Bleffed estate of the new Covenant,	Christian changes three, 412
206	Christian Religion reasonable, 359
Bleffed, how faid of the Saints, 486,	Come ye bleffed, what kind of fpeeah
. 487	488
Bodies of Saints re-united to Souls, 481	Comand to Adam and Covenant of
Bodies of Saints and sinners differ at	Works,
Resurrection, 425	Complaints against God charmed, 186
Body of man Subject to Gods wrath,	Compassion to Brethren sheweth
141	sense of our natural weakness, 15
Body, its very same substance shall be	Communion an evidence of union
raised, 426. its prime endowments	with Christ, 279
at Resurrection; 428	Conditions in order to mans Reden.
Bodily infirmities shaken off in hea-	prion, between God the Father, and
ven. 477	God the Son,
Blood of sin to be shed for the blood of	Conquest of enemies, an effect of
Christ, 224	faith, 347
Bowing at the name of Jefus, what it	Conscience engendereth feat, 31
means, 242. by whom to be done,	Confere of Nations universal and
243	perpetual proves that there is a
the state of the s	God, 32
C - Date of	Confession of fin a part of repentance,
A control of the cont	366. how to be made, 378
Cause encourageth to suffer, 2	Conviction wherein it confifts, and
Captain encourageth contest, 3	Thow it acts,
Calling effectual 264. what it is and	Contrition, wherein it confifts, 367
how wrought, 268. called who? ib.	Crown of Saints in beaven, what, 479
few, 269. by what, ib. from what	Its three-fold wreath, 480, 481
canses, 270. by what means, 272.	Covenant what it means, 86
to what end, 273. when, ib.	Governants in Seriprure, 169
Call is holy, ib. heavenly, 274. with-	Government natural, what It is \$ 170
out noise, 275. immutable, 276	Legal what it is,
Care accompanieth true Repentance,	Evangelical what it is, 172
401	Covenant un act of condescention

dise for Christ but a reasonable recompense for his death for us, 226 compense for his
Gods dealing with Adam in Paradise, how and why called a Covenant, 87 Covenant of works wherein it consists, 88. how and why given by Moses, 89, 90. Israel was not under it, ib. men out of Christ, yet under it, 91 Covenant of Redemption what it is, and between whom, 157. it is to be particularly improved by Believers, 163. it consums the Covenant of Grace, its Blessmans, 164 Covenant what, 169 Gospel Covenant the best of Covenants, 164 Covenant of Works and Grace, are to be differenced by wen 168 Covenant of Redemption different from Covenant of Grace, 160 Creation the work of God, 23 Man Created holy and immutable, 73 Creatures execute Gods wrath on Man, 131. Themselves liable to Gods wrath, 132 Creeds, A ostles, Athanasian, Nicene, Religion,
dise, how and why called a Covenant, 87 Covenant of works wherein it consists, 88. how and why given by Moses, 89, 90. Israel was not under it, ib. men out of Christ, yet under it, 91 Covenant of Redemption what it is, and between whom, 157. it is to be particularly improved by Believers, 163. it consums the Covenant of Grace, its Blessings; 164 Covenant what, 169 Gospel Covenant the best of Covenants, Covenant of Works and Grace, are to be differenced by men 168 Covenant of Redemption different from Covenant of Grace, 160 Creation the work of God, 23 Man Created holy and immutable, 73 Creatures execute Gods wrath on Man, 131. Themselves liable to Gods wrath, 132 Creeds, A ofsles, Athanasian, Nicene, 87 Covenant of Christ, a pregnant argument to Repentance, 391 Desire accompanieth Repentance, 402 Desire accom
Covenant of works wherein it consists, 88. how and why given by Moses, 89, 90. Israel was not under it, ib. men out of Christ, yet under it, 91 Covenant of Redemption what it is, and between whom, 157. it is to be particularly improved by Believers, 165. it confirms the Covenant of Grace, its Blessings, 164 Covenant what, 169 Gospel Covenant the best of Covenants, 172 Covenant of Works and Grace, are to be differenced by men 168 Covenant of Redemption different from Covenant of Grace, 160 Creation the work of God, 23 Man Created holy and immutable, 73 Creatures execute Gods wrath on Man, 131. Themselves liable to Gods wrath, 132 Creeds, A ossles, Athanasian, Nicene, Religion,
Covenant of works wherein it consists, 88. how and why given by Moses, 89, 90. Israel was not under it, ib. men out of Christ, yet under it, 91 Covenant of Redemption what it is, and between whom, 157. it is to be particularly improved by Believers, 165. it confirms the Covenant of Grace, its Blessings, 164 Covenant what, 169 Gospel Covenant the best of Covenants, 172 Covenant of Works and Grace, are to be differenced by men 168 Covenant of Redemption different from Covenant of Grace, 160 Creation the work of God, 23 Man Created holy and immutable, 73 Creatures execute Gods wrath on Man, 131. Themselves liable to Gods wrath, 132 Creeds, A ossles, Athanasian, Nicene, Religion,
Covenant of works wherein it consists, 88. how and why given by Moses, 89, 90. Israel was not under it, ib. men out of Christ, yet under it, 91. Covenant of Redemption what it is, and between whom, 157. it is to be particularly improved by Believers, 165. it consists the Covenant of Grace, its Blessings, 164. Covenant what, 169. Gospel Covenant the best of Covenants, 172. Covenant of Works and Grace, are to be differenced by men 168. Covenant of Redemption different from Covenant of Grace, 160. Creation the work of God, 23. Man Created holy and immutable, 73. Creatures execuse Gods wrath on Man, 131. Themselves liable to Gods wrath, 132. Creeds, A ostles, Athanasian, Nicene, Religion,
88. how and why given by Moses, 89, 90. Israel was not under it, ib. men out of Christ, yet under it, 91 Covenant of Redemption what it is, and between whom, 157. it is to be particularly improved by Believers, 163. it confirms the Covenant of Grace, its Blessings, 164 Covenant what, 169 Gospel Covenant the best of Covenants, 172 Covenant of Works and Grace, are to be differenced by wen 168 Covenant of Redemption different from Covenant of Grace, 160 Creation the work of God, 23 Man Created holy and immutable, 73 Creatures execuse Gods wrath on Man, 131. Themselves liable to Gods wrath, 132 Creeds, A oftles, Athanasian, Nicene, Religion,
89, 90. Israel was not under it, ib. men out of Christ, yet under it, 91 Covenant of Redemption what it is, and between whom, 157. it is to be particularly impraved by Believers, 165. it confirms the Covenant of Grace, its Blessings, 164 Covenant what, 169 Gospel Covenant the best of Covenants, 172 Covenant of Works and Grace, are to be differenced by men 168 Covenant of Redemption different from Covenant of Grace, 160 Creation the work of God, 23 Man Created holy and immutable, 73 Creatures execuse Gods wrath on Man, 131. Themselves liable to Gods wrath, 132 Creeds, A ostles, Athanasian, Nicene, Religion,
Covenant of Christ, yet under it, 91 Covenant of Redemption what it is, and between whom, 157. it is to be particularly improved by Believers, 163. it confirms the Covenant of Grace, its Blessings, 164 Covenant what, 169 Gospel Covenant the best of Covenants, 172 Covenant of Works and Grace, are to be differenced by men 168 Covenant of Redemption different from Covenant of Grace, 160 Creation the work of God, 23 Man Created holy and immutable, 73 Creatures execute Gods wrath on Man, 131. Themselves liable to Gods wrath, 132 Creeds, A ostles, Athanasian, Nicene, Religion,
Covenant of Redemption what it is, and between whom, 157. it is to be particularly improved by Believers, 165. it confirms the Covenant of Grace, its Blessings, 164. Covenant what, 169. Gospel Covenant the best of Covenants, 172. Covenant of Works and Grace, are to be differenced by wen 168. Covenant of Redemption different from Covenant of Grace, 160. Creation the work of God, 23. Man Created holy and immutable, 73. Creatures execuse Gods wrath on Man, 131. Themselves liable to Gods wrath, 132. Creeds, A ostles, Athanasian, Nicene, Religion,
and between whom, 157. it is to be particularly improved by Believers, 165. it confirms the Covenant of Grace, its Blessings, 164. Covenant what, 169. Gospel Covenant the best of Covenants, 172. Covenant of Works and Grace, are to be differenced by wen 168. Covenant of Redemption different from Covenant of Grace, 160. Creation the work of God, 23. Man Created holy and immutable, 73. Creatures execuse Gods wrath on Man, 131. Themselves liable to Gods wrath, 132. Creeds, A oftles, Athanasian, Nicene, Religion,
particularly improved by Believers, 163. it confirms the Covenant of Grace, its Blessings, 164 Covenant what, 169 Gospel Covenant the best of Covenants, 172 Covenant of Works and Grace, are to be differenced by men 168 Covenant of Redemption different from Covenant of Grace, 160 Creation the work of God, 23 Man Created holy and immutable, 73 Creatures execute Gods wrath on Man, 131. Themselves liable to Gods wrath, 132 Creeds, A oftles, Athanasian, Nicene, Religion, 164 Devil subject to Jefus Christ, 244 Limited by Christ, 245 Doctrine of Trinity to be prized, 56 Dominion of Saints, 326 Limited by Christ, 245 Limited by Christ, 245 Limited by Christ, 245 Limited by Christ, 245 Limited by Christ, 247 Li
vers, 169. it confirms the Covenant of Grace, its Blessings, 164 Covenant what, 169 Gospel Covenant the best of Covenants, 172 Covenant of Works and Grace, are to be differenced by men 168 Covenant of Redemption different from Covenant of Grace, 160 Creation the work of God, 23 Man Created hely and immutable, 73 Creatures execute Gods wrath on Man, 131. Themselves liable to Gods wrath, 132 Creeds, A oftles, Athanasian, Nicene, Religion,
nant of Grace, its Blessings, 164 Covenant what, 169 Gospel Covenant the best of Covenants, 172 Covenant of Works and Grace, are to be differenced by men 168 Covenant of Redemption different from Covenant of Grace, 160 Creation the work of God, 23 Man Created holy and immutable, 73 Creatures execute Gods wrath on Man, 131. Themselves liable to Gods wrath, 132 Creeds, A oftles, Athanasian, Nicene, Religion,
Covenant what, 169 Gospel Covenant the best of Covenants, 172 Covenant of Works and Grace, are to be differenced by men 168 Covenant of Redemption different from Covenant of Grace, 160 Creation the work of God, 23 Man Created hely and immutable, 73 Creatures execute Gods wrath on Man, 131. Themselves liable to Gods wrath, 132 Creeds, A oftles, Athanasian, Nicene, Religion, 326 Creeds, A oftles, Athanasian, Nicene, Religion, 326 Covenant of Works and Grace, are to be different from Covenant of Grace, 160 Covenant of Redemption different from Covenant of Grace, 160 Covenant of Redemption different from Covenant of Grace, 160 Creation the work of God, 23 Man Created hely and immutable, 73 Creatures execute Gods wrath on Man, 131. Themselves liable to Gods wrath, 132 Creation the work of God, 23 Entrance of sin into the world, what and how, 20 Entertainment of Christ, 32 Christ, 22 Entertainment of Christ, 32 Chr
Gospel Covenant the best of Covenants, Govenants, Govenant of Works and Grace, are to be differenced by men. Govenant of Redemption different from Covenant of Grace, Greation the work of God, Man Created hely and immutable, To Man, 131. Themselves liable to Gods wrath, Gods wrath, Gods wrath, Greeds, A oftles, Athanasian, Nicene, Govenant of Works and Grace, are to be different and for the world, Elect dead in sin before called, and poor in the world, Entertainment of sin before called, and poor in the world, Entertainment of sin before called, and poor in the world, Entertainment of sin before called, and poor in the world, Entertainment of sin before called, and poor in the world, Entertainment of sin before called, and poor in the world, Entertainment of sin before called, and poor in the world, Entertainment of sin before called, and poor in the world, Entertainment of sin before called, and poor in the world, Entertainment of sin before called, and poor in the world, Entertainment of sin before called, and poor in the world, Entertainment of sin before called, and poor in the world, Entertainment of sin before called, and poor in the world, Entertainment of sin before called, and poor in the world, Entertainment of sin before called, and poor in the world, Entertainment of sin before called, and how, Entertainment of charge, Elect dead in sin before called, and how, Entertainment of charge,
Covenant of Works and Grace, are to be differenced by men 168 Covenant of Redemption different from Covenant of Grace, 160 Creation the work of God, 23 Man Created hely and immutable, 73 Creatures execute Gods wrath on Man, 131. Themselves liable to Gods wrath, 132 Creeds, A oftles, Athanasian, Nicene, Religion,
Covenant of Works and Grace, are to be differenced by men. Covenant of Redemption different from Covenant of Grace, 160 Creation the work of God, 23 Man Created holy and immutable, 73 Creatures execute Gods wrath on Man, 131. Themselves liable to Gods wrath, 132 Creeds, A oftles, Athanasian, Nicene, Religion,
be differenced by men. Covenant of Redemption different from Covenant of Grace, 160 Creation the work of God, 23 Man Created holy and immutable, 73 Creatures execute Gods wrath on Man, 131. Themselves liable to Gods wrath, 132 Creeds, A oftles, Athanasian, Nicene, Religion,
Covenant of Redemption different from Covenant of Grace, 160 Creation the work of God, 23 Man Created hely and immutable, 73 Creatures execute Gods wrath on Man, 131. Themselves liable to Gods wrath, 132 Creeds, A oftles, Athanasian, Nicene, Religion,
from Covenant of Grace, 160 Creation the work of God, 23 Man Created holy and immutable, 73 Creatures execute Gods wrath on Man, 131. Themselves liable to Gods wrath, 132 Creeds, A oftles, Athanasian, Nicene, Religion, 243 poor in the world, 243 Entrance of sin into the world, wha and how, 243 Entrance of sin into the world, wha and how, 203 Entrance of sin into the world, 203 Entrance of sin into the world, 203 Entrance of sin into the world, wha and how, 203 Entrance of sin into the world, wha and how, 203 Entrance of sin into the world, wha and how, 203 Entrance of sin into the world, wha and how, 203 Entrance of sin into the world, wha and how, 203 Entrance of sin into the world, wha and how, 203 Entrance of sin into the world, wha and ho
Creation the work of God, Man Created hely and immutable, 73 Creatures execute Gods wrath on Man, 131. Themselves liable to Gods wrath, 132 Creeds, A oftles, Athanasian, Nicene, Creation the work of God, who are world, who and how, Enterine of su into the world, who and how, Christ, Enterine of su into the world, who and how, Christ, Enterine of su into the world, who and how and how, Enterine of su into the world, who and how and how and how and how and
Creation the work of God, Man Created hely and immutable, 73 Creatures execute Gods wrath on Man, 131. Themselves liable to Gods wrath, 132 Creeds, A oftles, Athanasian, Nicene, Creation the work of God, who are world, who and how, Enterine of su into the world, who and how, Christ, Enterine of su into the world, who and how, Christ, Enterine of su into the world, who and how and how, Enterine of su into the world, who and how and how and how and how and
Man Created hely and immutable, 73 Enemies of man foiled by the death of Creatures execute Gods wrath on Man, 131. Themselves liable to Gods wrath, 132 Enemies of man foiled by the death of Christ, 227 Entertainment of Christ, 320 Entertainment of Christ, 320 Entertainment of Christ, Religion, Creeds, A oftles, Athanasian, Nicene, Religion,
Greatures execute Gods wrath on Man, 131. Themselves liable to Gods wrath, Gods wrath, Gods wrath, Greeds, A oftles, Athanasian, Nicene, Religion,
Creatures execute Gods wrath on Christ, Man, 131. Themselves liable to Entertainment of Christ, Gods wrath, 132 Epistle to the Romans a Module a Religion,
Man, 131. Themselves liable to Entertainment of Christ, 320 Gods wrath, 132 Epistle to the Romans a Module a Creeds, A offles, Athanasian, Nicene, Religion,
Gods wrath, 132 Epistle to the Romans a Module a Creeds, A offles, Athanasian, Nicene, Religion,
Creeds, A oftles, Athanasian, Nicene, Religion,
TO THE PROPERTY OF THE PROPERT
Curse of the Law due to man by Na- ans, it. Ephesians, 8. Timothy
ture, 125 7 and Titus, ib
Cure of faln man, Omnipotent, 148 Etrors are obviated by a Module of
of Religion,
Error in Fundamentals inconsisten
gent seement or sold before comith faith, 354
Death of Christits kind, manner and Morning Exercise, when it began
grounds, 215 the reasons thereof, and how profitable it buth been, 19
219 21 duties towards st, 20
Death of Christ a facrifice and only Evidences of eternal life laid down in
To possible.
Deferving cause of Christ his death, Exaltation of Christ opposed to his hu
and achory at the second of 1302 the militation, 3 3 wits priority rach
Death of Christ was in our place and Shumiliation as a merit or meer an
? fead,
Exa

236 Faith commended, 337 distinguished into its kinds, 338. defined, 339. by its genius and fubject, ib.causes, 340.effects, 346. properties, 351. and opposites, 354. Faith if Saving, receiveth whole Christ in judgement and choice, :351 groweth, persevereth and purifietb, Faith and Salvation how connexed, 351. Strengthened by the Covenant of Redempsion, 164 Faith how it justifieth, 347 Faith goeth before repentance in order of nature as its cause, Faith in its essential acts without its reflections is the cause of repen-363 tance, Faith of Scripture Authority to be 70 strengthened, 381 False Repentance seven kinds, Fall of man was from his own mutable self determining will, Federal transaction did pass between God the Father and Son, and that from all eternity, Fear of God, the duty of Such who believe God is, 39 Fear accompanieth true Repentance, 402 Filiation to God is by Adoption and Regeneration, Filial priviledges Believers comforts, Flesh crucified by union with Christ, Form of found werds to be held fast by Magistrates, bow, 498, &c.

by Ministers, bow, 501, &c. by

503,&c.

the people, how,

Exaltation of Christ by three Steps,

Freedom of God, Father and Son in transacting the Covenant formans Redemption, 170
Free-grace the ground of Adoption and Regeneration, 320
Fruitfulness a note of union with Christ, 290

G

God is, 22. Gods being is evident in nature, 28. and Scripture, Gods being confistent with the adversity of the just, and prosperity of the wicked, and evidenced by God is the only efficient of faith, God could not be the original of sin, Gods glory the ground of Adoption and Regeneration, God the object of beatifical vision, 479 Gospel a good cause, Gospel-means to work faith, and call loudly to Repentance, 376 Gospel how it justifieth, 297 Gospel-Covenant better than the legal, 168 Gospel Arguments perswading to Repentance, most pregnant and moving. 391 Gospel Helps to Repentance, most powerful and operative, 404 Grudge not the prosperity of the wick-472

H

Hell pains the loss of all good both naaural, spiritual, and eternal, 457, 458 Of Hell, 454, the wicked surned into

into it, 455. its name explained,	Poplation in the state of
456. nature described, ibid. its	The state of the state of
pain, 457. the properties of its pu-	113.112
nishmentare, extremity and eterni-	Ignorance inconfistent to Faith, 354.
ty, 459	dangerous, 357
Hell discerned by the Heathen,	Impotency of man fince the fall very
464	
Hell proved by Equity and Merit, no	Impossible to recover of bimself,
Bar or hindrance, 465	Impotent in well-flat of the Zam
Heresie an hindrance to Faith,	Impotent in respect of the Law, 147
355	Impotency no bar to the demand of
Herefies and errors disbanded when	duty, direction of means, or infli-
we come to heaven, 175	tion of punishment, 150,151
Hearing must be fixt and constant	Impotency is to be seen and known,
17	152
Heart the Subject of Faith, 339. Seat	Infants distempers and death an effect
of holiness, 412	and evidence of original sin, 109
Heaven it is a Kingdom, how,	So is their Aptitude to evil, and
group the left a stage to the stage 475	backwardness to good, 110
Hindrances to the understanding	Inheritance of Saints hath no corrup-
Scripture, what they are, and how	tion, succession, or division, 326
removed, 69	Inheritance why so called, 483
Holding fast, what it meaneth, 3	Inherited by Adoption, donation, and
Holinels defined, 410	Redemption, 485
Holiness the design of God in all his	Inspiration what it imports, 59
Alts, 415. constitutes a Christian	Inventions, and many inventions
or Saint, 416. fpreads over the	what they signifie, 74
whole man, 413. changeth a man,	Indignation accompanieth Repen-
ib. necessary unto communion with	tance, 401
God, 416	Judgements of God prevented, 385
Holiness of the Publisher, proveth the	and removed by Repentance, 387
Scripture to be the word of God,	last Judgment provokes bolines,
64. so doth the boly matter pressed	411. and persuades to Repentance,
in it, 62. and its holy arguments,	
	Judge who and manner of his co-
Unmilier the effect of Couldle impo	
Humility the effect of sensible impa-	ming,
tency, 1 53	Last Judgement, its day, 444
Humiliation of Christ, 211	Justice of God satisfied by the death
three steps of it, 212. the manner	of Christ, 258
	Justification its nature open'd,
Humanity of Christ a miracle of bu-	297. differeth from Sanctification,
miliation, 212	1b.
	Justification its causes, 310
232	1. Gods free grace, 2. Christs fatis-
D 1	faition, 3. The Gospel, 4. Faith,
Street Street	Unu 5. God
The state of the s	

Ī	5. God as Law-giver and Judge, 6. Works, 7. The Spirit. vid. 310,	and how Christ was found in it.
		Likenels to God in dignity, Offices,
	Tirbification by what also pursued	and dominion the mirry, Offices,
	Justification by what plea procured,	and dominion the priviledge of
	299. it is not from eternity, 314.	Adoption, 325
	but is procured by the death of	Love of God, Father, and Son, mam-
	Christ, 256. is evident by the possi-	fest in the Govenant of Redempti-
	bility, necessity, nature, canfe,	07, 501 :0: 1: 1
	vicegerency, and particularity to	Love of Christ in his death, 211. and
	sts end, 257, 258	union with finners, 285
	Justification doth manifest the wife	Love to God the evidence of faith
	- dom, boliness and mercy of God;	concerning his being, 36
	2 × 1, 5 % 1	
4	Justification the priviledge of the Gof-	N.
3	pel-Covenant, 173	
	Justification the ground of comfort,	Mans composure of body and power
	317. to be fought by sinners, 318	of soul prove that there is a God
	and prized by Saints, 319.	27
	LI HOLLING CONTRACTOR	Man comprehends the whole species of
	K	Such a creature, 73
		Man made mutable though holy, and
	Kingly Office of Christ, what it is,	mby, 77
	and how executed, 209	Man is depraved and finful, 73
	Kingly Office the Saints priviledge	Mans mifery by sin, 123
	by adoption, 326	Man, not Angels Subjects of Freith,
		389
	I.	Mediator needful, 190
		Mediator of the Covenant of grace,
	Law two-fold, Regulans & Regulata,	19ho, 174
	77	Mediator one, named man and why,
	Law of God the rule of relitude,	named Christ Jesu and why, 203
	ibid.	Mediator is Christ and none but
	Law given Adam in Creation, was	Christ, 202. comfortable in all
	partly natural, partly positive, 75	conditions giving man confidence
	Law exacts duty, inflicts penalty,	of access to God, 168
		Milery inevitable to fuch as despite
	Tam samuel and Gaziel should by	Merit of Christ the ground of Adop-
	Law general and special obeyed by	
	Jefus Christ, 160	tion and Regeneration, 330
	Law fulfilled in Christs death, 213	Method in Sermons necessary and pro-
	Law given in Paradife was not exe-	fitable, 17
	cuted or abrogated, but released	Means of Repentance, 404
	and dispensed with, 305	Ministry needful unto Paith, 343
	Light burning and shining,	Ministers must be burning and shining
	Likenels of finful flesh what it means,	lights, 1,2
	* 1 1 1	must.

The Table.	
must suffer afflittion, ibid. Mixture of grace and sin is in the	Offence to preaching Gods anger a- gainst sin is groundless, 136
best men, 108	Offices of Christ fit him to be the on-
Mutability the meer cause of mans	ly Mediator, 191
fin, 77	Offices of Christ communicated to the
Mutability of mans created State was	Saints, 325
just and necessary, 78	Old Covenant abrogated, 182
Mutability attended mans happiness	Sin Originale originans, and Ori-
as well as holiness, 79	ginale originatum, 95,96
Mutability and its sequel must lead us	Original sin is a defection, 74
to God for confirmation, 82	Original, how faid of mans pravity,
	in the second second
N	Original sin is hard to be understood,
State of the state	95
Name of Christ part of his exaltati-	Original fin confirmed by Council,
on, 236. what it is, 238. how it is	102. acknowledged by Heathens,
above every name, 240. how	ibid.
Christs name was given by God, 242	Original sin is called man, anold
Nature by three Arguments proveth	man, in what fense, 112. and a bo-
that there is a God, 23	dy of fin,
Natural Agents by their operations,	Original fin hath polluted mans na-
Prove a God, Natural conscience proveth a God,	ture, 106, 107. it is to be subdued, 122. and confessed and bewailed,
ibid.	
Nature Stained with Adams fin, 95	Original fin imbitters all worldlycom-
Nature without divine revelation	£
discovereth not a Trinity, nor yet	Ordinances argue Original fin in mans
opposeth it when revealed, 52.	nature, 108
Nature of God well studied, a special	Ordinances means of union with
help to Repentance, 405	Christ. 283
New Covenant better than the old,	P
Nobility we cause of heading to	•
Nobility no cause of boasting, 89 Notes of Repentance, 399	Pain sh Chrift's death, 215
Notes of Repentance, 399	Pardon of fin freely given, how,
0	297
	Parents beget their children in their
Object External could not necessitate	own image, 107
manto for	Devente and an shill when

man to sin,
Object of New better than of the Old

79 Parents good, get children by nature evil, Covenant,

Obedience in subjection to commands by the miscarriage of the jury 1 mand submission to providence is the duty of such who believe God is,

A2 by which they dress their lives, ib.

S	The second secon
Penitent must be humbled and why,	sin, of Justification, Santtification, Resurrection, and Eternal life,
Peace a duty and bleffing to be pursu-	Deinciples good and hadama difficult
ed, 411	Principles good and bad two distinct,
Peace an effect of Faith, 31	blasphemous to asert, 78
Pelagius the first opposer of Original	The Promiles of the better Covenant,
fin, 94	178
Person in the God-head what it is,	Promises of temporal mercy better
44	under the new than under the old
Persons in the Godhead three,	Covenant. 179
46.	Protestant Doctrine of the imputati-
Plurality of persons in the God-head	on of Christs righteousness defen-
proved; 47	ded, 312
Bersons in the God-head, distinguish-	Prophane Repentance what it is,
ed not divided, 48. their order de-	382
clared, ibid.	302
Persecution of Saints a crimson sin,	0
285	the second secon
Person, promises, properties, and pro-	Quakers Repentance vile, false and
vidences of Christ, all belong to	wicked, 388
Believers, 291	309
	R
The state of the s	The state of the said that the
Pleading at Gods Bar necessary to	Region and Confesion spines als Di
Justification, 298	Reason and sensation evince the Di-
Popish Repentance false, 381	vine Authority of the Scriptures,
Pravity and inbred corruption what it	07
is, III. its parts, 112	Revelation from God admitted by all,
Pravity and a naughty nature is in	and reason it should, 66
every man, 150	Not to be received, until cleared
Pravity of mans nature evidenced by	to be of God, ib.
Scripture, Salvation by Christ,	Regeneration explained, 327. defi-
Ordinances, and sad effects, 107,	ned, ib.
108, 109	Regeneration compared with natural
Prayer its extent and encouragement,	generation, 328 they agree in
189	cause, subject and manner of pro-
Preparations of heaven how from	duction, 329. disagree in proper-
the foundation of the world, 483	ties, ib.
Preparation to the last Judgement	
Characterized, 451	June de Janes
Priefly Office of Christ, and its parts,	Repentance not to be repented of, ex-
Price said for man met not idem	plained in its nature, necessity and
Price faid for man was not idem,	
but tan/undem, 314	Repentance defined, 360. it is a re-
Promises were made to Christ on the	cesson from sin, and return to God
account of his satisfaction for mans	371
	Repen-

110	1 40161
Repentance, feven falfe kinds, 381	Sense of Scriptures power on the foul
Repentance contemned how, 395.	proves them Divine, 61
neglected when, and with what if-	Sense of sin, and sorrow for it are
fue, ib.	precursive parts of true repentance,
Refurrection possible and credible,	
	Sense of a short life helps to repen-
to be raifed, ib. to be betieved, ib.	tance, 407
Reasons of it, 429	C-16
Refurrection the effect of the new	tance. 486
Covenant, and union with Christ;	Severity of Gods justice; 223
ibid. a ground of comfort, 434. a	Sense its pains in hell, 455
ground of terror, 437. how made	Constituted by Real presence of all
to our selves, 438	1 . T . C . C . 1
Revenge accompanieth repentance,	Personal feeling; 406
403	Sentence of last day, 449
	Sight of things invisible an effect of
S .	Faith, 348
	Sin to be feared and fled from, 470,
Sacraments in the Old Testament	471 .
were various and many, 85	Sin a defect, nothing positive,
Tree of life a Sacrament in Paradife,	78. it is most unreasonable, 79
ib.	C 11
Saints are good company; 2:	Saving himself, 80. justifieth God
Salvation the end of Faith, 349	in punishing man, 81. should ra-
Salvation difficult, 353	ther be avoided, than inquired how
Sandification Covenant priviledge,	it came into the world, 78
9	Sins evil feen in Christs death,
Satisfaction of Christ explained, 254	220
&c. its matter, form and terms,	Sin better discovered by the New than
301. not made by man himself, 300.	Old Covenant, 180
but by Christ, 301. and how	Sin abotished by Christs death,
done, 298	221
Satisfaction of Christ the only plea to	Sin is imputed inherent, extensive, .
procure justification at Gods barr,	diffusive, 217
ib.	Sin may exist and prevail in a true
Scripture, the Word explained, 58. it	Saint, 374
proves a God. 32	Sin mortifieth the Spirit, 289
Scripture similitudes shew the union	Sinners elect, and called the Subjects of
between Christ and believers, 284	Faith, 293
Scripture only discovers mans natural	Shame was in Christs' death,
pravity, 106	215
Sea itt course and confinement promes	Society in heaven what, 482
Sea its course and confinement proves a God, 26	Sons of God partakers of the whole
Secret sins discovered by natural con-	essence of the Father, is the same
	numerical nature, 44
science, 29	Sonfhip
1974	. John P.

Sonship to God is by Creation, Gene-
ration, Marriage, Adoption,
321
Sonship by Adoption Honourable,
Free, and Permanent, 325
Sonship to God, marks of it, 334
Sorrow and humility usher Faith,
Saul of Chaile Coffee 1
Soul of Christ Suffer'd, 297
Souls in heaven subject to Jesu Christ,
244
Spirit of God inman a sign of union
with Jesus Christ, 287
Spirit of God justifieth how, 312
Spirits evil shall be chained, when
Saints go to heaven, 477
Sting of conscience a note of Deity,
29
Sting in Christ's death, 217
Study of Scriptures a duty, 68
Sins feituation and motion proveth
a God, 24
Sullen repentance what, 383
Systems of Religion profitable for
Ministers and people, 4. they in-
fruit in the Faith; antidote er-
ror, 5. 8. Adorn the Truth, 12.
belp the understanding, 13. the
memory 14. affections, ibid. Such
are found in the Scripture, 5, 6,7,
8,9, 10,&c. to be studied by young
Divines, 17

T

Temptation of Satan did not necessitate man to sin,
Things in heaven subject to Christ,
what,
Things on earth subject to Christ,
nhat they are,
Things under earth,
ih.
Every Tongue what it means, 248

Terms of Covenant betwixt God the
Father and his Son, 160
Torments of Hell, Exquisite, Intolerable, Easeless, Remediless, Universal and various, 460, 461
Tryal of the last day shall be 1. Universal, 2. Formal, 3. Impartial,
4. Exact, 5. Perspicuous, 6. Supreme, 446. its consequence,
448
Trinity proved by Old Testament,

u

Union of two natures in Christ, without confusion or transmutation,

205
Union of believers and (brist necesary, 279, what kind it is not,
281. what kind it is, 282. its causes, 283. grounds, 285. its marks, 287. it is to be sought by sinners and improved by Saints,

Unbelievers miserable, 34. not Gods
Sons,

230
Vocation a Resurrection, a new Creation,

W

Will of God signified in a rule of re-Etitude,
74
Witness from beaven differs in six
particulars from witness on earth,
45. we have both to prove Christ
the Son of God,
47
Word of God declareth his wrath,

World

The Table.

World visible, its being and parts,

World an enemy to Faith, 355. to be flighted by Saints, 406

Works, their use in point of Covenant, 84. how they justifie, ibid. Wrath of God, what and how uggra-vated, 125. falleth on man here, 131. fully at the day of judgement, 135. sheweth his justice and wif-Zeal accompanieth true Repentance, dom, 137. it is to be avoided,

Yoak of the Law born by Jesus Christ.

Books .

Books Printed, and sold by Ralph Smith at the fign of the Bible under the Piazza of the Royal Exchange in Cornhil.

Hutcheson on Job.

Hamonds Annotations.

Tracts.

Taylors Life of Christ.

Polemical Discourses.

Cook upon Littleton.

Cleopatra, a Romance.

Jacksons Works.

Speeds Maps.

Don-Quixote.

Herberts Henry VIII.

Cotgraves French Dictionary.

Heylins Cosmography.

Bakers Chronicle.

Plutarchs Lives.

Urnals Christian Armour.

Bining on the 8th. of Romans.
Scrivelius Lexicon.
Countels of Mortons Devotions.
Sherlocks Second part of the Practi-

Cradocks Knowledge and Practice.

Morning Exercise at Giles in the

Church History of France.

Fields.

cal Christian. Grotius de veritate Religionis. Bishop Wilkins Natural Religion. Ferguson on the Thessalonians. Ogleby's Virgil, with Cuts. Æfops Fables with Cuts. Wat fon on the Beatitudes, Walkers Idioms. Speeds Epitomy, Watfon's Contentment. Mangers Ground. Allens Alarm. Walkers Rhetorick. Walkers Invention Logick. Gerards Meditations. Taylors Living and Dying. Hamonds Catechism. Reflexions on the Romish Devotions. Compassionate Enquiry. Quarles Boanerges and Barnabas. Branets Rational Method, O.c. Tomkins of Toleration.

Patricks Advice to a Friend.

